

LEGAL.

JOINT FAMILY SYSTEM.

A full bench of the Madras High Court consisting of Justices Wallis, Sundara Iyer and Sadaiva Iyer disposed of a case in which the question raised was whether the marriage of a male member of a joint Hindu family of a twice born caste was a necessity and whether a debt contracted for the purpose of marriage in such a family was binding on the other members of the family. Their lordships were of opinion that marriage was obligatory on Hindus who did not choose to adopt the life of a perpetual Brahmachari or Sanyasi. That being the case a debt reasonably incurred for the marriage of a twice-born Hindu was binding on the other members of a joint family.

ADVICE TO MAGISTRATES.

At the Calcutta High Court on Aug. 8, Justices Carnduff and Imam gave some sound advice to Magistrates in delivering judgment in a revision case in which a rule was issued for the transfer of a case from the file of Mr. Warde Jones, Magistrate of Purnea. The rule was issued on the ground that the Magistrate used unbecoming language towards complainant. Their Lordships in transferring the case, observed "Witnesses are entitled to the protection and nothing can justify the very unbecoming language used by the present trying Magistrate towards the petitioner. A Magistrate should remember always that the dignity of the Court in which he presides is in his keeping. The trying Magistrate seems to have forgotten that in this instance. We further observe, we regret we have to observe, that some of the trying Magistrate's remarks on the order sheet indicate that he is supposed to place the state of his return of work above other considerations."

JOURNALISTS AND JURIES.

The text has been issued of the bill presented by Mr. Braby, M.P., to exempt journalists from liability to service on juries. The measure provides that all journalists within the meaning of the bill are to be absolutely freed and exempted from being returned and from serving on any jury, inquest, or inquiry whatsoever, and their names are not to be inserted in the list of the persons qualified and liable to serve on the same. A journalist within the meaning of the bill is defined as a person who has been for not less than three years professionally, habitually and as his sole or chief occupation engaged upon the staff of a journal or news agency in the capacity of editor, writer of leading, special, or other articles, correspondent, artist, literary manager, assistant editor, sub-editor, or reporter, or in supplying journals with articles, illustrations, correspondence, or reports.

INDIAN BETTING ADVERTISEMENTS IN CEYLON.

A Draft Ordinance has been published in a recent "Gazette" "to deal with the Indian betting advertisements which are from time to time published in the local papers." By an amendment of the Penal Code in 1909 the abetment in Ceylon of an act done outside Ceylon, which would constitute an offence if committed in Ceylon, was made punishable; but from the definition of the word offence, viz., a thing made punishable by the Penal Code, the amendment could only apply to offences coming under the Penal Code. The keeping and advertising of betting establishments is an offence under the Game Ordinance, and not under the Penal Code. Advantage is now taken of a section of the Code which provides in certain specified sections that "The new 'offence' denotes a thing punishable in Ceylon under this Code or under any law other than this Code," to include the amendment referred to, of 1909 amongst the specified sections.

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UNITED INDIA AND NATIVE STATES—Saint Nihal Singh has an international reputation as a contributor of articles to the magazines of America, England and India. There is not a month when some article from his pen does not appear in some leading Magazine or other. Anything therefore from him is sure to have a great value which deserves to be read by Indian readers. The *Glimpses of the Orient To Day* is no exception. In this book he gives the results of his first-hand knowledge of the countries of Asia in their present social, mental and political condition—what strikes they have made and what yet greater strides they are capable of making. Such a book ought to be read by one and all. It brings before the reader a higher ideal, creating a spirit of noble discontent with his inactivity and selfishness. These are not small matters to be dismissed. The *Glimpses of the Orient To-day* will achieve this result. We would therefore ask our readers to go in for the book immediately.

The Guardian.—Mr. Saint Nihal Singh tells us how the impact of the West upon the East has shaken the Oriental out of his metaphysical musings and taught him to think of the world of to-day, how the new awakening is to be traced in all Eastern countries. He is an optimist and in favour of an all-sided progress. The spirit that runs through the whole book is commendable and deserves to be imbibed by the Indian youths for whom the book is intended.

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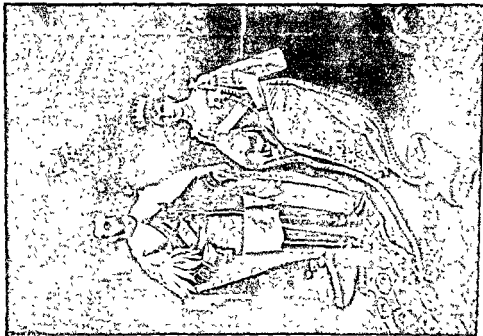
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Vol. XIII.

JANUARY.

No. I.

HIS MAJESTY'S VISIT TO INDIA.

[In response to a request from the Editor of this Review to join in a symposium on "The significance of the King's Visit to India," the following have been received.]

SIR WILLIAM WEDDERBURN, BART.

You ask me to join in a symposium and to tell you what I think of the announcements at the Delhi Durbar? My feeling is that they are almost too good to be true. They seem to me admirable, whether we look (1) to what has actually been decided, or (2) to what is "adumbrated" for the future, or (3) to the spirit which illuminates the whole proceedings. As to (1), the Partition of Bengal has been rectified, and thus the chief root of bitterness, affecting all India has been taken away; the Viceroyal capital has been moved from the Anglo-Indian influence of Calcutta to the purely Indian surroundings of Delhi; and a handsome contribution has been given to popular education, with a promise of support "on a generous scale" in the future. As regards (2) we see adumbrated the federation of the great Provinces, leading directly to self-government; and (3) the whole announcements breathe a spirit of justice and sympathy. There has indeed been a most happy conjunction of circumstances: Indian public opinion, matured and focussed by the Indian National Congress, is in complete accord with the true principles of British rule; and His Majesty the King-Emperor, speaking on behalf of the British people, has ex-

pressed his "affection for the loyal Princes and faithful Peoples of India" I look forward with assured hope to a new era for India of happiness and progress.

MR MERZA ALI BAIG,

The drama of history has never before exhibited on the Imperial Stage of Delhi a more soul stirring spectacle than what our countrymen have witnessed at the Durbar. But it is not the dazzling splendour of the pageantry that will make the day memorable. What will make the occasion live in history and captivate the imagination of generations yet unborn is the deep significance and graciousness of the Emperor's act in conveying personally to the Indian people a cordial message of his good-will and an assurance that they are as near his heart as his other subjects. The stately and impressive ceremony at Delhi in the presence of an assemblage the like of which the world cannot produce anywhere emphasises this fact and it will undoubtedly forge another strong link in the golden chain which binds India and Great Britain.

The foundations of this loyalty were laid broad and deep by the ever-memorable Proclamation of Queen Victoria, which, in the view of Indians, has done more than the combined achievements of all British statesmen and soldiers in closely interweaving the fortunes of the two nations for a common striving towards a glorious future. There is, as several know, a school of politicians who believe that a strong army, an efficient judiciary

and the necessary measures for the security of life and property are the only essentials for keeping the people of India contented and ensuring the safety of the Empire. The Queen's Proclamation embodied a far higher ideal of the destiny of Indians under the British flag. I have a vivid recollection of the time when the sad news of the Queen's death was received in India. At that time it was part of my duty to watch and report upon the under-currents of Indian feeling as expressed in the Press of the western Presidency. In those days the tone of the vernacular Press was extremely virulent and the unfortunate opinion expressed by some Englishmen that the Great Proclamation was an "impossible charter" was being denounced with an uncompromising and vehement hostility calculated to arouse the bitterest feelings of enmity and hatred against British domination. In the midst of this inflammatory Press campaign was flashed from London the lamentable announcement of the Queen's death. The effect was tremendous and instantaneous. The outburst of grief was as intense as it was universal. The thought never for a moment crossed anybody's mind that Her late Majesty was of an alien race and creed, as the people well know that the great and good Queen had risen above all considerations of race and creed and had exemplified in her person and in her acts the noblest conception of a Sovereign's duty to her subjects of all nationalities without those invidious distinctions so dear to the hearts of some of the servants of the Crown in India. These great and glorious traditions of our first Empress, were fully maintained by her son; and her grandson has already manifested a desire to base the stability of His Throne in India on the solid and safe rock of the affections of his Indian Subjects. We know that the King-Emperor's sympathy and trust are extended to us in an overflowing measure. Let us all re-echo the wish, which doubtless is uppermost in the hearts of our countrymen that a reign of such happy augury and so full of promise for the future may last long!

SIR HERBERT ROBERTS, M. P.

The visit of the King-Emperor and Queen-Empress to India is one of the most notable events of the century.

That India, with its boundless territories and teeming millions, should be under the British flag is a momentous fact in modern history, and it is difficult to measure what mighty issues hang upon the continuance of the ties which bind this vast continent to the English people.

The coming of the Sovereign and head of the British Empire into the midst of his Indian subjects to receive from them, under circumstances of unexampled splendour, the homage of their hearts, will inscribe this fact afresh on the mind of India.

The beneficent reforms proclaimed by His Majesty at the historic Durbar are a living witness to the new spirit of sympathy and understanding which, under the changing conditions of India, will mark the future administration of Indian affairs. And it is with full confidence that we begin a new chapter in the history of India upon the first page of which will be "writ large" the ever-memorable visit of our King and Queen.

MR. FREDERIC HARRISON.

The announcements made personally by the King Emperor fulfil all my hopes of a new era about to dawn in India. In July last in "India" apropos to the banquet given to Sir Krishna Govinda Gupta I urged that the first duties of the Kaiser-i-Ind at his Durbar were (1) to redress the grievance of the Bengal Partition (2) to remit political sentences. He has done both.

But the transfer of the Capital to Delhi is a far more important and memorable act. It will make the Central Government truly Indian—and not so much commercial and British. Calcutta has been to India what "Dublin Castle" was to Ireland. It is the herald of a New India.

THE BISHOP OF LAHORE.

I believe that the approaching visit of Their Imperial Majesties King George and Queen Mary to India will prove of immense value. It is impossible to exaggerate the compliment which is being paid by Their Majesties to India in electing it first of all their great over-sea dominions, to receive the honour of a Royal visit and to hear from the lips of the Sovereign himself, the announcement of his accession to the throne of their great Empire. And I am convinced that the people of India are, by temperament and tradition, able to appreciate to the full that high compliment, and I believe that they will respond to it by an outburst of loyal and hearty welcome throughout the length and breadth of the land which will amaze and confound that small but most mischievous section which has been working against the British Government and brought of late years so much evil and discredit in the land, and will prove to demonstration how wholly true to the British connection the overwhelming masses of the people are, and how truly they regard as their own honoured and beloved Rulers Their Gracious Majesties who are thus revisiting the shores of India within the short space of six years.

DR. V. H. RUTHERFORD.

Little did I think when I outlined from my place in the House of Commons in 1908, Provincial Parliaments and an Imperial Parliament for India that the Government of India would repeat the tale within four years under the aegis of the King. The acknowledgment of the duty of the Government to provide popular education is a great triumph. As is also the remedying of the Partition of Bengal, and the promised release of political prisoners among whom, I trust, Mr. Tilak will be the first. A new light seems to have burst through the bars of India's bondage, and bright vistas of an India, free and glorious makes the heart glad.

LORD KINNAIRD.

The visit of the King-Emperor to India in order to hold the Coronation Durbar will mark a new era in the history of the British Empire and of India. It will show all the peoples of Britain and of India that His Majesty is determined personally to understand the various problems which are calling for a solution and His Majesty has often expressed the opinion that in order to attain this knowledge he must visit all the different parts of His Empire. I believe that the visit of Their Majesties has been a very great success and that the announcements of a new policy which His Majesty made at Delhi will produce most happy results and will bind the hearts and affection of the peoples of India still more closely to their King and Queen.

THE HON. MR. KARANDIKAR.

Shortly stated, the Royal visit has succeeded in winning over to the British Rule in India the hearts of the Indian peoples, such as no Proclamations like that of 1858, could accomplish. The noble simplicity of the King-Emperor and the genuineness present in every word of his important utterances have re-established confidence in Britain's declarations which had of late received a rude shock at the hands of responsible men 'on the spot.' Their Majesties' loving regard for their Indian subjects was manifest in every detail of the various functions in which they took part. The "grant" for education must be regarded as a gift to the nation whereby agricultural India will work her emancipation from ignorance; and while King Edward VII., was the 'Peacemaker,' King George V. will soon be remembered as the 'Liberator.'

DEVAN RAHADUR R. RAGUNATHA RAO.

According to Hindu tradition, there were two Emperors in India contesting for supremacy—neither succeeded in subduing the other. The heads of those Empires agreed to divide India into two parts, viz., one to the north of the Godavari, and the other to the south of it. These were called Shakas of Vikramadithya and Salivahana. Happily there is but one Empire now in India, from the Himalayas to the Cape Comorin. Furthermore its Emperor, His Imperial Majesty King George V, will be crowned as such in December next. This Empire is not acquired and established by British force, but is founded on the affection of the people and the justice of the sympathetic Emperor. There is now, I think, a justification for recording in our calendars this happy change by substituting the Georgian Shaka for those of Salivahana and Vikramadithya. This is so far as India is concerned, but the Georgian Shaka may be adopted in the calendars of many a country all over the globe. The Union Jack is never in the dark, for it is flying during the 24 hours of the day in the light of the sun. Its extent alone is not vast, but its character is also high, equality, liberty and freedom rule over it. Our sacred records tell us that the infinite Empire of God is cared for by His Empress for the good and happiness of His creatures. This, we see, is realised by the fact that Her Imperial Majesty, Empress Mary, is as sympathetic as the Emperor, and as solicitous for the happiness of the peoples under the care of the Emperor, a rare coincidence and therefore, a great satisfaction to the followers of the Hindu religion. May the Empire last for infinite generations to come, is the prayer of the people of India.

MR. ARNOLD LUTON M. P.

Every lover of the human race must be glad that the Emperor of India has paid a visit to that great country, in order to make closer acquaintance with the nations over which he rules. In one sense, it may make one smile to speak of the Emperor as "ruling" India, when we know that, as the constitutional King of England, he cannot give a single important order except in accordance with the advice of his Ministers, who are responsible to the English Parliament, nevertheless, the practical good that will result from this visit will arise from the fact that it will call the attention of the English people and the English Parliament to the affairs of their brethren in India, and perhaps it may hasten on the time when the English elector will cease to think almost exclusively of his own selfish pecuniary gains or losses, and will rise into a higher sphere of thought and find a greater joy than any he has yet experienced in using his great power for the good of nations beyond the seas. England has already advanced far beyond the stage of piracy or semi piracy, when its power was openly and deliberately used to rob weaker nations of their accumulated wealth and crush their industries. No British statesman to day would dare to make a speech advocating any policy with regard to India which did not put forward the welfare of the Indians as its chief object, nevertheless, the time has not yet arrived when the members of the House of Commons, or the great bulk of the electors, think it their duty to give much time or thought to the welfare of that vast population which is subject to the control of the British Government. The people of England believe that India is now being governed in the best possible way by the best possible of Governments, and modestly think that, as they know little about India, the less they interfere in its concerns the better will it be for that country.

It is a happy circumstance, and full of hopeful auguries for the future, that when Lord Morley was Secretary for India some extensions of the principle of representative government were made to that country, and it is to be hoped that this is but the beginning of a long series of constitutional reforms, which will result in giving to the people of India that control of their own affairs which has had such satisfactory results in other countries which have had experience of it. To bring about this state of affairs, it is not necessary to spill one drop of blood, to have one riot or to use rough or hard language. It is only necessary for the Indians of "light and leading" to show by their knowledge, industry and devotion to public affairs that they understand what is necessary for the welfare of their own country, and to be willing to make the personal sacrifices which are necessary for the achievement of any good work. As the love of national liberty grows in India, the people will become less dependent on the central Government for the management of their own affairs, and they will put an end to such foolish interferences with individual liberty as, for instance, that of vaccination, by which the blood of the infants is poisoned and the seeds of many horrible diseases implanted, by which leprosy is spread wholesale, which, moreover, has been proved to be so useless for the purpose for which it was intended. They will object to Government education, believing that the parent is the best judge of what kind of education shall be given to his child. They will reduce the huge military expenditure, knowing that so long as India is part of the British Empire no foreign country will venture to attack her, or could possibly do so with success so long as the Indian army remains safe in the plains, behind the huge rampart of mountains, receiving supplies and reinforcements by sea. India, dependent as she always has been and always must be upon agriculture,

must give her attention to the restoration to fertility of those large areas where the soil is impoverished, and the agriculturist must be relieved of those rents and taxes which press too heavily on his industry.

If these measures are taken, India may become a prosperous country, and its people take a leading place in that "federation of the world" prophesied by the poet Tennyson.

THE HON MR. JUSTICE ABDUR RAHIM.

[The following speech delivered by the Hon. Mr. Justice Abdur Rahim in Madras some months before the Coronation Durbar will be read with great interest at the present moment especially as his happy anticipations have now been more than amply fulfilled *Ed I. R*]

The Coronation Durbar is a most unique event in the history of India, at any rate, for centuries. The coming of Their Majesties to India to celebrate their Coronation is fraught with the greatest significance. That significance is no less than this, that His Majesty wishes to convince the people of this country that they are as much under his August protection and care as the people of the rest of his dominions and that their loyalty and devotion are of as great a value and as dear to him as that of his other subjects, and to enable them to realize that they are no strange inhabitants of an outlying dependency, but occupy a place of dignity and responsibility in the great Empire. We cannot shut our eyes to recent events either here or in Europe, and one fact is noticeable, viz., that there have been vast forces—vast and irresistible forces—working in the life of humanity not only in the East but also in the West, not only in India, but also in England, and that it is quite within the bounds of possibility that India at no distant date will prove itself the strong right hand of England. I am one of those who firmly believe that the connection of India with England is for the great benefit of both, and I feel sure that

the imperial visit will strengthen that connection by bringing into play feelings of mutual respect and cordiality both between the English and the Indian on the one hand and between the different communities living in India on the other. There is another aspect in which this great event may be regarded. There are large classes of people in this continent who are very tenaciously proud of their past. There are men who claim descent from Kings and Emperors, from men who have established and maintained Kingdoms of historic renown, descendants of great poets, philosophers and prophets, and they still reckon amongst themselves men of the finest intellectual and moral calibre. These people are naturally men of great sensibility, and I anticipate that Their Majesties' visit and the celebrations that will take place in connection with their Coronation will have a most happy effect on the feelings of these people.

At the Curzon Durbar of 1903, the autocrat who was then Viceroy of India pleaded inability to receive or to return visits on the ground that such courtesies would, as Mr Lovat Fraser has put it, have "encroached so much on the limited time at the Viceroy's disposal as to be practically impossible within the short space of ten days." Much soreness among the Ruling Princes was the result. They remembered that at Lord Lytton's Proclamation Durbar of 1876-77, that Viceroy found, between December 26 and 29, both the time and the inclination to receive upwards of 72 State visits and to return over 40 of them. The King did not allow a precedent to be made of Lord Curzon's bad example. One of the pleasantest experiences of the Indian Princes and Chiefs at the Coronation Durbar was unquestionably the gracious arrangement made by Their Imperial Majesties to receive State visits from them and to return such visits through the Viceroy to those who are entitled to them.—*India.*

THE CHANGE OF CAPITAL.

[In response to a request from the Editor of this Review for an expression of opinion on the recent announcement of the change of Capital from Calcutta to Delhi, the following have been received for publication.—Ed. I. R.]

THE HON. SIR VITHALDAS
D THACKERSEY.

I am of opinion that the change will have an excellent effect morally and politically. It will be felt throughout the country that by having their headquarters at Delhi the Imperial Government have come into line with immemorial tradition of India. From a practical point of view also the change is extremely desirable. It will, as pointed out by the Government of India in their despatch, reduce the duration and expense of the annual summer term at Simla. The non-official members of the Imperial Legislative Council will find it more convenient to run up to Delhi whether from Bombay, Calcutta, Allahabad or Lahore and they may go back to their places when there is a recess even of three or four days and return in time for the resumption of business. Besides there are so many interesting historical places within short distances of Delhi that a stay at Delhi can be made more useful and instructive than at Calcutta. Delhi industrially has been fast rising into importance and the location of the Imperial Capital will greatly stimulate its further development. The Government of India will be in closer touch with the industrial and economic movements though they may not be closely in touch with the import and export trade as in Calcutta. I have no doubt that newspapers will spring up in Delhi and that all important public movements will have their representatives in Delhi just as they have in London at present so that the fear that the Government of India will not be in touch with public opinion will have only temporary justification.

THE HON. MR. FAZULBHOY
CURRIMBHOY EBRAHIM.

I believe the transfer of the capital from Calcutta to Delhi is fraught with immense advantages to the whole country. Calcutta had long been found to be unsuited to be the seat of the Imperial Government, and the change has long been desired. Apart from the hold which Delhi has on the imagination of the people, it is pre-eminently the place to be the capital city, and by this transfer the Government of India have restored it to its former glory, and have gratified the feelings of the Indians, who whether Hindoos or Mussalmans, have always borne a pride in this Imperial City. It is already a flourishing city with rising trade and commerce, and vast potentialities for the future, and being a great Railway centre, easily accessible from all parts of the country, and being now raised to the dignity of a capital city, will soon develop into a great modern city, the Government will be able to remain at headquarters for a longer period of the year, and thus avoid the inconveniences and delays which long migrations to the hills necessarily entailed, and from its central situation will be able to come into closer touch with such important places as Bombay and Karachi.

I do not believe there will be any material falling-off in the future prosperity of Calcutta. Its trade and commerce will continue to flourish quite independently of the fact that it is no longer the seat of the Government of India, and the resentment now felt will vanish as time goes on and as the people are reconciled to the change.

In fine, I believe this is a master stroke of policy and reflects the highest credit on the minds that conceived it.

THE HON. MR. M. DE P. WEBB.

THE restoration of Delhi as the Capital of India will prove, I think, of great advantage to the whole of India. Not only will the change relieve the Government of India of the diversions and interruptions inseparable from the conduct of their business amidst the ferment of the two Bengals, but it will permit of the creation on the Banks of the Hooghly of a local Government adequate to the size, wealth and population of the chief Presidency, and so promote the peaceful development by all classes of that most important portion of the Indian Empire. Further, the transfer of the capital to Delhi will place the Government of India in a central position to which the representatives of all parts of India can approach with equal facility, and from which the needs of the several Provinces and Ports (with their respective local interests) can be seen in true perspective. This must prove of benefit to the whole in the course of time.

THE HON. MR. LALABHAI SAMALDASS.

THOUGH the question of a change of capital had been a subject of academic discussion ever since the growth of a new India, no serious proposals about the transfer were known to be before the Government and its announcement therefore came as a surprise even to those who seemed on the preceding evening to have got some inkling of the Royal announcement. As I heard His Majesty the King-Emperor read it in clear dignified tones, the first feeling was that of agreeable surprise at the mention of the transfer of the capital. It was followed by feelings of gratification and gratefulness at justice having been done to Bengal, and then there was admiration for the statesmanship that boldly gave a Lieutenant-Governor with an Executive Council to Behar and a Chief Commissioner to Assam. That whole day people in the various camps hardly talked of anything else. When on the same evening

I told one of our leading men who is an Indian first and Bombayite afterwards that Bengal had no reason to complain of the transfer of the Capital as she has got what she would have asked for and that she must put up with any loss that she may have to suffer temporarily due to the administrative change which is a necessary concomitant of their getting a United Bengal with a Governor-in-Council. I was told, "Don't be vindictive, Lalabhai." Our unfeigned pleasure at the Royal announcement is, I emphatically assert, not due to vindictiveness: Bombay has had reasons to complain of undue preference being shown to Calcutta, but it has too much self respect—call it pride if you will—to feel jealous of Calcutta on account of her being treated as the favourite wife. Nor is our approval based on the sordid motives of commercial gains. Without our being under the protecting wings of the Central Government or perhaps on account of it, our public life may without exaggeration be said to have all along been a model for the rest of India to copy. And we hope that the removal of the overpowering presence of the Government of India will lead to a healthy development of the spirit of local self-government not only in Calcutta but in the whole of Bengal. It is true that over and above losing the privilege of being called the Capital of the whole country, Calcutta will suffer a material loss by a depreciation in the value of its property and by its traders losing some big customers. Calcutta must try to bear the loss in a patriotic spirit in the knowledge that she suffers for the good of the rest of the country.

It is said that at Delhi the Government of India will not be in touch with public opinion, as Delhi has no public opinion of its own, and that distant places like Calcutta and Bombay will not have any effect on the work of the administration of the country. I do not look upon this as an unmixed evil. There is every reason to believe that in time to come a public opinion will be created at Delhi which though not as expressive as that of Calcutta may be more representative of the opinion of the whole country.

THE HON. MR. MUSMOHANDAS RAMJI

I WELCOME it as a great statesmanlike measure as it revivifies the memories of the people always connected with this old and historic City and at the same time facilitates the evolution of the Indian Government, outlines of which are suggested in the memorable despatch of H. E. Lord Hardinge. As to the trade and commerce of Calcutta I do not believe that these will suffer to any extent. The three chief articles of industry of Calcutta are Jute, Coal and Tea and I cannot see how any of these will suffer by the change of capital. But Anglo Indian Society will suffer socially due to there being no Calcutta season. The large import trade of Calcutta has piecegoods as one of its chief articles and this too will not suffer by the change of capital. Nor on the other hand will the trade and commerce of Bombay gain anything, as is wrongly supposed by some. Delhi is equi-distant from Calcutta and there is no reason so far as one can see how Bombay will be enabled to steal a march over Calcutta. Sentiment I should think plays a great part in the supposed loss of Calcutta and the supposed gain of Bombay. But I apprehend that if the Indian Mail steamers touch Karachi first and if in future this fast growing port is made the terminus of the Trans Persian Railway, it will divert much trade and commerce at the expense of Bombay.

THE HON. MR. EDWARD ORR

I fully approve of the change of capital to Delhi and of the removal of the Imperial Government from any consequently undue influence by a Local Government. The cost will, of course, be heavy but it will be mostly disbursed in the country. A logical sequence would be the turning of the Punjab Government out of Simla, as proposed by Lord Curzon—but curiously enough I have not seen this referred to by any newspaper.



CORONATION OF HER MAJESTY QUEEN VICTORIA.



CORONATION OF THEIR MAJESTIES KING EDWARD VII AND QUEEN ALEXANDRA.

THE PARTITION OF BENGAL.

[The annulment of the Partition of Bengal by His Most Gracious Majesty the King-Emperor on the advice tendered by the Secretary of State for India and the Viceroy has produced a feeling of joy throughout Bengal and among those who have been keenly sympathising with the Bengalis in their efforts to reunite Bengal. The following expression of views will, we have no doubt, be read with interest. Ed. I. R.]

SIR HENRY COTTON.

None among the great works which have been wrought by the present Liberal Administration redounds more to its credit and will live longer in the memory of the nationalities concerned than the grant of self-government of South Africa and the restoration of internal peace in India, which has been accorded by the revocation of the partition of Bengal, accompanied as it is by the enlightened policy and liberal and sympathetic instinct which breathes in every line of the Government of India's despatch. If our Liberal leaders had done nothing more than this—supplemented next year by a measure of Home Rule for Ireland—they will have done more than any other Government has done or even attempted in assuring contentment and gratitude among nations who have suffered much and long, but are not incapable of the most loyal and grateful feelings towards those at whose hands they have been rendered justice.

MR. C. J. O'DONNELL.

The scheme for the redress of the crime against the Bengali nation follows the lines on which I have fought for six years—lines indicated in my pamphlet, "Is Bengal worth conciliating?" It is difficult to make people in England understand what all this means. The Bengalis are a patient people. They will wait while they have hope; but if hope is banished they have a passion

that we little understand. This act of justice will touch them as they have never been touched. It will echo through India and will restore the prestige of the British name. It is the dawn of a new day in India. And we owe it primarily to that enlightened man Lord Hardinge.

SIR HERBERT ROBERTS.

As one who has for nearly 20 years taken a deep interest in Indian affairs in Parliament, I desire to express my unqualified satisfaction at the announcement by His Majesty the King-Emperor at the Coronation Durbar of the marks of his Royal favour to the people of India.

By universal admission this is not the time to comment in detail upon the far-reaching reforms outlined in this momentous declaration, but I may be allowed to express my personal gratification at the decision of the Government with reference to the modification of the partition of Bengal.

As soon as it became known that steps were being taken to divide the Province of Bengal into two administrative areas, I endeavoured to express in Parliament the strong opposition of the Bengali people to the scheme, and on August 5, 1905, I moved the adjournment of the House for the purpose of discussing the resolution of the Government of India with reference to the partition, and asking for papers.

The consequences of the partition seemed to me to be so serious that, although a change of Government had taken place in the meantime, I thought it my duty to move an amendment to the Address in February 1906, calling attention to the wide-spread dissatisfaction which the measure had produced.

Throughout this controversy I have recognised the difficulties connected with the Government of such a large and populous area as the old Province of Bengal under one administration, but I held that these difficulties could be effectively met by the adoption of the changes which have now been announced.

In the despatch of the Government of India to the Secretary of State the continued and widespread resentment caused by the partition of 1905 is admitted, and it is further stated that 'there was reason to fear that instead of dying down the bitterness of feeling would become more and more acute.' As I have long been painfully convinced of the truth of this statement, I rejoice that through the mouth of the reigning Sovereign this long-standing grievance has been removed, and I feel certain that the historic declaration made at Delhi will be the means not only of beginning a new chapter in the annals of India but of more firmly binding the Indian people to the British Throne.

MR HENRY MACDONALD, M.P.

The readjustment of the partition of Bengal is all to the good, and the confession in the memorandum issued that the partition *has been* a failure will undoubtedly tend to quieten unrest.

MR. S. K. RATCLIFFE.

The reunion of Bengal, coupled with the creation of a new province, is a bold stroke of statesmanship, the full effect of which it is impossible at the moment to foresee. By bringing once again the Bengali-speaking people under one administration it removes the specific evil of Lord Curzon's partition; it satisfies the demand of both the Indian and the European community for a full Council Government, with a Governor from England; it follows the line of advance laid down by the Royal Commission on Decentralisation three years ago, and it creates a precedent full of promise for the future administration of the country. One pregnant passage in Lord Curzon's statement is worth quoting - "It is certain that in the course of time the just demand of Indians for a larger share in the Government of the country will have been satisfied. . . . The only possible solution of the difficulty would appear to be gradually to give the provinces a larger measure of self-government, until at last India

would consist of a number of administrations autonomous in all provincial affairs, with the Government of India above them all." The courage and originality of the scheme declared by His Majesty is evidence that this passage is much more than *expression of pious opinion*. It foreshadows a new era in which, if the intention of the King and his advisers is loyally put into effect, the old unhappy era of nigardliness and suspicion will be overpast and forgotten.

SIR WILLIAM WEDDERBURN.

This is glorious news: quite beyond not only what I expected but what I hoped for.

SIR MANCHERJEK SHOWNAGORE, K.C.I.E.

The modification of the partition scheme is certainly a wise act of statesmanship, and will go far to assuage the irritation caused by a policy whose object was believed by many to be the creation of *disunion* among the population of Bengal.

RAJAH PEARY MOHUN MUKERJEE.

The boon which has been conferred upon the people of Bengal by the reunion of our divided province and by its elevation to the status of a Presidency Government has stirred the hearts of our people and has filled them with the deepest gratitude. The partition of Bengal has always been felt as a great national grievance. It was the root of the unrest which in some of its most objectionable features we all deplore and lament. It had alienated Hindus from Mahomedans and had proved a veritable apple of discord in our midst. All this has now been undone, and what we had long hoped from the sagacity, the breadth of outlook, the provision and the justice of the statesman has now been done by the beneficence of our Sovereign.

The result of the change involved in His Majesty's mandate will be inestimable and far-reaching. It will symbolise the Royal visit, the most momentous event in the annals of India, it will fuse the whole Bengalee speaking-people,

Hindu and Mahomedan, in a harmony of good will and fellowship, it will win back those misguided men who were partially drifting out of sympathy with the British rule, it will show our local Rulers how easy it is to win the gratitude and affection of the people and that even a Royal concession to the wishes and prayers of a united people is not calculated to lower the 'prestige' or weaken the autocratic authority of British Indian Administration and lastly, it will stimulate the industries and present at no distant date the prospect, in the language of Lord Minto, of an 'industrial India, wealthy India and contented India.'

RABU AMBICA CHARAN MAZUMDAR.

What repressive laws, proscriptions, prosecutions, and deportations have failed to achieve in six years, the kindly touch of the Royal prerogative has accomplished in one minute. I repeat what I have recently said elsewhere, that if on the 23rd June, 1757 the Battle of Plassey paved the way to the conquest of India by the British arms, the Coronation Durbar of George V. at Delhi on the 12th December, 1911, has led to the conquest of the hearts of the Indian people by the British Throne. If Edward VII. saved South Africa, George V. has saved India, the brightest jewel in the British diadem. Gentlemen, while we are profoundly grateful to His Majesty, we cannot be unmindful of our deep debt of gratitude to those statesmen whose wise counsel and sound advice were instrumental in bringing about the present joyous occasion. The despatches of Lord Hardinge and of the Marquess of Crewe have now been made public, and it is no longer necessary to point out how those important documents prepared the ground upon which the monumental boon modifying the partition of Bengal has been based. I am no prophet; but it requires no gift of prophecy to foretell that Lords Crewe and Hardinge will go down to grateful posterity as the saviours of Bengal and the Bengales nation.

MR. T. P. O'CONNOR, M. P.

The reversal of the partition of Bengal reaches the people of India after a fashion much more solemn and impressive as it comes from the lips, and under the most solemn surroundings, of the King. Everybody looks to a great tranquillisation of Indian native opinion from the bold and impressive act, and to that extent all sound Liberals in the House of Commons have received the news with gratification. The truth is that Liberal opinion is gradually coming to the conclusion that we must depart—gradually and cautiously, of course—from the old policy towards India. It is impossible to apply to a nation which is being gradually educated the old methods of irresponsible and entirely unrepresentative Government. Democratic thought looks to the gradual devolution to the Indians themselves of a greater share in the management of their own country and their own people. It is these views which derive so much satisfaction from the momentous pronouncements of the King in India. They mark the beginning of a new epoch, and a new method, and a new point of view.

MRS. ANNIE BESANT.

A truly imperial and statesmanlike act, the act of a Ruler strong enough to be just, advised by a Councillor worthy of the Ruler. In closing the gulf between the two Bengals, the Monarch has closed a gulf that yawned between two races, and Lord Hardinge has won for himself a fame which will endure. Nor must we forget the Marquess of Crewe, who assented to the change which his predecessor refused.

"It has been said, and repeated since the momentous Durbar announcement was made, that the partition of Bengal was not responsible for the anarchy in the province. But most people who know take the contrary view; and if they are wrong, all that can be said is that the coincidence is the most striking in the long and varied history of the country. That the rectification of the blunder will carry a great influence for good there is not the slightest doubt, and those who have been responsible for it deserve well of Bengal and her people."—A Correspondent to the "Sheffield Telegraph."

The Coronation Durbar.

[It is difficult to convey to the reader even in a faint manner an idea of the splendour and magnificence of the great Coronation Durbar held at Delhi in December last. It is hoped that the following brief accounts of the great historic ceremony, selected from among others, will be of some help in enabling the reader to realise even to some extent, the real magnitude and import of the Coronation Durbar. Ed. I. R.]

MRS. ANNIE BESANT.

The scene at the Coronation Durbar, with the dresses of cloth of gold and of silver, the costly brocades and embroidered silks, the glittering gems of incalculable value, the golden scabbards and jewelled hilts of swords, was certainly one to dazzle the eyes; while the huge crowds which covered the vast sweep of the raised mound enclosing the Durbar ground, their many-coloured turbans making the expanse look like a flower-garden of varied hues, the 20,000 soldiers, horse and foot, who filled the space from the mound to the golden posts encircling the Royal enclosure, the amphitheatre with its ranks upon ranks of Princes, Nobles and "privileged spectators"—all these impressed the imagination as the symbols of a mighty Empire. And when the two lonely figures who embodied that Empire sat, raised aloft, on golden thrones, the incarnations of Imperial Majesty, the heart went out in fervent wish that Ishvara, by whom Kings reign, might overshadow them, and enable them to bear the heavy burden of their world-wide rule.

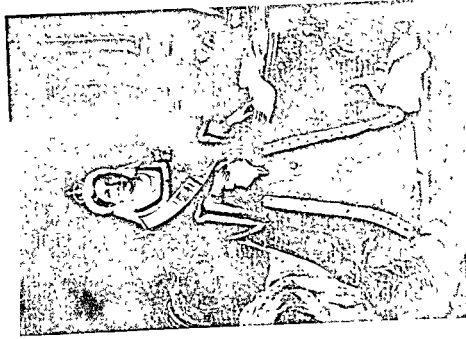
Dramatic above all others was the moment when—after homage had been rendered, proclamation had been made, clarion notes of silver trumpets had shivered the air, guns had thundered—the Imperial pair returned to the Durbar Shauri-ana, and, after sitting for a moment in silence, the King-Emperor rose, and in a clear strong voice

proclaimed his pleasure that the Imperial City should be his Capital, and Bengal re-become one. It was as though the Royal Pandavas had linked hands with the great Moghals, and surrounded the younger Throne, blessing its occupant, and seeing their ancient glories re-blooming on their own fields of fame. Then to Delhi returned her long lost diadem, and she became the symbol of United India, of an India vaster and more united than she had ever ruled, stretching from the Himalayas to Ceylon, from Quetta to Assam. As I glanced at the Rajputs among whom I was sitting, many in their short full skirts, with heavy sabre, bossed targe slung over the left shoulder, and costly jewel gleaming in the close-wound turban, I wondered what memories stirred in them of the older days, of the shock of Rajput charge, of saffron robe, of fire eager for its prey. What history matches that of India for romance and chivalry, for reckless daring and generosity to a vanquished foe? It all seemed swinging in the air round me as I sat in the white amphitheatre with the crimson canopy upheld by golden pillars, and the encircling posts and chains of gold, glittering in the brilliant sun. O fleeting earthly pageants, and age-long processions of crowned Emperors and Kings!

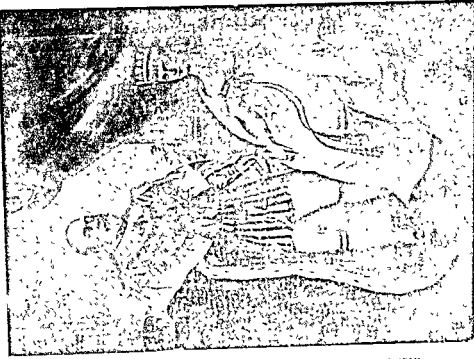
There were incidents in these gorgeous Delhi days, however, that touched the heart more than these splendid pageants. The King-Emperor was leaving the Polo-ground on foot, strolling over towards his carriage. As he came to the road there was a great rush of the poor people, who had gathered thickly in the hope of seeing one who, to the Hindu, is very God on earth. Not unnaturally, perhaps really alarmed for his safety, the police and soldiers pushed them roughly back. But quickly the Emperor raised his voice and checked the men, bidding them let the people come near. Encouraged by his smiling face, they crowded round: "Oh! stand and let us see you." And he stood smiling, the good



CORONATION OF THEIR MAJESTIES KING GEORGE V AND QUEEN MARY III.



HER MOST GRACIOUS MAJESTY QUEEN VICTORIA
THE FIRST EMPRESS OF INDIA.



THEIR MOST GRACIOUS MAJESTIES KING EDWARD VII AND QUEEN
ALEXANDRA, THE SECOND EMPRESS AND EMPRESS OF INDIA.

Emperor with his fatherly heart, and his poor gazed their full. Again, at the Garden Party at the Fort, he and his Empress took the trouble to put on their Royal robes and Crowns that the vast crowds of the poor, gathered on the plain which stretches from the foot of the wall to the river, might see their Monarchs clad in Imperial garb; the crowd cheered and cheered again, and their faces were a sight to see. Then they disrobed, to walk again amid their guests in ordinary dress.

SARATH KUMAR GHOSH.

A few days of thought were necessary to the right appreciation of the lessons of the Durbar. The Durbar pronouncements regarded in themselves, were not sufficient to inaugurate a new era in the history of India; but now Lord Hardinge's despatch, as elucidating the pronouncements, does seem, on due thought, to be so sufficient. The whole argument now raging so intensely throughout India is focussed on the promise of autonomy contained in the despatch. If that be granted then this indeed is the beginning of a new era.

And I pin my faith on the promise of autonomy.

Verily, I have temptations pulling me towards doubt and disbelief; and the devil is whispering into my ear that there is no such definite promise in the said despatch; that at most it is but a pious hope, the fulfilment of which may be deferred to the Greek Kalends; nay, that if at all a promise, it is one of those promises "made to the ear, and broken to the hope." But the tempter shall not persuade me to waver in my faith. These are the causes of my faith, which would fain reveal to my countrymen who may be in doubt.

First. In the recent vindication of the success of Indian administrators in a Native State by the acting Lieutenant-Governor of Bengal I had read signs of a larger application. Autonomy for British provinces is precisely that.

Secondly. Lord Hardinge's despatch should be interpreted by its entire spirit, and not read solely in regard to the particular passages dealing with autonomy. The despatch repeatedly manifests an earnest desire to seek and find something that would render the Durbar, and the King-Emperor's visit memorable and unique, something that would satisfy Indian aspirations and "strike the imagination of the people of India." I had hoped that at the Durbar the King-Emperor would claim the allegiance of India as her own Emperor not alien—in the heritage of Akbar and Prithviraj. In the despatch there is such an appeal to the hallowed memories of Mahomedan and Hindu alike. Moreover, Lord Hardinge concludes with the actual phrase I have so often used—"a new era in the history of India" as the high aim of the Durbar and the King-Emperor's visit. In this regard I may now mention that frequently in London in the past six months I had occasion to ask prominent politicians and officials if anything would really be done to inaugurate "a new era." We have now the answer, at least in the earnest desire to that end.

Thirdly. Lord Crewe's reply in acceptance, sympathetic as it is, should be supplemented by collateral facts. To take a single point, Lord Hardinge explained the real and practical grievance of Bengalis in being in a minority in the Legislative Councils of both the Bengals. That is what appealed most keenly to Lord Crewe's sense of justice. I remember his speech in the House of Lords on the Parliament Bill, when he led the Liberal Peers who were in a hopeless minority: "Noble lords on this side of the House realised the depressing effect of being always in a minority." Then subsequently Lord Crewe sees precisely the same grievance in Bengal. So we have now a Secretary of State whose sense of justice towards India has been aroused in a manner that he appreciates feelingly. Where.

fore I see cause to hope that so long as he is in power, with Lord Hardinge as Viceroy, the promise of autonomy will not be made void—rather it will receive some fresh sanction, and in the near future.

Fourthly. The condition of affairs in Great Britain must be taken into account. I have to impress that on the minds of my countrymen. Indian affairs are not, and never will be, considered by responsible Britons apart from British interests. For better or for worse British statesmen think and must think, of the interests of Great Britain first, in all that they do for India. Sometimes the interests of India and of Great Britain are identical: in that case India is thrice fortunate.

And this is that case. There is now a general feeling, vague though it be, among the British public, that India must be reconciled in the best interests of Great Britain and the whole Empire.

Let us consider this fully, deeply, and above all, truthfully and fearlessly. In the judgment of most Indians the British public seem to be utterly indifferent to India, many of them indeed are, and their callousness is unconquerable: for they have no tie with India, intellectual, moral, social, or economic. But the vast majority are not so indifferent. Unacquainted with Indian affairs they undoubtedly are; and even the intellectual Britain takes his casual opinion of Indian matters from the party paper he reads. But indifferent to India's fate the general British public are not even from motives of self-interest—to descend to the lowest plane; for the bulk of them are indeed affected directly or indirectly by India's prosperity. Even for that, if for no other reason, they desire to know more about India—if the information be at hand and to wish for India's peace and prosperity and happiness. As there is much misconception in India regarding this, I have to say, although I should not, that I am best fitted to maintain that fact—having shared their most intimate life for

fifteen years, alike in feudal castle and in cottage. To the average Briton, provided he has no prejudice, India is still the home of romance and mystery and fascination. For ten long years, while others were reaping in India what they had not sown, I have gone among the people of Britain, teaching them the ideals of India, the lessons of our ancient heritage, and our new life and new aspirations begotten by the union of Britain and India. "Assure us that you would not use it to break away from us—and we shall grant you Home Rule to-morrow, as a part of a great scheme of Imperial Federation." That was said to me after my lecture in every town in Great Britain—by artisans and by Primrose dames. Some of those dames are in Delhi now.

And I gave the assurance for myself absolutely; for others on the hypothesis that they were not invincible fools. "Give us the autonomy—and we shall be the staunchest members of the Empire, for we shall then have a stake in that Empire. All of us are not fools. We realise that India has need of Britain, and shall have for some time to come. For we have still much to learn from Britain."

Thus I have come to believe that in their inmost hearts the British public do desire to sanction the autonomy and very soon.

It is true indeed that a few years ago they may not have done so; but now events are marching with grand strides. Perchance there is also the vague consciousness that in turn Britain may have need of India's affection and ardent co-operation in the work of the Empire—as I have pointed out elsewhere. ("The Prince of Destiny.") In ten more years the Anglo-Japanese alliance will be ended never to be renewed. And in ten more years Germany will have fifty per cent. more men than Britain: and having more men and at least equal economic efficiency, she will have more money—and the things of steel and iron on land and sea that money can build or buy. In that hour

India will show her gratitude to Britain for having awakened her to this new national life.

Is the Emperor of India to-day the truest friend of the King of Great Britain to-morrow? Is that in part his mission in India? Then is the Durbar in part the fulfilment of a far-seeing statesmanship—and a new fortress on the North Sea. Then by that token let us rejoice and hope, but also labour and strive worthily in the cause of a United Empire.

MR. HAROLD COX, M. P.

The visit of the King has been a brilliant success is the verdict of everybody. On all sides one hears but one opinion. Some people proudly say they knew all along it would be a success; others more modestly admit that the event has surpassed their hopes; but all agree in saying that the success has been complete. That by itself is a very big result. Consider what the visit meant! It was absolutely unprecedented. No English Sovereign had ever before left England to visit his subjects across the seas. There were grave shakings of the head among the pundits at home when the King announced his intention of going to India. Even those who were engaged at the moment in a purely destructive attack upon the British Constitution, expressed alarm lest that Constitution should suffer if the King were absent from England for three months. Others suggested more plausible objections, and it is an open secret that the King's visit to India would never have taken place if he had not persistently pressed it upon reluctant ministers. They were perturbed about precedents; he was prepared to make history. And he has made it. The visit of the King-Emperor to his vast Indian dominions has brought home the reality of his sovereignty in a way that nothing else could have done. Imagine the positions reversed, and England governed from India! Would English people under such conditions be content that their Sovereign should never visit them but should be kept cooped up in

Hindustan on some plea of constitutional propriety? By insisting upon visiting India to announce his coronation, King George V has demonstrated in a manner that all can understand, that he is Emperor of India as well as King of England.

To have done so much is a great thing, but King George has done more. He has enabled his subjects here, whether English or Indian, to get a glimpse of his own personality. They have learnt that he is neither a puppet nor a figure-head; that he has clear views of his own upon the problems of his great empire; and that though his action is necessarily circumscribed, his influence can be, and is freely exercised.

Not less important is it that the people of India should know that they have an Emperor, who personally understands their problems and who can use his wide knowledge for their welfare. Ministers at home come and go, and they are always more concerned to listen with their ears to the ground for the growl of the British electorate than to study the interests of a vast and distant population that has no votes. Here the King can exercise an influence which may be of the utmost importance to the whole Empire. He knows more of India than any one of his present ministers, and the visit which is now coming to an end has added not a little to his knowledge. While the King has been in India he has not contented himself with the punctilious discharge of public functions; in addition he has made a point of conversing privately with princes and high officials and leaders of Indian opinion; he has learnt their views at first hand and thus has been able to acquire, in a very brief period, an extensive knowledge of Indian problems. It may be added that the Queen has been not less sparing of herself and has interpolated between her public appearances numberless interviews with Indian ladies. All this has acted and reacted upon Sovereign and People. It has enabled the

Sovereign to understand his Indian people better than before; it has enabled the Indian peoples to realize more fully that King George is their friend as well as their Emperor. That this knowledge has spread through all classes no one can have any serious doubt. The scenes of enthusiasm at Delhi are still in the minds of all of us; but the popular demonstrations in Calcutta have been even more striking. The enthusiasm of the vast crowd on the maidan on Friday when the King and Queen drove round almost unattended was one of the most impressive incidents of the whole visit. The people were wild with delight at the presence of the Emperor in the very midst of his subjects.

Nor is there any reason to fear that the impression which King George has produced on the popular mind will prove evanescent. Prominent among the virtues of Indian people is their persistent memory for old friends. Many an Englishman finds himself warmly welcomed in India to-day because the name of his grandfather is still fresh in the memory of those among whom he worked. We may, therefore, confidently hope that the work accomplished by King George and Queen Mary will last for considerably more than one generation. They have won the hearts of their Indian people not for themselves alone but for England.

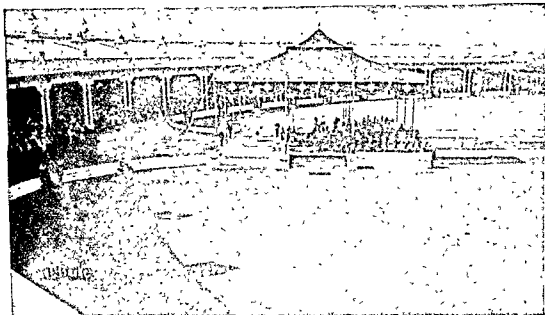
THE BISHOP OF BOMBAY.

I must own that I went to Delhi full of misgivings. I disliked the feeling of so much money being spent on show and pageantry in a year of scarcity, if not famine. Apart from that I was very doubtful what good purpose all this pomp of power would serve. Ceremony is hollow and futile which does not symbolise an idea. The Durbar could not, I feared, be the festival of an idea, for there is one idea of which the British Rulers of India at present are generally and clearly conscious. But I have to admit now that since I have been there and seen the Durbar, my mind is

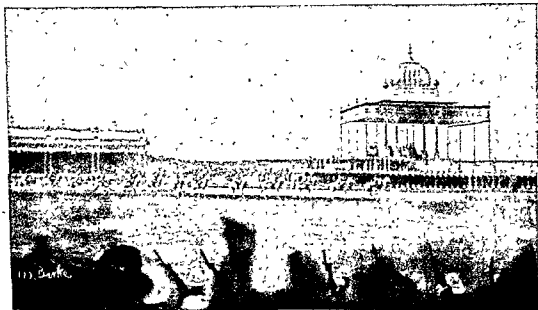
changed. Partly the late rains which beyond expectation have saved the winter crops in the Deccan and given promise of a really good harvest in the Punjab materially modified my sentiments about the policy of holding the Durbar in a famine year. Rarely have I felt more thankful to God "to Whom every desire speaketh" than for that most unlooked for rain. But to return to the Durbar, I had not realized one factor in it which after all is the determining factor, the intense desire of thousands of Indians to see the King Emperor, and the great store they set by the sight of him. There was an idea which the Durbar could represent Indian devotion to the personal Sovereign. Indians do not cheer as a European crowd cheers, but no European crowd after the Durbar had broken up, would have gone and kissed, or otherwise done reverence to, the throne where the King had sat, as thousands of Indians did. What struck the Western spectator most was the joy and devotion of the countless multitude which had come to see the Emperor. There was in it a sense of religious veneration. "They expect the sight of the Emperor to bring some great blessing into their lives," an Indian explained to me.

DR. CLIFFORD

King George's messages have brought peace and goodwill, hope and happiness. Balm has been poured into the wounds of Bengal. That vast Province is one again. The fires of discontent will be put out; and though the capital is removed from Calcutta to Delhi, Calcutta will be the centre and head of Bengal. But the gift that has gladdened the patient and valiant band who have for years fought through cloud and storm, contempt and scorn, for a better India, is the promise of the development of self government: "until a last India will consist of a number of administrations, autonomous in all provincial affairs, with the Government of India above them all, and possessing power to interfere in cases of misgovernment, but ordinarily restricting their functions to matters of Imperial concern"—this is, if words mean anything, the gradual evolution of Home Rule for the whole of India.



NATIVE PRINCES PAYING HOMAGE TO HIS MAJESTY.



THE PEOPLE'S THRONE: HIS MAJESTY PROCLAIMING BOONS THROUGH THE VICEROY.

THEIR MAJESTIES IN INDIA.

AT 8-10 A.M. on 2nd December 1911, the *Medina* with Their Majesties the King-Emperor and Queen-Empress on board was signalled from the Prong Lighthouse. Three guns were fired from the saluting battery at an interval of ten seconds immediately on signalling.

ARRIVAL IN HARBOUR.

The Imperial Yacht, *Medina*, entered Bombay harbour at 9 30 A.M. The *Medina* was followed by His Majesty's Ships *Defence*, *Cochrane*, *Argyll* and *Natal* in a line.

THE LANDING IN BOMBAY.

The first of the day's proceedings may be said to have begun with the arrival at the Bunder of H. E. the Viceroy, who proceeded with H. E. the Naval Commander, Sir Edmund Slade, and their respective staff, on board the *Medina*. H. E. the Governor of Bombay motored to the Appollo Bunder and was similarly received by a guard-of-honour, and then proceeded to the *Medina* where he was to be presented to Their Majesties by His Excellency the Governor-General. At 3 50 Their Imperial Majesties, attended by the Royal suite, left the *Medina*, and arrived at the Bunder steps at 4 P.M., and were received by H. E. the Governor-General. Their Majesties were conducted to a specially erected 'pavilion' where they were received by Sir George Clarke and Lady Clarke, H. E. the Naval Commander-in-Chief and Lady Slade, the Chief Justice, and other high Government officials.

THE KING'S REPLY TO THE MUNICIPAL ADDRESS.

Their Imperial Majesties proceeded from the pavilion to the dais in the amphitheatre. An Address of Welcome was presented to Their Imperial Majesties by the President of the Municipal Corporation, Sir Pherozeshah Mehta.

In the course of the reply to the Address His

Majesty said :—

Six years ago I arrived, indeed, as a new-comer. But the recollection of your cordial and sympathetic greeting is still fresh in my memory. The wondrous aspect disclosed by the approach to your shores, the first glimpses of the palms rising, as it were, from the bosom of the sea, have not been forgotten and have lost none of their fascination for me. From Bombay I set forth in 1905, encouraged by your affectionate welcome, to traverse, at any rate, a part of this vast country and to strive to gain some knowledge of its people. Such knowledge as I acquired could not but open my sympathy with all races and creeds, and when, through the lamented death of my beloved father, I was called to the Throne of my ancestors one of my first and most earnest desires was to revisit my good subjects in India. It is with feelings of no common emotion that I find myself here again to-day with the Queen-Empress at my side and that desire fulfilled.

THE PROGRAMME IN BOMBAY.

Their Imperial Majesties spent the next day, Sunday, very quietly. Landing at 1-30 they motored to Government House, where H. E. the Governor gave a luncheon in their honour, about thirty guests being invited to meet Their Majesties. The King-Emperor and Queen-Empress then returned to the *Medina*. They landed again in the evening and proceeded, with a Cavalry Escort, to St. Thomas's Cathedral. It was not a State Service, Their Majesties attending in the evening as ordinary worshippers. The hymn "Abide with Me" was specially included in the Service at their request. The Cathedral was crowded and the Lord Bishop of Bombay preached. At 5-15 Their Majesties left the Cathedral, driving through Church Gate Street and Esplanade Road to the Bunder, and re-embarked at 6-30 P.M., under a salute.

Their Majesties paid a visit to the Caves of Elephants on the 5th and left for Delhi the same night.

THE DELHI CORONATION DARBAR.

The ancient capital of Hindus and Moguls had the honour of receiving the King-Emperor and Queen-Empress on the 7th morning and right royally the event has been staged. By sunrise, the multitude was afoot to take up their positions along the roads, and motor cars jostled with

country carts in long streams, which poured from every point of the compass towards the Fort. A cheerful throng of enthusiastic subjects gave a loyal welcome to the King and Queen.

THE ARRIVAL

The Royal Specul, hauled by one huge engine, slid smoothly into the station at Selimghur and the King-Emperor, in Field-Marshal's uniform, with the Star of India riband, was the first to alight. The Queen Empress wore a soft white satin dress, with a design of sprays, roses and blue bows, the Order of the Garter and Crown of India, and a sapphire and diamond brooch, and a hat of white straw with shaded blue feather. Their Excellencies the Governor-General and Lady Hardinge advanced and received Their Imperial Majesties, and the Hon'ble Diamond Hardinge, their little daughter presented a bouquet of flowers to the Queen. All was excitement and commotion. The Guard of Honour presented arms, the Band played the National Anthem, and a Royal Salute boomed out from the ramparts of the old Fort and notified the Royal arrival to hundreds of thousands waiting along the route.

Immediately afterwards a *feu de joie* was fired by the troops lining the route, and ran in a diminishing *nuendo* out through the Delhi Gate until the sound lost itself in the distance behind the Jumma Masjid, to revive as the troops lining Chandni Chowk took it up, and disappeared again for quite an appreciable period, as it traversed the four miles of troops right up the Ridge, whence it returned in a *crescendo* back through the streets and the Delhi Gate to the steps below the station, where it started. Here, meanwhile the introductions were proceeding. The members of the Indian Staff of Their Majesties were first presented. The high officials from the Governors of the Provinces downwards were then successively presented by Lord Hardinge to Their Imperial Majesties. The King-Emperor then

inspected the Guard of Honour, and the whole assemblage walked from the station to the chief Reception Tent inside the Fort. The Royal Standard fluttered out from the flagstaff on the tower, and a Guard of Honour of the 16th Rajputs presented arms.

PRESENTATION OF NATIVE CHIEFS.

In the Reception Tent there were present the whole of the great Feudatories of India, who were presented to Their Imperial Majesties, the Master of the Ceremonies reading out the names and titles. First came the young Nizam, then followed the Gaskwar, the Maharajahs of Mysore, Kashmir, the Maharajah Scindia of Gwalior, the Maharana of Udaipur, and a host of others.

THE ROYAL PROCESSION

The Royal Procession was then formed, with Their Majesties in the centre, and wound its way through the escorting ranks out through the Delhi Gate, and into the Khas Road, gay with bunting, and lined on both sides with huge crowds of saluting wondering spectators, cheer breaking upon cheer as His Imperial Majesty passed the Big Stands, where European visitors were congregated.

THE PEOPLE'S ADDRESS.

Slowly the great Procession wound its way round the Jumma Masjid and up the thronged aisles of Chandni Chowk, where the enthusiasm reached its climax. The end of the Procession was still emerging from the Fort as its head reached the Mori Gate. The Boulevard and Rajapur Road were passed, the ascent of the Ridge was climbed, and on its summit under the shadow of the historic, but ruined, Charbagh Mosque Their Imperial Majesties were introduced to what was perhaps the most striking feature of the opening pageant. A circular pavilion, seating 4,000 spectators, spread out curved arms to meet them. Here Their Imperial Majesties received a tremendous ovation.

THE KING'S REPLY.

The Hon. Mr. J. Jenkins read an Address on behalf of the people of British India and His Majesty in replying said:—

I know from my Governor-General what strength and support he receives from the wise experience of the Members of his Legislative Council, the chosen representatives of British India. I much appreciate the welcome you offer us on behalf of its peoples. Rest assured that there is no wish nearer to our hearts than that in the words of your Address the Indian Empire may continue steadily to advance in the ways of peace, prosperity and contentment.

RECEPTION OF THE RULING CHIEFS.

In the afternoon and at intervals on the two succeeding days His Imperial Majesty the King-Emperor received visits in State from the Ruling Chiefs in the Reception Tent. The visits of such of the chiefs who were entitled to the honour were returned by H. E. the Governor General. The Indian ladies, consorts of the Ruling Chiefs and others were also received by Her Majesty the Queen-Emress. They presented her with an Address of Welcome, and Her Majesty in the course of her reply pointed to the beautiful jewel she was then wearing which had been presented to her by the women of India on her last visit as Princess of Wales.

UNVEILING THE EDWARD MEMORIAL TABLET.

The greatest event of the second day of Their Majesties' arrival at Delhi—8th December 1911—was the unveiling of the All-India Memorial Tablet to the late King Edward VII., in the centre of a well-laid out garden, which was specially created on the Delhi Maidan between the Fort and the Jumma Masjid. The tablet is to form the foundation of the large bronze statue that is to be set up at the spot. In the presence of a large concourse of people, Feudatory Princes, Heads of Administrations, high officials, and other subscribers to the Fund, Lord Hardinge stepped forward to read an Address, in which he said that in "the statue that is to adorn this pedestal will be enshrined a lasting pledge of the gratitude of the many millions of your Indian people for the

peace, justice and prosperity that prevailed during the late King-Emperor's all too short but strenuous reign."

His Imperial Majesty, in reply said:—

The Address which you have just read has touched my heart and awakened memories of what we all, and I most of all, owe to my dear father, the late King-Emperor. He was the first of my House to visit India, and it was by his command that I came six short years ago to this great and wonderful land. Alas! little did we then think how soon we should have to mourn his loss.

You tell me that this Memorial represents the contributions, not only of a few who may have had the privilege of personal acquaintance with my father, but of thousands of his and my people in India. I am glad to know that the deep and abiding concern which he felt for India has met with so warm a response from the hearts of her children.

I rejoice to think that this statue will stand a noble monument on a beautiful and historic site to remind generations yet unborn of your loyal affection and of his sympathy and trust, sentiments which, please God, always will be traditional between India and the members of my House.

Sunday, December 10th, was observed as a day of rest in the Camp, and a Military Parade Service, which was a feature of the Lytton and the Curzon Durbar, was held in the morning on Jagatpur Island opposite the Delhi Garrison Troops Camp. Fifteen hundred civilians and the whole of the British Troops in the Coronation Camp were present.

On Monday His Imperial Majesty presented colours to a number of Regiments—British and Indian—on the Polo Ground and it was one of the most imposing functions of the Coronation Durbar. Representative Detachments from all the Corps then in Delhi were present. The Composite Division, the special representative units of regiments of which the King-Emperor is the Colonel-in-Chief, and the veterans lined the route. The Guards of Honour were furnished by the Worcestershire Regiment and Sikh Pioneers. The British Regiments selected for the honour of receiving new colours from the hands of His Imperial Majesty were drawn up in a hollow square on the West Polo Ground under the command of Major-General Young. The Indian Regiments, designated for similar

honour, namely the 90th Punjab and 18th Infantry, were drawn up side by side on the east Polo Ground in line of a quarter column of double companies under the command of Brigadier-General O'Donnell. The new colours were displayed on the regimental drums, which stood, in the case of the British Regiments inside the square, and in the case of the Indian Regiments, in front of the columns. The Bishops and Clergy took up their places beside the drums. The Governor-General and suite escorted by the 1st Dragoon Guards and 11th Lancers arrived shortly before 10. His Imperial Majesty on horseback escorted by the 13th Hussars and Jacob's Horse arrived soon afterwards and took up a position near the Royal Standard. The Guards of Honour presented Arms and a Royal Salute was fired. His Imperial Majesty then inspected the Regiments in the hollow square and afterwards dismounted, and the imposing ceremony was gone through. The new colours presented to the Regiments were proudly escorted to their place of honour and the old colours were removed after they had been marched past the ranks. A similar ceremony took place in connection with the Indian Regiments but in this case the religious ceremony was omitted.

THE IMPERIAL DURBAR.

The solemnity of the Coronation of His Imperial Majesty King George V. was announced on the 12th with unparalleled magnificence in the presence of the King-Emperor and Queen-Empress in Durbar. Martial pomp, and brilliant splendour did all that was humanly possible to make this great Imperial event worthy of the history, traditions and sentiments of the Indian Empire. The entire ceremony was carried out with the dignity befitting the occasion. The arrangements had all worked smoothly, the great underlying fact of the joining of a united India in homage to one Ruler was brought out impressively,

effectively, and with pictorial accessories that will make it memorable for all time.

After the opening of the Durbar His Majesty in the course of his speech said :—

It is a sincere pleasure and gratification to myself and to the Queen-Empress to behold this vast assemblage and in it my Governors and trusted officials, my great Princes, and representatives of the peoples and deputations from the Military Forces of my Indian dominions. I shall receive in person with heartfelt satisfaction the homage and allegiance which they loyally desire to render. I am deeply impressed with the thought that a spirit of sympathy and affectionate goodwill unites Princes and people with me on this historical occasion.

CORONATION BOOKS.

At the conclusion of the gracious speech of His Majesty the King-Emperor, on 12th December 1911, on the opening of the great and historic Durbar, Lord Hardinge rose and read His Majesty's Gracious Commands, which were received with continued cheering. He said :—

A GRANT FOR EDUCATION.

To all to whom these presents may come by the command of His Most Excellent Majesty George V., by the Grace of God, King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Defender of the Faith and Emperor of India, I, his Governor-General do hereby declare and notify the grants, concessions, reliefs, and benefactions, which His Imperial Majesty has been graciously pleased to bestow upon this glorious and memorable occasion. Humbly and dutifully submissive to His Most Gracious Majesty's will and pleasure, the Government of India have resolved, with the approval of His Imperial Majesty's Secretary of State, to acknowledge the predominant claims of educational advancement and have decided, in recognition of a very commendable demand, to act themselves, to make education in India as accessible and wide as possible. With this purpose it is proposed to devote at once Rs. 50 lakhs for the promotion of truly popular education, and it is the firm intention of the Government to add to the grant now announced further grants in future years on a generous scale.

CONCESSIONS TO THE ARMY.

Graciously recognising the signal and faithful services of his forces by land and seas, the King-Emperor has charged me to announce the award of half a month's pay of rank to all Non-Commissioned Officers and men and Reservists, both of his British Army in India and his Indian Army, to the equivalent ranks of the Royal Indian Marine and to all permanent employees of Departmental or Combatant Establishments paid from the Military Estimates, whose pay may not exceed the sum of Rs. 50 monthly.

Furthermore, His Imperial Majesty has been graciously pleased to ordain that from henceforth the loyal Native Officers, men and Reservists of his Indian Army, shall be eligible for the grant of the Victoria Cross for valour, that the membership of the Order of British India shall be increased during the decade following this, His Imperial Majesty's Coronation Durbar, by 52 appointments in the First Class, and that in mark of these historic ceremonies, fifteen new appointments in the First Class and nineteen new appointments in the Second Class shall forthwith be made. That from henceforth Indian Officers of the Frontier Militia Corps and the Military Police shall be deemed eligible for admission to the aforesaid Order, that special grants of land or assessments or remissions of Land Revenue, as the case may be, shall now be conferred on certain Native Officers of His Imperial Majesty's Indian Army, who may be distinguished for long and honourable service, and that the special allowances now assigned for three years only to the widows of the deceased members of the Indian Order of Merit shall, with effect from the date of this Durbar, hereafter be continued to all such widows until death or marriage.

Graciously appreciating the devoted and successful labours of his Civil Service, His Imperial Majesty has commanded me to declare the grant of half a month's pay to all permanent servants

in the civil employ of Government, whose pay may not exceed the sum of Rs. 50 monthly.

BADGES AND PENSIONS.

Further, it is His Imperial Majesty's Gracious behest that all persons to whom may have been or hereafter may be granted the titles of Dewan Bahadur, Sirdar Bahadur, Khan Bahadur, Rai Bahadur, Khan Sahib, Rai Sahib or Rao Sahib shall receive distinctive Badges as a symbol of respect and honour, and that on all holders present or to come of the venerable titles of Mahamahopadhyaya and Shams-ul-Ulma shall be conferred some annual pension for the good report of the ancient learning of India.

GRANTS OF LAND.

Moreover, in commemoration of his Durbar and as a reward for conspicuous public service, certain grants of land free of revenue, tenable for the life of the grantee or in the discretion of the Local Administration for one further life, shall be bestowed or restored in the North-Western Frontier Province and in Beluchistan.

THE INDIAN PRINCES.

In his gracious solicitude for the welfare of His Royal Indian Princes, His Imperial Majesty has commanded me to proclaim that from henceforth no *Nazarana* payments shall be made upon succession to their States, and sundry debts owing to the Government by the non-jurisdictional estates in Kathiawar and Guzerat, and also by the Bhumia Chiefs of Mewar will be cancelled and remitted in the whole or in part, under the orders of the Government of India, and in appreciation of the Imperial Service Troops certain supernumerary appointments in the Order of British India will be made.

RELEASE OF PRISONERS.

In the exercise of his Royal and Imperial clemency and compassion, His Most Excellent Majesty has been graciously pleased to ordain that certain prisoners now suffering the penalty of the Law for crimes and misdemeanours shall be

released from imprisonment, that all those civil debtors now in prison whose debts may be small and due not to fraud but to real poverty, shall be discharged, and that their debts shall be paid.

The persons by whom and the terms and conditions on which these grants, concessions and benefactions shall be enjoyed will be hereafter declared.

After the tendering of the homage by the Ruling Chiefs His Majesty said —

We are pleased to announce to our people that on the advice of our Ministers tendered after consultation with our Governor General in Council we have decided upon the transfer of the seat of the Government of India from Calcutta to the ancient Capital of Delhi, and simultaneously, and as a consequence of that transfer, the creation at as early a date as possible of a Governorship for the Presidency of Bengal, of a new Lieutenant-Governorship in Council administering the areas of Behar, Chota Nagpur and Orissa, and of a Chief Commissionership of Assam, with such administrative changes and redistribution of boundaries as our Governor-General in Council, with the approval of our Secretary of State for India in Council, may in due course determine. It is our earnest desire that these changes may conduce to the better administration of India and the greater prosperity and happiness of our beloved people.

PRESENTATION OF ADDRESSES.

On the 13th, the Madras and the Delhi Municipal Council addresses were presented to His Majesty. In reply to the Madras Address His Majesty said:—

We are deeply moved by the loyal feelings which have inspired the inhabitants of the oldest Province in our Indian Dominions, numbering over forty million people, to unite in giving so cordial a demonstration of their attachment to our Throne and person. The great volume containing signatures representing all the different races, castes and creeds of Southern India will be ever treasured by us as a precious testimony of your loving welcome.

In replying to the Delhi Municipal Address he said:—

The traditions of your City invest it with a peculiar charm. The relics of the dynasties of bygone ages that meet the eye on every side, the splendid palaces and temples which have resisted the destroying hand of time, all these witness to a great and illustrious past.

In seeking a more central spot for the seat of the Government of India these traditions and characteristics conduce in no small degree to the decision which I have as recently announced, that from this time forth Delhi shall be the Capital of our Indian Empire.

On the 14th there was a grand military Review.

LAYING THE FOUNDATION STONE OF THE NEW CAPITAL.

On 15th December 1911, Their Imperial Majesties laid the first stones of the new Capital of India. The place selected was in the Government of India Camp, which had been decided to be the centre of the Imperial Delhi that is to be. The Heralds and the whole of the Local Government and Administrations were in attendance, also the Ruling Chiefs and the Coronation Durbar Heralds and Trumpeters, with a Guard of Honour and Escorts. Their Majesties, on arrival, were received by the Governor General and the Members of the Executive Council. A royal Salute was fired. The Governor General then made a short speech, and in the course of his reply His Majesty said:—

I earnestly hope that the anticipation of the beneficial and far-reaching results from the great changes now to be effected may be amply fulfilled, securing to India improved administration and to its people increased happiness and prosperity. It is my desire that the planning and designing of the public buildings to be erected will be considered with the greatest deliberation and care, so that the new creation may in every way be worthy of this ancient and beautiful city.

Their Majesties the King and Queen and Their Excellencies the Viceroy and Lady Hardinge left Delhi on the 16th, the King proceeding to Nepal, the Queen to Agra, and Their Excellencies to Barrackpore.

The departure of Their Majesties was marked by the same demonstration of enthusiasm as marked their arrival and all the functions connected with the Durbar.

THE RESULT OF THE DURBAR.

The great Durbar was a splendid success and as Mr. Harold Cox wrote, one is tempted to say, paradoxical though it may sound, that the great success that King George has achieved by coming to India is to demonstrate that in the East as well as in the West democracy and Royalty not only can be reconciled, but already are. King George and Queen Mary have succeeded in proving this because they have shown themselves to be not merely names but realities. They have shown

that they realise to the full the part which Kings and Queens, if they wish to do their duty, have to play in a democratic age. They have played their part splendidly throughout the whole of their stay in Delhi, and the whole Empire owes to them a debt of gratitude for the success they have achieved.

THE SHOOTING IN NEPAUL.

Particulars received of the King Emperor's shoot in Nepal state that the King's first shooting box was picturesquely situated on a lawn-like clearing sloping down to the river, and a splendid view was obtained of the long range of snow peaks of the Himalayas rising to a height of 24,000 or 25,000 ft. After shooting here for four days, the party moved on to Khasra, seven or eight miles away, where the scenery and the forest surroundings were even more beautiful.

His Imperial Majesty shot with wonderful accuracy, and 21 tigers and several rhino fell to his rifle. About 650 elephants were employed in the shoot.

AT CALCUTTA.

Their Majesties arrived at Calcutta on the 30th. His Imperial Majesty the King-Emperor, and Her Majesty Queen-Empress, were received by Their Excellencies the Governor General and Lady Hardinge.

The Calcutta Corporation presented an Address of Welcome and His Majesty in the course of his reply said :—

The changes in the administration of India resulting from the announcement made by me at the great Durbar at Delhi will affect to a certain extent Calcutta. But your city must always remain the premier city of India, its population, its importance as a commercial centre and great emporium of trade, its splendid historic traditions, all combine to invest Calcutta with a unique character, which should preserve to it a pre-eminence position. At the same time, the status of the Province of which Calcutta is the Capital has been enhanced by the creation of a Presidency of Bengal, and I feel confident that under the wise administration of a Governor-in-Council the new Presidency will enjoy increased prosperity with the blessings of tranquillity and order.

THE UNIVERSITY ADDRESS.

On the 6th, the Calcutta University presented an address to which His Majesty gracefully replied :—

It is to the Universities of India that I look to assist in that gradual union and fusion of the culture and aspirations of Europeans and Indians on which the future well-being of India so greatly depends. I have watched with sympathy the measures, that from time to time have been taken by the Universities of India to extend the scope and raise the standards of instruction. Much remains to be done. No University is nowadays complete unless it is equipped with teaching faculties in all the more important branches of the sciences and the arts and unless it is provided with ample opportunities for research.

You have to conserve the ancient learning and simultaneously to put forward Western science. You have also to build up character, without which learning is of little value. You say that you recognise your great responsibilities. I bid you Godspeed in the work that is before you. Let your ideals be high and your efforts to pursue them unceasing, and under Providence you will succeed.

Six years ago I sent from England to India a message of sympathy. To-day, in India I give to India the watchword of hope. On every side I trace the signs and stirrings of a new life. Education has given you hope, and through better and higher education you will build up higher and better hopes. The announcement was made at Delhi by my command that my Governor-General in Council will allot large sums for the expansion and improvement of education in India. It is my wish that there may be spread over the land a net-work of schools and Colleges from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all vocations in life, and it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge, with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled and the cause of education in India will ever be very close to my heart.

THEIR MAJESTIES' DEPARTURE.

Their Imperial Majesties left Calcutta on the 8th amidst universal rejoicing and respectful and sincere good wishes. Vast crowds assembled along the route from Government Place to Princeps Ghat. High officials took leave of Their Majesties at Government House and a gorgeous procession left under Royal Salute at 11. As the procession moved slowly along the Red Road and Ellenborough House, the King-Emperor and Queen-Empress were loudly cheered. Princeps Ghat was reached after 11-30, where the representatives of various Public Bodies, Ruling

Chiefs of Bengal and Foreign Consuls were assembled to greet them.

Their Imperial Majesties the King-Emperor and Queen-Empress embarked at *Prinsep's Ghat* for Howrah Station at 11.55 after a splendid send off. His Majesty replying to an Address at the Ghat from the Members of the Bengal Legislative Council said—

We shall recall the warm-hearted greeting extended to us on our arrival in your Capital, and the sight of the patient and sympathetic multitudes which had assembled from all parts of the province to testify to their loyalty and I am gratified by the assurances given in your Address that these outward proofs of allegiance and affection reflect the general sentiments of your fellow-subjects throughout the length of North-eastern India. Nor shall we forget the striking scenes and brilliant displays which have been so successfully organised and carried out to celebrate our visit. The people of Bengal offer us as a farewell gift their 'overflowing love and gratitude'. You may rest assured that the Queen-Empress and I could ask for nothing more precious to us and to our children.

The Governor General's Special arrived a little before 11.30 on the 10th at the Victoria Terminus, Bombay and His Excellency was received on the platform by H. E. Sir George Clarke and the high Government officials. Punctually at noon, Their Majesties' train steamed into the platform.

A procession, a mile long, immediately started and marched at a walk. The Escort comprised the 7th Dragoon Guards, the Bombay Light Horse, the Royal Horse Artillery and the Governor's Body Guards. The crowds cheered lustily all along the route.

THE LEGISLATIVE COUNCIL'S ADDRESS.

At 12.30 on the 10th, Their Majesties arrived at Bunder, where the Legislative Council's Address was presented.

His Majesty replying said:—

It is a matter of intense satisfaction to me to realise how all classes and creeds have joined together in the true-hearted welcome which has been so universally accorded to us. Is it not possible that the same unity and concord may for the future govern the daily relations of their private and public life? The attainment of this would indeed be to us a happy outcome of our visit to India. To you the representatives of Bombay, who have greeted us so warmly on our arrival and departure, I deliver this our message of loving farewell to the Indian Empire.

Their Imperial Majesties embarked at 1 P. M.

MESSAGE TO MR. ASQUITH.

On the eve of his departure from India His Majesty sent a message to Mr. Asquith on the success of his Indian Tour, in the course of which he said "from all sources, private and public, I gather that my highest hopes have been realised and that the success of our visit has exceeded all expectations." "All classes, races and creeds have united in receiving us with unmistakable signs of enthusiasm and affection."

MESSAGE TO THE VICE-ROY.

H. E. the Viceroy telegraphed to His Imperial Majesty the King-Emperor on the 13th instant:—

With humble duty, on leaving Indian waters all India wishes Your Imperial Majesties Godspeed on your journey and prays for your safe and happy arrival in England. Your Imperial Majesties' visit to India will always be treasured by your loyal Indian subjects as a priceless incident in the history of India.

His Imperial Majesty the King Emperor on the 14th instant replied as follows:—

Before leaving Indian waters the Queen and I desire again to acknowledge with sincere gratitude all that you have done for us during our most happy and never-to-be-forgotten stay in India, and at the same time to congratulate you heartily upon the admirable manner in which everything in connection with our visit was planned and carried out.

King George's Speeches on Indian Affairs.

PART I—A complete collection of all the speeches made by His Majesty during his tour in India as Prince of Wales.

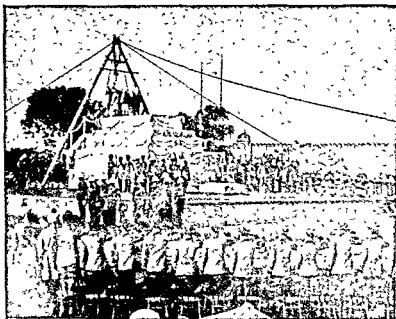
CONTENTS.—Reply to Bombay Corporation, Speech at Prince of Wales' Museum, Speech at Alexandra Dock, Reply to Central India Chiefs, Indore, Reply to Udaipur Maharana, Reply to Jaipur address, Jaipur Banquet Speech, Reply to Bikaner Maharaja, Reply to Lahore Municipality, Reply to Peshawar address, Reply to Jammu Maharajah, Reply to Amritsar Municipality, Speech at Khelra College, Reply to Delhi Municipality, Reply to Agra Municipality, Unveiling Victoria Statue, Agra, Speech at the Gwalior New Market, Reply to Lucknow Municipality, Speech at Lucknow Medical College, Reply to Telukda's address, Reply to Calcutta Corporation, Speech at Calcutta Victoria Memorial, Reply to Rangoon Municipality, Opening of Rangoon Victoria Park, Reply to Mandalay Municipality, Reply to Madras Corporation, Reply to Madras Landholders, Speech, Victoria Technical Institute, Reply to Madras Citizen's address, Speech at Mysore Banquet, Speech at Chamarajendra Institute, Reply to Bangalore Municipality, Unveiling Bangalore Victoria Memorial, Speech at Hyderabad State Banquet, Reply to Benares Municipality, Reply to Quetta Municipality, Reply to Karachi Municipality, Unveiling Victoria Statue, Speech at Guildhall, London.

PART II—Full text of all the speeches delivered by His Majesty during his Coronation Durbar Tour in India.

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His Majesty Laying the Foundation Stone of the All-India Memorial,



Their Majesties with their Children.

Shells from the Sands of Time

OR

EARLY BRITISH TRADE WITH MADRAS, 1611-1711 & 1811.

By MR. D. E. WACHA.

O sovereign and his consort have hitherto been known in the annals of the world, ancient or modern, to have left their capital to visit their most glorious dominion, away six thousand miles and more by sea and land, to show themselves as crowned King-Emperor and Queen-Empress to their distant and alien subjects, numbering one-fifth of the human race, of divers creeds and nationalities, and inheriting the rich traditions of a memorable and immemorial civilisation, and evince in person their profound solicitude for their greater contentment, prosperity and progress. That auspicious visit was fully accomplished amidst regal pomp and pageantry by Their Gracious Majesties King George V. and Queen Mary of Great and Greater Britain. It has marked an unprecedented event which is destined to be inscribed on the page of History in letters as imperishable as illumining.

The history of the rise and progress of British dominion in India will no doubt be written in the fullness of time by another Gibbon, inimitable in style, of stately dignity and choice expression. Meanwhile, let us embrace the occasion to entertain the reader with scraps picked up from existing tomes to recall to memory the earliest beginnings of British trade with Madras. Let us recall how the Briton, with the blood of the Viking flowing in his vein, ventured from his seagirt isle to the famous East Indies, the land of pepper and spices, of cardamums and calicoes, thence to take back to his native shores argosies laden with those rich products. The tale has been thrice told, but it would bear repetition at this hour if only we stroll on the

glorious beach of Madras and pick up as we go shells from the sands which mark the times of trade of 1611, 1711 and 1811.

There sailed a vessel in 1610, equipped by the Honourable Company of British Merchants trading with the East, from the London docks, named the "Globe," commanded by Captain Hippon, with 2 merchants in search of an opening of trade on the Coromandal Coast for calicoes. After many a vicissitude on the voyage they came to Pittapole and traded leaving behind factors, the predecessors of our modern encyclopedic Civilian. They also traded at Masulipatam paying a customs duty of 4 per cent. though the rapacious Collector of King Narsinga had demanded 12! From Masulipatam to Siam and back again to Masulipatam was indeed a navigation feat in times which had not dreamt of steam vessels—those mighty revolutionaries of the nineteenth century which have so vastly changed the surface of the world and brought men of the Arctic to meet those of the Antarctic, to bring the Heathen Chinese cheek by jowl with the native of San Francisco and New Zealand.

The argosy which returned home in 1613, laden with the products of Coromandal realised 218 per cent. on an invested capital of £ 15,634! Those indeed were golden days to shake the Pagoda tree and become a rich Nabob in the ancient country beyond the dreams of avarice. The value of exports made by the Honourable Company in 10 years ending with 1611 was £ 51,673 in goods and £ 119,022 in bullion. Exports of bullion! That indeed is an indication of what a "Sink of Silver" was India as related by the great Pliny and the other early travellers from the distant West. This find of the trade shell on the Madras Beach is enough to record here for the year of Grace 1611.

We travel afield, planting our step slowly but steadily for a century. How did the British

trader fare in 1711?, that is, some fifty years or thereabouts after the Infanta dowered Charles II with Heptanesia or the island of Bombay, rich with the memories of Garcia de Orta and "My Lady of the Manor of Mazagaon." In the beginning of the eighteenth century Madras was pretty freely dotted with factories or *Kothies* whence has sprung up the magnificent British Indian Empire of to day. There were factories on the Coromandal Coast, in the city of Madras, Fort St. David, Cudalore, Porto Novo, Pattapole, Masulipatam, Madapollam, Vizagapatam, Bimp-liapatam and Ganjam. There were, of course, sub-factories subordinate to the principal factories. No less than 29 of these traded in pepper, then a most valuable commodity. But let us not forget to take special note of the first important Edict of Protective Tariff promulgated by the Ministers of the good Queen Anne. Printed calicoes, the speciality of Madras, was banned. The stuff had become of so universal a use as to cause a powerful agitation among the woollen and silk manufacturers of England. There were several riots in London. To redress the grievance of these protectionists, the earliest predecessors of the stalwart Tariff Reformers of the 20th century, it was enacted by Parliament in 1721 to preserve and encourage woollen and silk manufactures by absolutely prohibiting the wear of Indian calicoes under a penalty of £ 5 for each offence on the wearer and £ 20 on the seller! That indeed was the beginning of the end of the Indian trade with England in calicoes. The rest is history. But that is not enough. We have picked up another shell which needs to be enshrined in the Museum at Madras. In 1770 the penalty of 30 per cent. payable to the Merchants' Trading Company on goods imported from the East Indies under foreign commissions was found inadequate to shut out the trade. So a duty of 100 per cent. was levied on the value of all goods imported! Shades of Cobden and the Cobden Club! But

who is unaware that smuggling is synonymous with prohibitory tariff? The high duties on muslins and calicoes and nankeens operated as a premium on smuggling. At the close of the eighteenth century they were compelled to reduce the duties considerably. The century also witnessed more than one misfortune by way of heavy indebtedness of the Merchants Trading Company and measures had now and again to be adopted to liquidate the debt and start it afresh on its way to amass the wealth of the East Indies for the old country.

We now come nearer our own times, namely, the nineteenth century. Here are some more curiosity shells for our Madras economists. In 1802 the value of merchandise imported into Madras was 13 52 lakh Sicea rupees; and of treasure 5 71 lakhs. In 1805 the value of the imports of merchandise had reached 13 13 lakhs and treasure 8 83 lakhs. Exports came to 16 25 lakhs all in merchandise in 1802 and dwindled down to 4 50 lakhs in 1805. What may have been the principal commodities imported? The trade chronicle gives the reply for 1805:—

	Lakh Sicea Rupees
Wines and spirits	3 92
Miscellaneous	2 14
Glassware and looking glasses	0 80
Coral	0 64
Outlery and hardware	0 41
Orlman's stores	0 95
Metals	0 32

And what may be the principal commodities exported?

	Lakh Sicea Rs.
Price Goods	1 46
Precious stones	1 79
Cotton	0 38

It will be noticed from the above that the Briton could not manage without his beer, brandy and wine, and his sauce, salmon and salad oil. But it should not be imagined that they cared

only in the early part of the nineteenth century for the inner man. It was certainly not yet the age of printers and publishers and authors; neither of the half-penny dailies and peer journalists. Some books and pamphlets also came all the way from the old country to beguile the leisure hours of the money-making "factors." Here is an entertaining list of the pabulum imported for their mentality:—

- 2 Sets of Novelists Magazine.
- 2 " British Classics,
- 2 " British Poets.
- 2 " British Theatre.
- 2 do. Fielding's Works.
- 2 do. Smollett's "
- 2 do. Johnson's "
- 2 do. Blair's "
- 2 do. Elegant Extracts.
- 2 Sets Hume and Smollett's History.
- 2 " Shakespeare's Plays.
- 2 " Thomson's Seasons.
- 2 " Young's Night Thoughts.

But I at though not the least there were 200 copies of "Dycho's" New Spelling Book." For whose benefit were these 'spelling books? Not for the adult factors? In all probability they were for their children by European or Indian wives. May we appeal to some wanderer in book curiosity lore to tramp the public and private libraries of Madras to discover a copy of this remarkable spelling book. What an acquisition might it be to the Museum? Messrs. Natesan & Co., with their colossal enterprise, ought to be venturesome enough to unearth a copy from some remote corner to point a moral and adorn the intellectual tale of Madras in the year of Grace 1805.

Before however we bring to a close our stroll on the Madras beach in search of further curious shells of trade we may as well empty our modest wallet by way of "prices"—so much in vogue

by the Government of the day. What may be the prices in Madras in 1811 of the divers European produce, etc.?

Star Pagoda.

Coffee was sold at	.. 20	to 22	for a Candy.
Cotton from Bombay.	30	to 32	"
Pepper from Bengal..	40	to 41	"
Indigo ..	9	to 10	per maund.
Ivory from Pegu ..	140	to 220	per candy.
Gum Benjamin ..	95	to 100	"
Assofetida	from		
Basora ..	365	to 440	"
Gold from England..	6½	to 8	per 1011.
Silver ..	6	to 6½	"
Brandy from America	200	to 280	per butt.
Madeira ..	150	to 170	per pipe.
Copper Sheet ..	103	to 120	per candy.
Iron Hoops ..	27	to 29	"
Mexico Silver ..	½	to ¾	per oz.
Tin ..	70	to 85	per candy.
Sandal wood ..	30	to 85	"
Bengal Sugar ..	17	to 19	"

The list is not exhaustive and we omit to give the price of diamonds, pearls and rubies which are not exactly articles of trade.

The duty on articles imported in British bottoms was generally 6 per cent *ad valorem*.

Lastly, the Company's imports from Europe amounted in 1808-09 to £168,000, while the exports came to 64,48,000 rupees, which might be compared with the value of imports and exports in 1909-10 to have a clear conception of the strides of British trade with Madras during the nineteenth century. The subject of picking up at random these commercial shells from the sands is most fascinating, but we must stop here, feeling that we have provided enough entertainment which though not striking the imagination as the tales of the Thousand Nights is still sufficiently instructive of the evolution of British Commerce during two and a half centuries at the least. We have shown the way. Let others explore the Madras strand and garner old century treasures which may survive the tooth of Time.

Mr. A. O. Hume:

THE FATHER OF THE CONGRESS MOVEMENT.

BY MR. P. N. RAMAN PILLAI.
Editor of "The Weekly Chronicle."

Mr. Allan O. Hume was born eighty-three years ago. His father, Dr. Joseph Hume, was a member of the Indian Medical Service, who, after his return to his native land, entered the House of Commons. Joseph Hume was a sound Radical, a noted political reformer and economist, a power in the House of Commons. No budget, or estimates of expenditure, submitted to that House, escaped his scrutiny. His passion for public economy became almost a religion with him, and even Lord Palmerston's aggressive imperialism had to reckon with him. Mr. Justin McCarthy calls him the pioneer of financial reform. He was for retrenchment and economy all round. He had the courage to propose a substantial reduction of Prince Albert's annuity. His activities were not confined to the financial sphere. In 1835 he rendered a most signal service to the Empire, by discovering and exposing what was called the Orange Plot in which the Duke of Cumberland was suspected to be concerned and one of the objects of which was said to be to set aside the claims to the Throne, of Princess Victoria. In the exciting events which terminated in constituting Canada into a self-governing colony, his shrewdness and insight were peculiarly marked. During one of the Parliamentary debates on that subject Sir Robert Peel, rather thoughtlessly, referred to Mr. Mackenzie, the leader of the colonists in Upper Canada, as 'a Mr. Mackenzie.' Hume turned on Peel and remarked that "there was a Mr Mackenzie as there might be a Sir Robert Peel" and created some amusement, says a historian of the period, by his referring to the declarations of

Lord Chatham on the American Stamp Act, as the opinions of "a Mr. Pitt." He was throughout on the side of Lord Durham, that wise statesman who gave the right of self-government to Canada, in the latter's advocacy of the interests of the colony; and, so far as it affected that nobleman he dropped the question of economy. His position in Parliament about this period was similar to that held by such distinguished men as Grote, the historian of Greece, Bulwer, the novelist and statesman, and Charles Buller, the brilliant politician too soon gathered to his fathers. On his death in 1855 Lord Palmerston observed in the House of Commons: "It had been said of one eminent statesman (Burke) that he 'to party gave up what was meant for mankind,' whereas the very reverse might be said of Mr Hume, for the party to which he had devoted himself was his country, and, beyond his country, the general interests of mankind at large." Once a Congress deputation of which Mr A O Hume was a member, waited upon the late Mr. Gladstone, to enlist his support for the Indian Councils Bill about to be introduced into the House of Commons by the late Mr. Bradlaugh; and on Mr. Hume being introduced Mr Gladstone said: "I wish your father were here now." Mr. Gladstone knew Mr Hume's father personally and held him in high esteem. Joseph Hume's wrath was kindled to white heat at any tale of injustice, or when a farthing of the British taxpayer's money was wrongly or unprofitably spent. He was a selfless politician, whose philanthropic instinct was beyond cavil and beyond question, and the father's great qualities were reproduced in the son.

Following in the footsteps of his father Mr. A. O. Hume chose an Indian career. He came to India in 1849 and entered the Civil Service. As a young civilian he failed not to impress his personality on the people and on his superiors

But what a young civilian does in his narrow sphere is not often chronicled. Mr. Hume's work, however, drew the eyes of the higher authorities during the Sepoy Mutiny. He was then district officer of Etawah in the North-West Provinces. He so distinguished himself in that crisis that he was made a Commander of the Bath, a rare distinction for a district officer. The inhabitants of Etawah too were deeply grateful to him, and their appreciation of his services was given a concrete form in the institution known as Hume's High School.

Mr. Hume saw that as an agricultural country, India's interests required its great industry to be steadily developed. He had the knowledge of a scientist—he had indeed science in his blood, and he pursued the study of Indian agriculture with diligence and enthusiasm. He mastered the recognised treatises on the subject in German and English. He farmed, in a small experimental way, for his own information and amusement; and when in 1870 Lord Mayo established a Department of Agriculture, Revenue and Commerce, Mr. Hume was appointed Secretary. Lord Mayo was a great advocate of Indian agricultural reform, and he found in Mr. Hume an able coadjutor. Perhaps, not many know much of the work done by Mr. Hume as Secretary to the Government of India in the Department of Revenue, Agriculture and Commerce, as it was finally constituted. He composed and published a most instructive and interesting paper on "Agricultural Reform in India." In it he dealt with Indian agriculture from a variety of standpoints, both as an expert and as an administrator, such as the economic condition of India, the question of recurring famines, land tenure, departmental organisation, and the conditions and needs of Indian agriculture. Since Mr. Hume's time, other distinguished civilians like Sir Frederic Nicholson, have followed in the same track; and to-day the

claims of Indian agriculture are recognised. Among the pioneers of Indian agricultural reform Mr. Hume's name will always be coupled with that of Lord Mayo.

Mr. Hume had at the same time been surveying the general state of affairs in India. As an official he was able to appreciate the value of non-official co-operation. His own personal qualities won him the love and esteem of many an Indian. He liked Indians and Indians liked him, and between him and them friendly relationships were established. But it must have been clear to him that among Indians themselves there was not that active spirit of co-operation so essential to attain large public ends. He had occasion to exchange thoughts with several prominent Indians in different parts of the country, and the conviction that something must be done grew strong in his bosom.

Mr. Hume has well been described as the father of the Indian National Congress. The idea originated with him, and he carried it out. He looked after the infancy of the Congress with parental care—with more than parental anxiety. He nursed it amidst its depressing environments; and when he found that without his constant and zealous watchfulness it could exist and perform its vital functions, he retired to his island home, not indeed to rest from his labours, but, from that distance, to guide and correct, and infuse spirit into it as occasion demanded. He educated Indian Congressmen up to a proper realisation of their duties. He constituted the Congress itself on a broad and firm basis, with the forethought and wisdom of a great organiser; so that it now contains within it and forming part of it healthy and enduring elements of growth and development. If Indian leaders continue to be animated by his spirit and ideals and labour unselfishly on the lines laid down by him, the Congress will become a still more efficient and popular institution

embracing, in the future, the political activities of all the responsible sections of the people of India. Mr. Hume has not, even in his retirement, been a passive on-looker. He is virtually at the head of the Congress Committee in London and through it he keeps himself in touch with Congress organisations in India.

Perhaps, not all educated Indians fully realise the significance of his achievements. Mr. Hume has not been known as a political prophet or philosophical radical. Unlike his father he has taken no active part in the politics of his own country. He has been leading a retired life relieved, of course, by occasional excursions into the field of public controversy. But in the times to come when the names of some of those who now loom large in British politics will be buried in oblivion, his fame as an organiser and statesman will surely resound through the Empire.

He has followed in the track of Burke and Macaulay. Burke was the only champion of Indian interests when those interests were little understood by his countrymen. Industrious as he was, he had hardly any reliable and continuous channel of information and certainly no clear index to Indian opinion to guide him. By the sheer force of his unsurpassed genius he was able to get a firm grip of Indian affairs and give to his countrymen the fruits of his unaided labours. Macaulay was among those who received their illumination from Burke. Happily for India that great Englishman spent some of the most strenuous years of his early manhood in this country, and, by his work, broadened and deepened the foundations of British rule. Other British statesmen, like Bentinck and Ripon, imbued with the same spirit, laboured in India to the same purpose. In England Englishmen of the rank of Bright, Fawcett, and latterly, Bradlaugh, were equally strenuous in their endeavours on behalf of their Indian fellow-subjects. But not till Mr. Hume appeared on the

scene were the Government in India and the British public able to hear the voice of India itself, faint and faltering though it has been, amidst the dust and din of exciting polemics. He foresaw that Indian opinion to be of real help to the Government and to be effective in the management of its affairs, must be educated, organised, rendered responsible and brought into a single focus. No one holds that the Indian National Congress is a transparent mirror and faithful image of Indian opinion as the British House of Commons is of British public opinion. It is still young in years and but imperfectly developed. No institution, which has lived through only a quarter of a century, could be a perfected organisation, such as the British Parliament with centuries behind it, is. But that the Congress represents and reflects a most influential section of Indian opinion, not even the bitterest of its opponents can deny. At least it could claim to speak in the name and on behalf of a large majority of educated Indians.

It has done yet another great service. A number of Indian movements at this moment are honestly striving to improve its condition. Every considerable Indian community such as the Mahomedan, has its own organisation. Indians have been earnestly seeking to move onward in every direction. On the principle of division of labour or in the light of the insistent needs of each community we have political, educational, social, industrial and other movements in regard to one or the other of which almost every enlightened and energetic Indian has been active; so much so that India, which was for ages mute has become distinctly and in some cases even aggressively articulate. No one could now plead the absence of organised representation of interests as an excuse for action in a haphazard manner, or for inaction. On all sides and on every conceivable topic of the hour the Government are

pressed with advice. What exactly is the mind of the people amid the tremendous mass and contrarieties of opinion, none but those who possess the gift of clear vision could know. To distinguish the clamour of pragmatic busy bodies from responsible opinion has been the task in every country of statesmen and philosophers. So that Indian officialdom and Indian thinkers are not face to face with any startling or unusual phenomenon. There is, however, such a thing as evolution of opinion. Conflicts of ideals are a constant factor in every progressive community. As in the world of Nature, so here too, some of the opposing ideals will, after a time, survive the operation of the inevitable natural laws. Difficulty or danger lies where the people are altogether silent, immobile and inert, or where there is no organised opinion or concerted action. India was somewhat in this unenviable condition till Mr. Hume organised the Congress movement. He brought into being an institution or, a common platform from which every variety of enlightened Indian opinion and Indian thought could find expression. And the Congress became the parent, the prototype, the original, of every form of public activity in this country. There is hardly any great Indian movement which has not taken as its model, or has not imitated in several important particulars, the Indian National Congress. Some of these organisations disown the Congress, and a few are hostile to it. But the fact cannot be gainsaid that many of these have copied its methods, or are influenced by its example. Mr. Hume may therefore be said to be not merely the father of the Indian National Congress, but the passive and indirect originator of many an organised form of legitimate public activity in India.

If he so desired he could have risen to the position of ruler of an Indian Province. He preferred to be a reformer, and so soon as he got himself released from the trammels of office he

threw himself heart and soul into the work. The departure of Lord Ripon from India was the point at which he set about maturing his plans. Lord Ripon's policy and measures, no less than his inspiring example, filled him with hope and enthusiasm. Lord Ripon evoked that which was best in the Indian people; and Mr. Hume, like a born leader of men, availed himself of the opportunity to bring the energies and the enthusiasm roused under proper discipline and organised control. The idea dawned upon him of organised public effort; and how he worked it out and whose counsel he sought and followed may be given in the words of a distinguished Indian who, then and afterwards, enjoyed Mr. Hume's confidence in the fullest measure. In his Introduction to *Indian Politics* published in 1898, by Messrs Natesan and Co., the late Mr. W. C. Bonnerjee wrote as follows:—

It will probably be news to many that the Indian National Congress, as it was originally started and as it has since been carried on, is in reality the work of the Marquis of Dufferin and Ava when that nobleman was Governor-General of India. Mr. A. O. Hume, C.B., M.P., in 1881, conceived the idea that it would be of great advantage to the country if leading Indian politicians could be brought together once a year to discuss social matters and be upon friendly footing with one another. He did not desire that politics should form part of their discussion, for, there were recognised political bodies in Calcutta, Bombay, Madras and other parts of India, and he thought that these bodies might suffer in importance if when Indian politicians from different parts of the country came together, they discussed politics. His idea further was that the Governor of the Province where the politicians met should be asked to preside over them and that thereby greater cordiality should be established between the official classes and the non-official Indian politicians. Full of these ideas he saw the noble Marquis when he went to Simla early in 1885 after having in the December previous assumed the Viceroyalty of India. Lord Dufferin took great interest in the matter and after considering over it for some time he sent for Mr. Hume and told him that, in his opinion, Mr. Hume's project would not be of much use. He said there was no body of persons in this country who performed the functions which Her Majesty's Opposition did in England. The newspapers, even if they really represented the views of the people, were not reliable and as the English were necessarily ignorant of what was thought of them and their policy in native circles, it would be very desirable in the interests as well of the rulers as of the ruled that Indian politicians should meet yearly and point out to the Government in what respects the administration

was defective and how it could be improved; and he added that an assembly such as he proposed should not be presided over by the local Governor, for in his presence the people might not like to speak out their minds. Mr. Hume was convinced by Lord Dufferin's arguments, and when he placed the two schemes, his own and Lord Dufferin's, before leading politicians in Calcutta, Bombay, Madras and other parts of the country, the latter unanimously accepted Lord Dufferin's scheme and proceeded to give effect to it. Lord Dufferin had made it a condition with Mr. Hume that his name in connection with the scheme of the Congress should not be divulged so long as he remained in the country, and this condition was faithfully maintained and none but the men consulted by Mr. Hume knew anything about the matter.

Out of these informal confabulations was evolved the Indian National Congress. Lord Dufferin's suggestion was given effect to, as it was considered less encumbered with difficulties and more practical. But the main idea was Mr. Hume's. He had visions of a united Indian nation. He knew that it would be the result and product only of free and unrestrained intermingling of men otherwise isolated and exclusive in spirit and frequent discussing among them on a basis of equality on a common platform. Social fusion would contribute to political unity, or rather the discovery of a common basis of action would induce the inhabitants of the various Provinces of India to form themselves into a compact body for promoting common objects. - On Mr. Bonnerjee's own showing it is evident that Mr. Hume was actuated by a political idea. He desired, in the first place, to bring the officials and the representatives of the people, together for comparing notes and exchanging thoughts. He meant in this manner to popularise the Government and remove all causes of misunderstanding. He had also administrative efficiency as a goal to strive after. As one deeply versed in statecraft it was clear to him that to make Indian politicians more responsible and less visionary, they should be brought into living contact with the officers of Government, so that, in course of time, there might arise a body of well informed Indian public

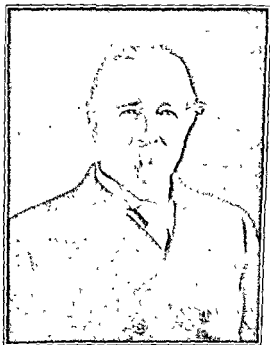
men who might, like those who take part in Parliamentary discussions in Great Britain, learn the difficult art of self government and the secrets of the success of representative institutions. But Lord Dufferin took a different view; and Indians with whom Mr. Hume discussed the point accepted his Lordship's compromise.

The history of the Indian National Congress is too well known to be repeated here. From a small assemblage of a few distinguished Indians who met, for the first time, in Bombay, it developed into a vast organisation consisting of representatives of all Provinces and communities.

Its numbers so rapidly increased that from its own bulk it found it difficult to transact business when at Surat in the year 1907, and accordingly, it wisely and in good time got itself reformed and reconstituted in such a manner as to ensure its continued usefulness as a deliberative and responsible assembly.

But what we are here concerned with, is Mr. Hume's share in moulding it and shaping its policy. For nearly eight years from the start he directed it as its General Secretary, with a view, as he once said, to constituting it as "a great brotherhood," whence for India to rise to nobler things. "I live for India and India's people," were the words which he spoke at a great meeting got together to honour him. In an address presented to him by the Poona Sarvajani Sabha eighteen years ago, an address in the composition of which we see the Roman hand of the Hon'ble Mr. Gokhale, that body voiced the thoughts of all educated India when it referred to Mr. Hume's services in these terms:—

Your great administrative experience and your intimate knowledge of the people of this country, your high personal character, the singular devotion which you have shown to India's interests, and the unexampled sacrifices which you have made for her—all these have enshrined your name in the loving hearts of the people of this country as that of their first tribune and their saintly Gurus in the path of



MR. A. O. HUME.

Lieutenant-Governor of the North-West (now United) Provinces, openly assailed the Congress, subjected its objects and methods to "hostile criticism and otherwise sought to discredit it. There is nothing in modern Indian controversial literature more stimulating than the correspondence that passed between Sir Auckland Colvin and Mr. Hume in 1888. Mr. Hume's reply is an effective vindication of the Congress. It occupies forty-six printed pages of a closely printed pamphlet.

Dealing with the time at which the movement was inaugurated and the justification for it, Mr. Hume said: "The ferment, the products of Western ideas, education, inventions and appliances, was at work with a rapidly increasing intensity and it became of paramount importance to find for its products an overt and constitutional channel for discharge instead of leaving them to fester, as they had already commenced to do, beneath the surface. I have always admitted that in certain Provinces and from certain points of view the movement was premature, but from the most vital point of view, the future maintenance of the integrity of the British Empire, the real question when the Congress started was not, is it premature, but is it too late—will the country now accept it? That question, by God's blessing, the country has since answered in the affirmative; * * * A safety-valve for the escape of great and growing forces, generated by our own action, was urgently needed, and no more efficacious safety-valve than our Congress movement could possibly be devised." Mr. Hume then went on to classify and characterise the opponents of the Congress among English officials and non-official Indians and in the press. If, said he, there was any real and influential opposition of enlightened and cultured men in India, he would not have taken up the task. He said: "I am not playing at this matter. I am in deadly earnest; for it I have abandoned

all the scientific pursuits that made the pleasure of my life—to it I am devoting my whole time and fortune—to it I am almost giving my life, because I believe that on the successful evolution of the movement depends alike the happiness of millions on millions, and, in no small measure, the future progress and prosperity, not only of India, but also of the British Empire." Mr. Hume then discussed the practical character of the Congress programme. Nothing, he maintained, was included in it, which was not discussed between, or in the minds of, the best and wisest men among Indians and Anglo-Indians. The improvement of revenue and forest laws, reform of the police, the costly administration of justice, the necessity for reduction of expenditure and of taxation, larger employment of Indians in the public service, and other objects to which the Congress was devoting its labours were all enumerated and explained by him with a view to make its position clearer. He admitted that in these and other matters individual Englishmen had done much. "We have, many of us done our best," wrote he, "and if we have failed lamentably, and we have failed, in these matters, it has been due to no lack of good intention on the part of the best and noblest of our officials, but solely to the fact that aliens and foreigners, differing in manners, habits, methods of thought, traditions and all that makes up nationality, from the people over whom we rule, we are absolutely incompetent, without this full co-operation and guidance, to mould our administration and frame our institutions here in accordance with the real requirements of the country. This is one of the *raison d'être* of the Congress movement." This point was enlarged upon in the light of existing facts and in reference to various administrative acts and legislative enactments.

Sir Auckland Colvin, like some other Congress critics of the period, took objection to two pamphlets issued by two ardent adherents of the

him. But the letter we are considering was only one of his numerous public vindications of the Congress, at a time when, without them, this infant off-spring of his brain and energy would surely have been strangled to extinction by its powerful opponents. We wish that some of these productions found a place in the literature of the Congress published under its authority.

If Mr. Hume took upon himself the task of replying to the criticisms levelled at the Congress by eminent Anglo-Indian officials like Sir Auckland Colvin, he was not less active in inculcating upon Indians their own duties, in instilling into them the principles of constitutional agitation, in teaching them the amenities of debate, the value of forbearance and of courtesy to opponents. He preached to them on the virtues of union, of self-sacrifice and of respect for constituted authority. No deviation from the right path escaped his eagle eye, and no false modesty or delicacy stood in the way of his chastising any of his followers when they deserved it. Addressing a Bombay audience some eighteen or nineteen years ago he expressed himself dissatisfied with the ways of some of the supporters of the Congress movement. He indulged in a great deal of plain-speaking. He alluded to the want of reliability as a characteristic sin of the East, a sin from which the freer West was comparatively free. He continued:

"Here—and I speak from painful experience—men promise, promise, promise—no doubt in all good faith; but when the time comes for performance, how often do they allow any trifle to intervene to prevent their redeeming their word? It is a very serious matter, nationally it weakens you more than it is possible now to detail. You cannot rely on your fellows as a body. There are naturally bright exceptions, men whose words—as all Indian men's words should be—are as good as their bonds, but taking Indians in the gross, you cannot tell in the least whether, when the time comes, they will do what they promise. They often do not mean to deceive—nay, when they promise they mostly wish and intend, let us hope, to fulfil—but when the time comes the merest trifle suffices to prevent this. They have no adequate conception of the sanctity of the spoken word—no feeling that some what may, despite inconvenience, trouble, loss they must for their own honour's sake, if it be in any way possible, make good their pledged truth.

In England too, Mr. Hume admitted, the thing existed, but not to the same extent. Besides, in that country when a concrete case came up, his fellows made it hot for the guilty person whoever he might be. But what was the case in India?

But here they simply look down and say, "Well you know it is very bad; it really is too bad," and then a certain smile comes over their faces, and there is a side-look at each other which seems to say, "How could the fellow have been so green as to expect it?" This is an occasional experience in England, but it is chronic in India, and I tell you that unless you get rid of it you will never be a great nation, so make up your minds to it. I entreat all to set their faces against this kind of thing, be chary of promising, if you will, but having promised, perform punctually, despite all temptations to sneak out of the matter. Believe me this is not a little thing, but where national interests are concerned, one of the greatest moral reforms. Without it no powerful combination is possible, with it, strength can be united to strength, until the combination grows irresistible."

In another passage Mr. Hume impressed upon his hearers the value of self-denial. He tried to convey the great lesson of public discipline:

"Believe me, until the greater number of your workers are content to fight the battles of India solely for India's sake, careless who gets the credit, who reaps the fame, who wears the laurel, careless who is ranked first or last in the army of progress, by the world, but careful only that his country's cause prevails—there is little chance of that ultimate triumph, that glowing national renaissance, which we all so earnestly long for.

We have seen case after case of men leaving the side they believed in, deserting the cause which their own hearts pleaded for, joining the men they disagreed with, advocating the views they disbelieved, solely because they could thus acquire leading positions, which on their own side they would have had to work and wait for. To me nothing can be meaner or baser than this moral suicide. Here is a real devil, that tempts men to the sacrifice of conviction and principle on the unholy altar of personal aggrandizement and interest. And if ever any of you feel so tempted I pray that you may have strength to say boldly, "Get thee behind me Satan," and to remember that creatures of day, in this world of Maya (illusion), honour, and wealth, and credit amongst your fellows signify little, only this signifies greatly where your ever living ego is concerned, that you should be true to the light that is in you, and that you should set your heart only on the good and true, seeking mainly the welfare of mankind, and the development of your own higher nature."

In the same speech Mr. Hume went on to ask Indians to cultivate the virtue of patience. He certainly had no sympathy with the impatient idealists who want everything good to issue forth on the principle of "let there be light and there

when our dear and truest of friends, Sir W. Wedderburn, is to be with you, I am in no degree wanted so far as you and India's cause is concerned.

I wish you all possible success in this coming Congress, and this, I am sure, you will all do your best to ensure and to deserve.

And now, I should like to repeat for you, the message I sent to my old friend C. Vignaraghavachari of Salem, just two years ago.—

'If this should chance to be my last message and advice, I would say to you and to "all", be of good cheer! never grow faint or weary in the uphill fight, stick to constitutional methods, be united, brother soldiers in one holy army, put far from you alike all selfish aims, all personal differences, be vigilant, wise and temperate alike in worth and in desert, be sure that a Power greater than all Kings or Viceroy, or Parliaments will lead you in the fulness of time, to all that you can rightly and wisely desire, and to all that you have tutored yourselves to merit.'

I can add nothing to that. May God bless all your efforts to promote the welfare of your fellow-countrymen, and lead and strengthen all striving unselfishly to pave the way for India's enfranchisement, and the happiness and growth, physical, mental and moral of her teeming children.

The time has not come finally to compose Mr. Hume's epitaph. He is still the leader of the Congress. His name is a household word in India. Mr. Hume, Sir William Wedderburn and Mr. Dadabhai Naoroji are the three great pillars of the Congress. Nearly of the same age, they are the three venerated patriarchs of Indian Liberalism. You may look all the wide world over in vain for three musketeers, more revered, more beloved, more saintly in character, spotless in their lives and more unselfish in their passion for the welfare of nearly one-fifth of the entire human race. Never in recent Indian history has there been another great movement at the head of which stood such dauntless three. Even the tongue of calumny could invent nothing against them. Plain living and high thinking has been their creed. Mr. Hume, like his comrades, is, we believe, both a vegetarian and a teetotaler. He is a keen student of natural history; and when he is able to snatch a few moments from his active public work he would be found pursuing the study of his favourite subject. But his warm heart has always been in India, and Indians could not too deeply love him.

INDIANS IN SOUTH AFRICA.

BY

THE REV. THEOPHILUS SUBRAHMANYAM.

GOOD morning, Mr. Subrahmanyam. How are you? When did you come from South Africa?

Quite well, thank you. It is now five months since I arrived from Natal.

Would you kindly enlighten me on matters relating to Indians in South Africa? I am very anxious to know from you seeing that you are fresh from that anti-Indian land and that you have been a missionary to the Indians in that country.

Certainly, I shall tell you all I know from my own personal observation of things and from what I have heard on the spot.

How long were you in Natal? Fully three years.

Then you surely know more than what one can gather from books. Yes, I know something but cannot presume to know everything.

What made you to return so soon? Perhaps you are out on a short visit? Are you?

Nothing of the sort. I have returned for good and it has surprised many fellow-missionaries and ministers. I am myself distressed about it. It was my hope that I would stay in South Africa for a number of years as a Christian Missionary to our own countrymen, but could not do so.

Then there must be some special and grave reasons for your return. Was that so? Yes. I am painfully shocked to admit it.

Has the present situation in South Africa anything to do with your return for good?

Being an Indian myself how could it be otherwise?

What! As a Christian Missionary, had you to share in the common sufferings of Indians yonder? I should have thought differently. Perhaps, the Europeans in Natal and other parts of South Africa regard all Indians—whether they

be of any faith—alike without any mark of distinction.

Quite so. As long as a man is not a "white-man" his lot in that country under the existing condition of things is no better than that of an ordinary animal.

Are all Europeans like that?

Oh! no. It is not so. But those that regard Indians as human beings are few indeed.

Then, what about the white Missionaries and ministers? Do they differ from the common run of white people in their attitude towards the unfortunate Indians? There are very few European Missionaries engaged in work among the Indians, but those that are certainly differ from the other people. Perhaps it will be painful to know that those few also find it a task to recognise an Indian if they happen to be in the company of lay Europeans.

However, what are the disabilities of our Indians in that "wonderful" country? Are they many and so very serious as we often have heard and read?

Yes, I am sorry to say that they are many and very grievous. The various indignities and ill-treatment which the Indian community in Natal have been subject to for years cannot adequately be expressed in words. In the streets, in the tram cars, in the rickshaws, on the footpath, in the stores shops, post offices, banking places and in the trains and, I may boldly say, everywhere Indians may surely expect to be insulted. Further, all Indians from Mr. Gandhi, our great leader in South Africa, to a common labourer are contemptuously designated as "Coolies or Samys." In every business place in Natal "first come first served" is not the rule but the general rule as I found it was "Europeans first and the ill-favoured dark complexion next or not at all."

Public places of health-resorts, towards the making and support of which Indians also contribute, are denied to us. White people can roam

about at their will during nights but poor Indians, however respectable, will not be allowed without some pass. In the schools, both Government and aided, the unwritten rule is that no Indian language can be taught nor can the children speak their mother tongue within the school premises. Further, children above fourteen years of age cannot read in any recognised schools and consequently cannot hope to rise higher than the 4th standard.

On occasions of public festivity such as the opening of the New Town Hall towards the building of which a great deal of Indian labour and money was contributed, the visit of the H. R. Highness the Duke of Connaught and the King's Coronation, the unfortunate Indians were treated worse than brutes of Creation.

In the English churches the dark complexion is not recognised. The minister in charge may be willing to allow a non-European but the congregation will not stand it nor hear of it. Public hotels, Restaurants, Refreshment rooms on the Railway line and public baths within the Municipal limits are exclusively for the favoured Whites.

Our people not only suffer severe exclusion from the Parliamentary franchise rights, but they are deprived also of the Municipal vote once enjoyed by them. We cannot move from one Province to another without a special permit of some sort or other from the highest authority in the Union. Fresh trading licenses are not granted to Indians. In many cases serious difficulties are experienced in the matter of renewal of licenses. Transfer of license is a thing of the past.

Well, this state of things is simply shocking. Is it after all a Christian country? I doubt very much. What about the poor colonial-born Indians whose home is South Africa? How do they make their living. What avocations in life do they follow?

Colonial or no colonial, indentured or free, all

suffer just the same. There are a few doctors and lawyers among them, educated and trained in England; some work as clerks and interpreters under lawyers, a few are Government interpreters, but a good number of them are domestic servants. Solitary cases of them follow their father's calling which is no other than farming.

I understand that a large number of the working class of people who go out to Natal under indenture every year, is treated by the various employers very badly. Do they fare worse yonder at the hands of the Whites than at the hands of the caste masters in our own country? Further, I am led to believe from the recruiting agents as well as from the fact of so many among the returned coolies going back to Natal that they must be better off and better treated there. What do you say?

Recruiting agents' statements are in no way strange seeing that their bread would otherwise be at stake. The fact that so many among the returned coolies go back to Natal is due to social and moral difficulties on the one hand and poverty of the country on the other. If anybody knows anything of the exact condition of things relative to this particular class it is only such as are on the spot and directly engaged in some philanthropic work of some sort or other among them. And I as a Missionary to the Indians in that country know something which few can know. The lot of the majority of poor coolies in Natal is in my judgment one that very closely borders on the line of Egyptian slavery of old we read of in the Christian Scriptures. They suffer very much. Their wages are low. Their rations are scanty. Their habitations are not even fit for beasts of burden. Their hours of labour are practically long and the task masters exact more labour than the poor coolies' physical frame could stand. For little or no fault they are threatened with "Sjambok" i.e. a leather whip. For faults of serious nature no less than "cutting of an ear" or putting the party

in a ill-ventilated go-down without any food for day or two (very mild) threatening to shove (i.e. shoving the person for a while in an empty boiler of a sugar mill is the reward.

If at any time, the poor unfortunate beings not being able to bear the sufferings, make their way stealthily either to the Protector of Indian Immigrants or to the Magistrate close by they are in most cases sent back to the employer escorted by the orderly of the respective departments for running away from the employer without a pass which no employer would give to the coolies under the circumstances. Then follows a complaint from the employer to the Magistrate against the coolies for desertion resulting in a week's hard labour to the unfortunate and undefended coolies.

Then are they not better soon after the indenture ceases?

By no means. At least while under indenture the poor man or woman has the Protection of the law in his or her favour (though only in name.) But after becoming free from indenture the humble folks are penalised to pay a fine of £3 a head per annum for choosing to stay out in the land after giving the best part of their strength to it. The object of this inhuman tax was and still is to drive the folks out of the land or to force them to re-indenture again. On the top of this there is the poll tax for every man to pay from which, it is strongly believed, that all Europeans would be exempt from the following year. The only way in which the ex-indentured Indians can hope to get a living is by taking a piece of land from any European landowner on lease and cultivate it, but it again means an outlay of few pounds which no coolie can afford soon after the term of indenture service.

Then there is one more thing I should like to have some information on and hope you will kindly enlighten me. Now the Government of India has stopped all Indian labour for Natal and

in what way do you think that this action would alter the situation in Natal and also what are the leading and direct effects which will in consequence be produced.

I know for certain that this stoppage of Indian labour of Natal has already tended to make the situation somewhat better for the "Free Indian" labourers. They are offered fairly respectable wages. Even the re-indenturing coolies (who do so, much against our admonition) are given appreciable encouragement. Many intelligent coolies have been enabled to dictate to the various employers the terms of civil contract service but not indenture. This action of our benign Government has greatly gladdened the hearts of our colonial born Indians.

Another beneficial effect over which the long and sadly neglected natives of Natal rejoice more than any one else is the hopeful prospect of their being introduced in the various departments of labour of the country. And again White labourers are made bold to dictate their own conditions to the employers which they formerly hesitated very much to do for fear of the cheap Indian labour in the market. The "coloured" who are the living monuments of Western immorality or "white peril," as some call it, are being revived in their hopes of being engaged once again by Europeans in various capacities. Last of all but not least it has resulted in humbling the proud and wealthy owners of the different industries who are largely responsible for the untold miseries and sufferings of our poor countrymen in South Africa.

I am afraid I have already taken a good deal of your time but am anxious to know something of the Transvaal question and also of Mr. Gandhi about whom we read and hear so much. Do you know him? Have you ever met him?

Well, if you will kindly excuse me this time I shall, when we next meet, talk about Mr. Gandhi and the Transvaal question.

THE INDIAN INDUSTRIAL SITUATION.

BY

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CHARACTER OF THE PEOPLE.

(1) Among the peculiarities which modify the economic and industrial condition of different countries, the most important place must be given to the inherent character of the people. The Hindus have been described from immemorial times as quiet, contented, skilful, thrifty and eminently religious or spiritual people. Such a spirit of religious contentment is not the result of an ignorant passiveness like that of the negro, but is enjoined by a peculiar view of the philosophy of life, interpreted in the light of religion which reaches even the illiterate through the medium of innumerable religious sects. The Hindu civilisation has been essentially spiritual, and as such non-industrial; to a similar extent, the Hindus have been found to be conservative and stationary by instinct; and so unable to keep up the same permanence of zeal and spirit which characterises the restless industrial activity of the Western nations. They believe in the futility of worldly possessions, perhaps, to a far greater extent than any nation in the world: and sometimes they are apt, under the influence of an absurdly pessimistic interpretation of the doctrine of Karma, to underrate the importance of personal effort.

SOCIAL INSTITUTIONS.

(a) *The inherited religious sentiments of the people have been fostered and their evil effects on the industries of the country, made more cogent by means of several social institutions and customs.*

(a) CASTE.

The most prominent of these is the system of castes and sub-castes, which has injured the Hindus in a variety of ways, specially in connection with their industrial progress.

em may have helped (as it did help) the progress of the nation during the earlier periods of civilisation, but its value in the economic life of the society at present is doubtful. At best, it may tend to the moral well being of the society, by keeping up a high standard of morality, by social dinners, and by serving as courts of arbitration; it may also ensure the preservation of hereditary skill and trade secrets. But these functions have disappeared, or have been distorted to such an extent that they serve, more or less, as economic hindrances. For example, it has hindered, till recently, the change of occupations to suit the industrial capacity of the individual or the needs of society. By lowering the workman's position and lowering the dignity of labour, it has checked the development of originality or invention, and of technical and artistic skill. By shutting the doors of the caste against the admission of new blood, and by "prohibiting" foreign travel, the people have been degenerated by internal strife instead of being benefited by contact with superior men. Irrespective of the evils due to the injustice* of the system, the very fact that Indian artisans and manufacturing classes have been always held in very low respect, being debarred from intercommunications and equalities with the trading and priestly classes, must have had injurious effects on the manufacture. The effect of the system is seen even now

in the absence of skilled artisans among the Hindus, the greatest portion of whom is employed in unskilled agricultural labour; while a great portion of the skilled labour is drawn entirely from the Mohammedans. Again the starting of new industries is restricted to a few Hindu castes, like the Banias of Bombay, Khatrias of the Punjab, Chetties of Madras and Marwaris in Bengal, whereas the exploitation of new markets, and the more risky forms of import and export trade are in the hands of Parsees, Mahomedans (especially the Khojas of Bombay,) who can travel over long distances without communal disabilities. On the whole, therefore the caste system has tended to the fossilisation of the ability of the people, by checking the growth of independence and adaptability.

(b) JOINT FAMILY.

Similarly the effect of the joint family system has been to discourage individual enterprise and so the desire for making money such as is felt in the West is scarcely felt by our workmen—whose sleek pockets are also subject to considerable amounts of social expenses—though it is likely to be a useful institution for production on a small scale, it is inconsistent with the modern ideas of individual development and domestic isolation.

CLIMATIC DIFFICULTIES.

(3) The climate of India, her vast fertile tracts of land, and her great mineral resources—have resulted in simplicity in the habits of dress and life of the people: and this simplicity has in turn reduced their wants. Though we are fortunate in having fertile land that gives the necessities of life at a small cost, our climatic difficulties are great. "The countries of the world most favoured by Nature, with regard to both national and international division of labour, are evidently those whose soil brings forth the most common necessities of life of the best quality and in the largest quantity, and whose climate is most con-

* But although the different professions were not formed into separate castes in the Puranic Age, yet . . . the different professions and trades came to be looked upon with disfavour. The caste system which unduly exalted the powers and privileges of priests had the inevitable result of degrading all honest trades and industries other than that of the priests. We noted this in the pages of Manu himself; we note this still more prominently in the pages of Vajouvalky. In a passage which we have referred to before, he condemns a large class of professions as impure and classes Physicians, Goldsmiths, Blacksmiths, Weavers, Dyers, Armourers, and oil manufacturers with thieves and prostitutes. Thus the Caste System in its later phase has served a twofold object. It has served to divide the nation and create actual ill-feeling. And it has served to degrade the men in order to exalt the priests.—B. C. Dutt, "A history of Civilisation in Ancient India" Vol. II, p. 218.

ducive to bodily and mental exertion." (List, "System of National Political Economy", p. 131). Thus while the bracing climate of England forces the people to work hard for gaining their livelihood, the luxuriant and enervating tropical climate here has made the people less inclined for work. India is a vast continent and the variety of climate obtainable in different parts is very great; though this gives splendid chances for variety of employment to both capital and labour, and offers an unlimited field for the development of agricultural and manufacturing industries, generally it does not permit of strenuous work. The enervating effects of the climate have been observed in the case of the those of sturdy races also, like the Moghuls, and the Afghans, who had lived permanently in India. The difficulties of the climate make it impossible to exact steady work in large factories which are so necessary at present. Thus, the climatic conditions have kept the standard of comfort low, and have sapped the energy of the people.

LAND.

(4) Condition of land in India has peculiarities of its own apart from the systems of tenure. The fertility of the land, and the variety of its produce have attracted many races of adventurers from the time of Alexander the Great. At present, however, much of the fertility is lost and the soil is exhausted by centuries of continuous cropping without proper manure. The chronic poverty of the Indian farmer has prevented him from using the best manures and the most efficient methods of production: and he is prone, by his conservative and contented instincts, to continue working along the old groove; he is "ground down between a rack-renting landlord and a usurious moneylender.*" Again the fertility of land here does not depend as in the Western countries on man's labour, but changes with the

changing conditions of rainfall, heat, cold, epidemics, insect-pests, &c. The scientific methods of facing these evils are yet to be cultivated and popularised. In spite of these difficulties it remains true that as much as 75 per cent. of the total population of India is supported directly or indirectly by land. This shows the vast agricultural resources of the soil though it is impoverished already.

However, the mineral resources of the country can scarcely be said to be utilised, much less, exhausted. In the opinion of Dr. Ball, (to be found in his "Economic Geology of India" p. 3) India's mineral wealth is unbounded, she can supply all the mineral requirements of the mineral work of a highly civilised community.

But it should be noted that the agricultural and mineral resources cannot be fully utilised in the absence of proper and cheap modes of communication and transport. Cheap transport is an essential condition in the industrial progress of a country. In the words of Professor Marshall "the dominant economic fact of our own age is the development not of the manufacturing but of the transport industries." India is singularly deficient in the means of transport. The vast area of nearly 17 million square miles cannot boast of more than five harbours—(Calcutta, Rangoon, Karachi, Bombay and Madras)—fit for international transport and out of these the first three require a costly system of dredging the sand deposits brought by the rivers. The cheapest source of inland transport, by means of navigable canals is lacking—only a few hundred miles are covered by the canals in Bengal and Madras. The Industrial prosperity of England owes a great deal to the cheapness and efficiency of her river canals and railways. India is deficient in both of these; and though the cost of construction of railway in India is lower than in other countries, the railway freights are so heavy as to injure the new industries.

* Morison "Industrial Organisation of an Indian Province" 1906, p. 8.

We have to note, however, in this connection that during the great part of the century under review, the railways were not existing. The only available means of transport was by means of caravans along certain roads, which again were unsafe owing to the ravages of robbers like the Pindaris and the Thugs. Again trade used to be at a standstill in the monsoons or during periods of warfare.

LABOUR.

(5) *Labour in India is considered to be very cheap: and this is one of the causes which have attracted foreign capital to India.* However a little familiarity with the nature and efficiency of the Indian labourer shows that the above idea is illusory. India is a land of agriculture and agricultural labourers may be said to be fairly efficient, specially looking to their education and social position. But they are unable to understand and realise the importance of the use of machinery in modern methods of production. They are ignorant, and, to a certain extent, unwilling to work* for long periods at a stretch; moreover they lack in the intelligence, and the general familiarity with use of machinery which is prominently seen in the West. Consequently, though the nominal wages to be paid to the Indian labourer per day are smaller than in many European countries, he is on the whole more costly to the employer. Thus a weaver in Lancashire can do the work of at least six Indian powerloom weavers and nine handloom weavers, and a labourer in coal mines of Europe does the work of 3 to 5 Indian colliers. Beside being ignorant and inefficient, our labourers are characterised by an immobility and conservatism

scarcely seen elsewhere. They are generally, unenterprising, and contented with their present lot; and being hampered by social and semi-religious customs, evince little desire for accumulation of money, and feel no pride or ambition for excelling in their work. The same might be said for the more skilled forms of labour required in the management of modern industries. The number of these skilled labourers or artisans is very limited and scarcely meets the growing industrial needs of the country; and many of these for want of a suitable and strictly reliable for the efficiency of management and production. There is a general consensus of opinion that these workmen are honest as far as purely pecuniary matters are concerned but they seldom possess the sense of steadiness and thoroughness in work—they show a tendency to avoid work or to do it haphazard, and, in general, a desire to escape the discipline and regularity, which are essential to the success of modern industrial organisation. Similar is also the tendency of our businessmen or capitalists except a few brilliant exceptions met with here and there, our capitalists exhibit little originality in their business methods; they lack in industrial training necessary for the modern methods of manufacture and trade; they are generally too shy to embark upon new enterprises and are willing to work along tried and beaten paths even at less profit. They control large amounts of capital and labour, but they cannot utilise these agents of production to their maximum advantage. Whatever may this inefficiency of our labour, skilled and unskilled, be due to, it is certain that only proper systems of elementary education for the labourers, and of technical and industrial training for the other classes can remedy the evil which hinders our industrial regeneration.

CAPITAL

(6) The amount of capital available in India is comparatively small. This can be seen in a variety of ways. The chronic poverty of the people

* The inefficiency of Indian labour is thus described in the Report of Factory Commission 1904, p. 20:—

"Meals are generally eaten during the working hours of the Factory. The midday interval is sometimes devoted to sleep, and the operative leaves his work frequently throughout the day in order to eat, smoke, bathe and so on. In the Cotton Textile Mills in India the average operative probably spends from 1½ to 2 hours each day, in addition to the statutory midday interval, away from his work."

is an admitted fact, though according to some it may be due to the fully justified "Home charges" sent to England, or to the "Economic Drain" in the excess of exports exceeding the imports, or according to some others it may be the result of the economic peculiarities of the country. The official estimates of the average income of an Englishman and of an Indian amount respectively to £42, and £2: while the income per head, as described by Sir Theodore Morison, are calculated to £42.7 and £2.5 respectively. Though these estimates are the result of the manipulation of "conjectural statistics", they are of more or less comparative value in showing the proportions of earnings, and also of accumulated savings in the two countries. A man earning £2 can save far less than what another, earning twenty times as much, can do: and capital is nothing but accumulated saving. This is also seen in the high rate of interest prevalent in India, viz., 4 to 9 per cent. as compared with that in England, viz., 2 to 2½ per cent. This high rate has attracted a vast amount of foreign capital into India; thus the proportion* of Indian to foreign capital working in India is roughly speaking 1:3. The low proportion of the Indian capital may be due to its being hoarded or squandered in non-industrial ways, or to its being too "shy" or to the failure of many of our joint stock companies or to a variety of other causes: but it has surely affected the rate of growth of our industries.

VILLAGE SYSTEM.

(7) The vast population of India is supported mainly by agriculture and a large portion of the

* "The statistics of British India for 1909-10," show the paid up capital of joint stock companies registered and working in India at 61.18 crores of Rupees, while the capital of joint stock companies registered elsewhere and working in India is 112.8 millions of sterling (pp. 49 and 81).

† The total number of joint stock companies started after 1882, amounts to 6140: of these only 2162 were working at the end of 1909-10 so that about 60 per cent of the companies started have been failures (*ibid* p. 47).

people pass their life in the villages without having ever visited any of the larger towns. This is possible on account of the exclusively self-sufficient nature of the village life. "A peculiar feature of Indian rural life is the way in which each village is provided with a complete equipment of artisans and menials, so that until the recent introduction of Western commodities, such as machine made cloth, kerosine, umbrellas, and the like, it was almost wholly self-supporting and independent"—(1901 Census Report, quoted in Economic Transition in India by Morison p. 9.) This has minimised the necessity of large towns as industrial centres. In India 90.1 per cent. of the people live in villages, and only 9.9 per cent. in towns (*ibid* p. 8.); in England 77 per cent. of the population dwell in towns or urban districts and only 23 per cent. in rural surroundings. The peculiarities of the Indian village life have hindered economic growth in various ways. The villagers lead isolated lives, and are extremely conservative to new ideas: they lack in ambitious enterprise and their economic life is governed rather by custom than by competition. The wages of the different artisans or the "officers" of the village* are fixed by custom. Sometimes competition may affect prices, rent, and wages in a limited area, but that is of a very crude type, as it exists between persons ignorant of market beyond the limited horizon of the village. These influences make the people homestaying and immobile: they give few chances for division of labour, and thus cause a waste of intelligence and skill. The system, by its social relations, checks emigration of the more intelligent to the towns. "In short the village system compels production on a small scale, deepens the effect of custom, checks individual ambition and initiative, and

* For an interesting description of Indian Village life, reference may be made to "Life and Labour in India" by Yusuf Ali or "Industrial Organisation of an Indian Province" by Morison Ch. II.

offers resistance to the wave of progress or of any vast economic change."

SMALL INDUSTRIES.

(8) Connected with the village system, is the dominant fact that India has been a country of small industries. Like the village, these industries have been of an exclusive character, a family being the unit of production of an article in all respects. There has been little scope for division of labour nor any for the co-operation between intellectual and manual departments of work in fact, specialisation has not been valued or practised. The Indian artisan works as capitalist and labourer combined: his own slender means supply the capital, while he and his family supply the labour: he works at his own cost and risk and for his own profits. He may be compared to the *entrepreneur* class—of course, of the most undeveloped type. This system may combine, to a certain extent at least, the advantages of a small scale production, viz., saving in superintendence, development of the independence of the workman, economy in labour by the utilisation of the non industrial labour of the members of the family as industrial labour, but in the absence of sufficient capital it is likely to prove injurious. The absence of systematic co-operation of the capital and technical skill is likely to upset the whole industrial machinery under the least shock from outside. This shock was received in the importation of cheap machine made articles, which changed the tastes and the wants of the people so rapidly, that our artisans were unable to stand against the inflowing tide. Illiterate and so unable to improve their lot in their trades, unassisted by any funds to fall back upon, left without any resources for bettering their position, our artisans had soon to leave off their old craft and to take to agriculture. This might explain how as large a proportion as 73 per cent. of the

total population in India have taken to agriculture. However, the small scale industries do not necessarily form an economic loss to the country; what we want is a healthy co-operation of the capital and labour on a small scale: on the other hand, the development of Indian Industries on the Workshop system will be more welcome (if accompanied by efficiency in production) as it will save the troubles of overcrowding, overwork, and underpayment as felt in other Western countries.

CONTACT WITH BRITAIN.

(9) Among the influences that have modified the industrial progress of India during the last century, the fact that she had come into a very close contact with a superior nation needs to be mentioned. Towards the end of the 18th century, India was a flourishing manufacturing country: the battle of Plassey in 1757, put her in the hands of the East India Company which had the interests of its shareholders nearer to its heart than those of the Indian people. At that time, the commercial policy of England was to limit the colonies to the production of raw materials useful to English manufacturers, and to reserve the colonial market exclusively for the sale of English manufactured products. This was also followed in the case of India, and was successfully carried out by the merchant-administrators under whom she was placed. It was the policy of the directors of the Company to foster the cultivation and export of raw produce and to suppress the Indian manufactures, either indirectly by taxing heavily and even prohibiting their importation into England or directly by harassing the artisans. Further, with the rise of British power in various parts of India, the native courts gradually dwindled and so could not support the artisans who have always clustered round them in large numbers. Apart from its administrative and political aspects (with which we are not concerned here), the struggle was unequal; the English nation was fast advancing in

* "Economics of British India" by Jadunath Sircar p. 46.

manufacturing industries, and her progress was helped by improved scientific methods of production and by a considerate system of protective tariff, whereas the Indian manufacturers, buried in ignorance, were too conservative and contented to make a stand worth the name, and were unable to retaliate, even if they dreamt of it. Whatever may have been the evils associated with this union specially during the 18th and beginning of 19th centuries, it should be noted that much of the industrial progress achieved during the last fifty years would have been impossible in its absence. It is sufficient to point out that the most essential conditions of industrial evolution, viz., internal peace, security of life and property, easy and safe methods of transport and communication, and mutual trust and confidence, were absent till the British established their suzerainty in India. A still greater advantage than the above is the practical industrial education of the Indians at the hands of an enlightened and advanced nation who have developed her resources with the help of their own capital and skill. There might be some disadvantages of the employment of foreign labour and skill, but it cannot be denied for a moment that the union of England and India has resulted in the utilisation of the latent resources of the latter and, in general, may be said to have thrown open vast opportunities for the earnings of land, labour, and capital in India.

SUDDENNESS OF THE TRANSITION.

(10) In the above connection it should also be noted that the economic transition in India is rather sudden and abnormal in certain respects. The quiet economic atmosphere to which the people of India had been accustomed for centuries has been disturbed by the pulsating wave of Western Industrialism. It would be perhaps too much to attempt to summarise the process of the transition (which is described in details in this book), but it might be pointed out that it is not entirely natural, in the sense of evolution from

within, but has been the inevitable result of the contact with a rapidly advancing nation. English education, British industrial enterprise, and British administration may be said, among other things, to have brought out the present industrial activity of the people. This however is not seen among all the people but is restricted to a small portion only of the literate classes which form only one-tenth of the whole, while a great portion of the people are yet practising primitive methods of agriculture. Again, the abnormality of the transition is seen in the unequal character of the development of our industries. Though the various factories of India are using large amounts of machinery, she cannot manufacture steel or iron, much less the necessary machinery. Thus the undeveloped condition of our metallurgical industries, the use of foreign capital in many of our business concerns, the chronic poverty and indebtedness of our farmers point out that the transition is not evolved from within. It is too rapid, and to a certain extent, revolutionary rather than evolutionary. The great Industrial Revolution in England was the result of agencies that worked slowly through centuries of steady growth. The inventions of Hargreaves, Arkwright, Crompton and Cartwright in Cotton spinning and weaving machinery, the invention of the Steam Engine by Watt, its utilisation in coalmining, railroad locomotion, and iron industry led to gradual concentration of industry in large factories. This was achieved in about one century, and though the time was not very long, it was a revolution from within and had a corresponding relation with the growth of the national mind. But in India we find the factory system established very rapidly and the Western methods and appliances "dumped," so to say, on the people who do not secure the corresponding educational and mental benefits. There is a wide gulf between the conservative methods of the people and modern methods of industrial

organisation, and if the people are not able to cope with the increasing demands of the latter, it is due to the fact that the transition is rather sudden and unaccompanied by a corresponding growth of the national mind along these lines.

DISABILITIES OF INDIAN CAPITALISTS

(11) Above all, Indian manufactures labour under some specific disadvantages, which have prevented the Indian capitalist from embarking on new enterprises. Probably he is too shy to enter into new industries and prefers to go along beaten tracks for example, recently the profits of cotton mill industry being very enticing a large number of cotton mills had sprung up suddenly, causing overproduction, insufficiency of trained labour, and failure of some mills. Moreover, the cost of setting up and repairing machinery in India is immense labour is inefficient, if not dear, and business capacity is very limited. Our manufacturers lack in the foresight and broadness of outlook their horizon is limited by the local markets, and even when they manufacture for distant markets they are too sluggish to respond to changes in demand and fashion. The failure of 60 per cent. of joint stock companies during the last 25 years shows that more technical knowledge, more business honesty and uprightness are needed. The so-called artistic wares of India lack in finish, neatness, and uniformity of design or quality this might be due to degeneration of the artisans for want of education &c., or of their tastes by the admixture of European fashions and fancies. The manufacture of many articles e.g. glass, paper, porcelain, soap, candle, inks, &c., which India can produce at least for local consumption, has been prevented by want of technical knowledge, smallness of demand, high railway freights, and the difficulty in general, of combining the production on small scale with the highest degree of skill, efficiency and economy. Even if production on a small scale were a success the local market may be lost

by a slight reduction in demand, or in market price by the European competitor (who is always anxious not to lose ground in India or in the foreign market) this would involve loss not of profits only but of capital also: thus the industry is nipped in the bud by foreign competition. The difficulties arising from abnormalities of railway freights* need a separate study but it may be pointed out that these are high when compared to the cost of erection and maintenance of railways in India, and also when compared to similar rates prevailing at present in European and American countries. Again, the difficulties of the manufacturing industries are enhanced by the fact that in many cases the freight for imported goods from seaport to an inland station is less than that from that station to the seaport. In short, it should be noted that the growth of Indian manufactures has been hampered by the influences indicated above.

* "The worst and most inexcusable feature of the Indian Railways Policy is the supreme indifference and neglect to the crying wants and wishes of the public."—Mr. Dinshaw Edulji Wacha. "The Railway authorities have been allowed to manipulate the trade of India very injuriously to the interests of the continent. Owing to the numerous demands on their time and thought the Government (both Supreme and Provincial) have never realised the mischief or they would have checked it. Generally speaking the tendency has been to encourage the import trade and to depress the local enterprise and industry."—Sir F. S. P. Lall. Both quoted by Mr. R. D. Mehta in "Commerce" dated 20th December 1911.

Industrial India.—By Glyn Barlow, M. A. Second Edition. Price Rs. 1. To Subscribers, As. 12.

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CORONATION IN ANCIENT PERSIA.

BY

SHAMS-UL-ULMA JIVANJI J. MODI.

 E get some idea of the coronation of the ancient kings of Persia from two principal sources :—

I. The Ancient Iranian sculptures.*

II. Two Iranian books.

(a) The Shah-nameh of Firdousi.

(b) The Letter of Dastur Tansar or Taosar to Jasnef-shah, the king of Tabristan.

As to the first, we find the coronation scenes in the following sculptures :—

1. Naksh-i-Rustam.

2. Two sculptures at Naksh-i-Rajab.

3. The City of Shapur.

4. Firouzabad.

(1) Naksh-i-Rustam.

The most important coronation scene among the sculptures of ancient Iran is that of the coronation of King Ardeshir Babagan, the founder of the Sassanian Empire of Persia, who came to throne after overthrowing King Ardvan, the last of the Parthian Kings of Persia. We find that scene in the sculptures of Naksh-i-Rustam. The inscription† clearly shows that the person on the left hand side is Ardeshir (Babagan). He bears an orb over his head, which is a symbol of sovereignty as in the British coronation ceremony. Behind the King, stands a servant. The person opposite the King gives him a *chakra* (wheel) with his right hand. The second figure bears an

inscription, which, as said above, says that that is the "image of the person of Ahuramazda, God." Mr. Edward Thomas and other Orientalists say that this is an image of Ahuramazda, or God himself and that it is God who is represented as giving to Ardeshir the wheel of sovereignty. I think that what is meant by the words "the person of Ormazd, God" is Mobad or the head priest. Nowadays also we at times hear or read of a bishop or a priest specially spoken of, as a "Servant of God." So the image is that of the Arch-priest of Persia, who crowns his king and not that of God himself. We learn from Herodotus that the ancient Persians did not erect statues or images of God. He says "They charge those with folly who do so, because as I conjecture, they do not think the gods have human forms, as the Greeks do."* So, it is clear that the image is that of the Mobadan Mobad or chief priest of the realm who invests the king with sovereignty. There is a similar sculpture in the city of Shapur wherein we find a coronation scene of King Nersay. Flandin says of it, that the second personage is the high-priest.

Let us proceed further in examining the coronation scene of Ardeshir. We find that under the feet of the horse of the second personage—the priest, there lies a person fallen prostrate over the ground, with his head turned towards the ground. Two snakes issue from his head. A snake symbolizes, according to the Avesta, Ahriman or the Evil Spirit. The evil-minded Azi-Dahaka or Zohak is represented in Iranian books, as bearing two snakes over his shoulders. So, the scene symbolizes that the Archbishop of Persia, asks the king at his coronation ceremony, to crush the power of evil. Compare with this the ceremony of presenting the Sword of Justice to the king in the British coronation ceremony. The Archbishop

* For the coronation scenes in these Sculptures vide (a) "Voyage en Perse" par M^{rs}. Eugene Flandin et Pascal Coste. (b) The Ancient Persian Sculptures by Mr. K. D. Kiash. (c) Kar Porter's Travels in Persia.

† "Early Sassanian Inscriptions, Seals and Coins" by Edward Thomas (1863) p. 29. Vide Memoires Sur la Perse, par Silvestre de Sacy (1793) p. 62 (Inscription B No. 3).

* Herodotus, Bk. I. 131.

herein exhorts the king to "reform what is amiss."

In the Iranian Sculpture there is also the image of a person lying under the feet of the horse of the king. That person bears a crown. He seems to be the image of the last Parthian king, Ardvan, whom Ardeshir at first overthrow and then assumed the kingship of Iran.

The Arch priest bears in his hand a stick. It is the wand which signifies authority. We see a similar wand of authority in the picture of Zoroaster, the prophet.

The king, while receiving from the Archbishop the chakra or wheel as a symbol of authority or kingship with his right hand, holds his left hand before his mouth. Mr. Flandin takes that to be a symbol of making a kingly promise or taking the coronation oath. *It seems to be a symbol expressive of some serious undertaking.* A modern Parsee priest also, in some of his important prayers, covers his left hand with a piece of cloth, more generally with a part of the long left hand sleeve of his Jameh, which forms his full ceremonial dress and holds that hand before his mouth.

The chakra (wheel) referred to above as a symbol of authority is the Avesta Chakra referred to in the Farvardin Yasht.⁷ There Zoroaster is spoken of as "the first of the Athravans (priests), the first of the warriors, the first of the agriculturists who spread prosperity, who first turned away the wheel (chakra) from the demons and from people of their stamp (*i.e.*, who deprived the evil minded of authority)". We find that in Buddhism also the chakra 卐 is held as symbol of religious law or authority.

In the Christian coronation ceremony, the ring, which resembles a wheel on a small scale, replaces the chakra. Compare the double Iranian

signification of the king receiving the symbol of authority with one hand and holding his other hand before his mouth as a symbol of making a serious promise with the following words of a Christian Archbishop spoken at the time of delivering the ring to the king:—

"Receive this ring, the ensign of kingly dignity and of the defence of the Catholic faith. And as you are this day solemnly invested in the Government of this earthly kingdom, so may you be sealed with that spirit of promise which is the earnest of the heavenly inheritance."

A ring plays an important part in Zoroastrian ritual also, but it is not referred to in connection with any coronation ceremony. It is used in the liturgical ceremony of the Yasna in its preliminary part known as the Paragna. There, it is known as the "Varac ni viti" *i.e.*, the ringed hair, because the hair of a white bull are entwined round it.

The presentation of a circular chakra or wheel to the king, and the idea of his taking some solemn oath holding it in his hand, remind us, as Mr. Flandin points out, of a custom among the modern Zoroastrians of Persia. When they take an oath in commercial or other affairs, they take a piece of thread or a part of the cloth of their turban and make a circle with it, and then holding the so formed circle in their hand they take the oath.

2. Naksh i-Rajab.

The first coronation scene in the sculptures of Naksh i-Rajab resembles that at Naksh i-Rustam to a great extent, especially in the matter of the important personages. This also is a coronation scene of King Ardeshir Babagan. It differs from the first in two respects.

(a) The chief personages are on foot and not on horse as in the case of the sculptures at Naksh-i-Rustam.

(b) Besides the two principal persons, the King and the Archbishop, there are six other

⁷ Vide the article on "The Coronation Service" by the Bishop of Madras, in the "Indian Review" of November and December 1911, p. 831.

⁸ Yasht XIII 89.

persons two of which are women and two children. These may be the queens and children of Ardeshir Babegan.

The second coronation scene in the sculpture at Naksh-i-Rustam differs from the previous one, in this that it is not the Arch-priest who gives to the new King the wheel of sovereignty, but another King. It seems to represent Ardeshir Babegan giving his crown to his son Shapur. We know that Ardeshir had given his kingdom to his son in his lifetime.

3. Shapur.

The next sculpture in our list is that at the city of Shapur about three days' journey from Shiraz. It represents the coronation of King Narsi. It resembles the sculpture at Naksh-i-Rustam.

4. Firouzabad.

The last of the coronation sculpture is that at Firouzabad. It differs from the preceding, in this that it represents three noblemen standing behind the King. They point with their fingers towards the heaven. This indicates that they hold heaven as witness to the fact of the coronation.

II.

Coming to books we will at first speak of Firdousi's account.

(a) He thus speaks of the coronation of King Behram Gour. It runs thus:—

"This was the custom of the exalted kings:—

When a new king of noble family comes to the throne, the Mobadi-Mobadan (the Arch-priest) goes before him, taking with him three intelligent wise men. He enthrones the king and blesses the throne. Then he places a golden crown over the king whereby the king attains dignity, splendour and honour. He then puts on a royal hat over his head. He then kisses with his two lips the breast of the king. The king then gives presents to all those who have thrown over the king precious things (as a symbol of homage)."

(8) From the letter of Dastur Tansar, the head priest of Ardeshir Babegan to king Jasnafshah of Tabristan, we learn that the head priest announced with a bold voice to the assembly the name of the new king. He said: "The Divine powers have chosen such and such a person as the King. You also accept him." Having said this he enthroned the King and crowned him. He then said to the King: "You accept from God the religion of Zoroaster which (your predecessor, King Gushtasp the son of Lohrasp, had accepted." The King accepts that and adds. "By the Grace of God I will do good to my subjects."

From the above description of the coronation of Iranian kings, we find that there are several points of similarity between it and the present British coronation of a Christian king.

1. In both, it is the Arch-priest or Archbishop who crowns the king. He is assisted by other priests of rank. In Persia, the Mobadan Mobad was assisted by three Mobads. In England the Archbishop of Canterbury is assisted by other bishops of rank.

2. In both it is the Arch-priest who enthrones the King. The Mobadan Mobad did so in Persia. In England it is the Archbishop, who with the assistance of other priests carries the chair known as King Edward's Chair near the throne and makes him sit in that royal chair.

3. In both, the Archbishop blesses the sovereign. In the British coronation ceremony, the Archbishop thus blesses the sovereign.

"The Lord God Almighty, Whose ministers we are, and the stewards of His mysteries, establish your throne in righteousness that it may stand fast for ever more like as the sun before him and the faithful witness in Heaven."

Here the Sun is referred to in the blessing. In the Afrin (blessings) of Zoroaster over the then King Vishtasp, known as the Afrin-i-Spetaman Zarthusht, we read:—"aurvat aspam

bavabiyatha hvare" i.e., May you be as swift-horsed as the Sun.

4. In both, the Arch-priest kisses the King. In Iran the Mobadan Mobad kissed the King over his breast. In England the Archbishop of Canterbury kisses him over his hands.

5. In both, the King distributed gifts after the coronation.

6. In both it is the Arch-priest who makes announcement of the new King coming to the throne. In the British Coronation ceremony this announcement is spoken of as "The Recognition."

7. In both, the Arch-priest asks the new King to follow the established faith of the country. In Persia, the Mobad asked the King to accept the religion of Zoroaster. In England the Archbishop of Canterbury asked him to follow the faith of Christ Jesus.

8. In both, the Arch priests offer something as a symbol of kingship. Among the ancient Persians, the Mobadan Mobad gave a chakra or wheel. In England the Archbishop of Canterbury gave a ring.

9. In both, the orb appears as a symbol of sovereignty. In the Persian Coronation scene we do not see it given to the King, but we see it on his head in the sculpture of Ardesbir. In the British coronation it is formally handed by the Archbishop to the King.

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SOME ANCIENT INDIAN CORONATIONS.

The Coronation Durbar has brought forth a great deal of interesting literature on the subject of Coronations in Ancient India. The Indian Periodicals are full of them. The following will be read with interest by our readers. (Ed. I.R.)

I

Coronation Rites during the Vedic Period.

The following is an account of the ceremonies observed during the Coronation of Hindu Kings in the Vedic period —

The ceremonies in the Epics are, no doubt, based on the older Vedic rites. These rites differed in different Vedic schools. All Vedic schools, however, dealt with the Rajasuya sacrifice. But in some of the Rig Vedic schools, the Rajasuya rites were distinguished from the rites of the punarabhisheka or repetition of the anointment ceremony, or from those of the mahabhisheka or the grand ceremony of anointment. The coronation ceremony of Yudhishthira may be regarded as that of punarabhisheka or repetition, he having been already anointed at the time of the Rajasuya sacrifice.

Nevertheless, in ordinary use the abhishechaniya ceremony meant the anointment rites prescribed in the Rajasuya. A full and clear account of the ceremonies appears in the involved sacred literature of the Vajasaneyi schools. Vajasaneyi is the last of the Vedas, and being a Yajurveda deals specially with the rituals. Hence the Rajasuya will be described here from this literature.

SEVENTEEN KINDS OF WATERS COLLECTED.

For consecration, seventeen different kinds of waters were collected — 1. water from the Sarasvati. 2. water rising in front. 3. water rising from behind. 4. water flowing on. 5. water flowing against the main stream. 6. water flowing off the main stream. 7. sea water. 8. water of the whirlpool. 9. water of a standing pool in a flowing stream. 10. rain water falling during sunshine. 11. pond water. 12. well water. 13. must water. 14. honey. 15. the embryonic fluid of a cow calving. 16. milk. 17. clarified butter (ghose). 18. water heated by sun notes. It will be seen that the sacred waters are headed by that of the Sarasvati river. This seems to be a reminiscence of the oldest period, of the time of the Rig Samhita in which the Sarasvati is described as the best of mothers, of rivers and of goddesses, bestowing wealth, plenty, nourishment and offspring, and her breast yielding riches of every kind.

THE DRESSING OF THE KING

Before consecration the King was dressed by the priest. He was made to put on first an undergarment of silk (tarpya), then a garment of un-coloured wool, over which was thrown mantle (adhivasa modern chaddar). The King next wore a head dress (ushnisha), whose ends were tucked into the navel. Finally, he was armed with a bow string and three arrows.

STEPPING ON A TIGER SKIN.

Just before the consecration, the King was made to kick off a piece of lead tied in a tiger skin spread before the jars of consecrated waters and then stepped on the skin itself. The use of tiger skin is curious. It is taken in the *Brahmana* as symbolical; when Soma flowed through Indra, the latter became a tiger and therefore the tiger is Soma's beauty. But the symbolism seems deeper recalling the earliest periods, when the King was elected partly on account of his personal prowess, he having shown himself worthy of the office by having killed a tiger, that dreaded beast of the forest.

CROWNING.

This rite was followed by the placing of a small gold plate at the foot of the King. The priest then laid on the king's head the crown, a gold plate perforated with nine or hundred holes, saying "Might thou art, Victory thou art, Immortality thou art." This was the main feature of the coronation ceremony.

SPRINKLING WITH THE SACRED WATERS

The crowning was immediately followed by the consecration. Standing with arms raised and with the face to the east, the King was sprinkled in front with the sacred waters, first by the chaplain, and then by a kinsman, then by a friendly Rajanya (Kshatriya), and lastly by a Vaishya. The consecration was made by the priest with the following solemn hymn:—

"With Soma's glory I sprinkle thee. Be thou the chieftain of chiefs (*Kshatras*). Guard against darts (of enemies). O gods! Quicken him to be without rivals (enemies), for great chiefdom, for great lordship, for man-rule, for Indra's lordly sway, him, the son of such and such (man), the son of such and such (woman), of such and such class. O ye (people)! This man is your King. Soma is the King of (us) Brahmins."

CATTLE-RAID ON A CHARIOT.

A chariot was now brought inside the altar which the King yoked with four horses. Mounting the chariot, the king drove it into the midst of cows placed north of the *Ahatanya* fire. According to the Black Yojus (*Taittiriya Samhita*, I, 8, 15) a sham fight took place here, the King discharging arrows at a Rajanya posted with a bow.

ENTHRONING.

On his dismounting from the chariot, a throne-seat of *Khadira* wood, perforated and bound with thongs, was brought to the altar. The King placed the throne on the tiger's skin and spread over it a mantle. The priest then made the King sit on the throne, and touched his chest with the following hymn:—"He hath sat down, the upholder of the sacred law, Varuna, in the homesteads, for supreme rule, he, the wise" (*Vajasaneyi Samhita*, X, 27.) On this point the *Brahmana* remarks that the King, indeed, is the upholder of the sacred law, as he should speak only what is right and do what is right. This is the famous enthroning rite of the coronation.

PLAYING OF DICE.

Then followed two curious practices. The King was given five dice to throw, and was struck with sticks on the back by the priests. According to the Black Yojus, the 'jewels' now sat down in a circle round the King to do him homage. A priest handed to the King a sacrificial sword, which was passed round to the King's

brother, then to the minstrel or the governor, who handed it to the village headman, the latter passing it on finally to a tribesman. This tribesman with the sword marked the gaining ground, on which the priest threw down for the King the dice. The passing round of the sword evidently symbolises an acknowledgment of the power of the new King.

DRINKING OF TEN.

The great ceremony of anointment was followed by several other rites, such as *Dasapeya* or the drink of ten, the inauguration being naturally attended with much drinking of soma and other spirituous liquors. A year after the anointment on the full moon of the month *Jashtha* (May-June), came the rite of the King's hair cutting, which was followed by two smaller semi-sacrifices. The whole round was completed with the performance of the *Soutramani*. This was a combination of butter and animal sacrifices performed like the saving clause in an Act to expiate for any excess committed in the consumption of soma liquor.

II.

The 'Abhiseka' During the Coronation.

Mahamahopadhyaya Haraprosad Shastri made the following communications on the Abhiseka ceremony of Hindu kings to the Asiatic Society of Bengal.

Kuveranda wrote a book on Hindu Coronation 400 years ago in Western India. He divided the ceremony in three parts:—

1. Propitiating the God Vinayaka, who originally an evil spirit, opposed to Aryan interests, has now developed into the benevolent deity Ganesa. This ceremony takes up a day.

2. The propitiation of the Planets, their presiding deities and assistant presiding deities with the worship of the homestead as a preliminary. The homestead is represented on a raised square altar divided into 1,024 smaller squares 21 smaller squares at the corners are neglected and it is called a homestead of 1000 squares on which 45 different Gods are worshipped with offerings and oblations of ghee. After the propitiation of the planets, the coronation pandal is decorated with flags, flag-staffs and pots full of water from various places, and the throne is brought and consecrated. This may take two or three days or more.

3. The King is bathed. His different limbs are smeared with mud from different places then he gets a warm bath, consecrated water is poured on his head from different pots by the priests chanting Veda mantras. He then consecrates the Crown, the staff and other paraphernalia of royalty. He is brought in his Royal robe in front of the throne when the crown is placed on his head, the sceptre in his hand and the band round his shoulders. A *tilaka* is put on his forehead. He is then assisted by the priests and his relatives to ascend the throne. There holy water is sprinkled upon him from the consecrated pots. He receives first the benediction of the priest, then the homage of the priests and the nobles. This occupies one day.

III.

Coronation Oaths of Hindu Sovereigns.

Writing in the Calcutta "Weekly Notes," on the Oaths taken by Hindu sovereigns during the coronation ceremonies, Mr Kashi Prasad Jayaswal says:—

A complete act of the coronation ceremony is to be found neither in any of the ritualistic works nor in any of the legal treatises. The sacerdotal *Sāraṇa Sūtras* concern themselves purely with particulars of the Vedic texts to be repeated and other functions of a ritualistic nature; the legal *Smritis* pre-suppose the knowledge of the ceremony, they only casually mention the *abhisheka* (the anointing). But 'Coronation' consisted of more than the repeating of the Vedas and the sprinkling of scented waters. It was coupled with a number of other functions which had a popular customary origin. Among these was the taking of the Coronation Oaths. Specimens of these oaths are preserved in the great encyclopedia of Hindu civilization, the *Mahabharata*, and there is reason to believe that the sacred vows were more or less stereotyped.

(a) "Do you swear from your heart, by word of mouth, and in fact, I will take care of and tend the country regarding it as the Duty and thus ever and always."

(b) "I will act unhesitatingly according to the law as prevails here and in accordance with the policy of the Ethics of Government. I will never act arbitrarily."

These two were the fundamental solemn promises made by one who would the next moment become King by the answer given to him in the traditional phrase. Let it be so (abhisastur). That these were the stereotyped forms may be inferred from the fact that the portion embodying them is declared to be of the *Śruti* authority of the highest order *śrutishā pāra* 112, 110 amongst men.

IV.

The Divinity of Kings

In the course of a letter dated 2th November to the London correspondent of the *Bombay Gazette* Sir George Birdwood writes:—

As to the Hindu doctrine of the divinity of Kings and Kingship, there is great exaggeration in what is being said. They are sacred because everything is sacred among the Hindus. A King,—any effective ruler, is regarded as an incarnation of eight divinities: the "Moon" light, the "Sun" light, the "Wind," "Fire," "Dew" or "Rain," "Water" and "Wealth," and "Death" (Yama). They are all eight actual gods, and you see that when I translate their names they are all elements, save Death, for wealth means "precious metals," they are the "Hot and Cold, the Moist and Dry, and again, the Earth, Air, Water and Fire" of which all flesh is made. The King is a god, but so is a teacher, the King's shadow must not be trod on, and so must not be the teacher's nor that of any reddish brown animals! But let a King cease to be virtuous, in any way, and his divinity, his kingship is gone.

V.

People's Consent for the Coronation.

A writer in the December number of the *Modern Review* briefly describes ancient Hindu Coronation. According to the writer the consent of the people had first to be obtained to the proposed Coronation, and if the prince was unworthy, the people had the right of rejecting him and taking a king from among the common people. The writer says:—

In accordance with the old system of *Ashramas*, even the biggest *Raja* had to enter the *Vanaprastha* after having fully enjoyed the *Grāhastha Ashrama* and having reigned successfully to the entire satisfaction of the *Prāja*, the people. At the time of his retirement he would propose his eldest son, if he considered him to be the fittest before an assembly of *Brahmanas*, the feudatory chiefs and the citizens, to be his successor. The people judged the proposed *Yuvaraja* from his previous actions, which determined his valour, his piety and goodness, his character and conduct; and if it was found, in their opinion, that the proposed person would not be a useful *rāja* for them, they would reject him in spite of their *rāja's* proposal. Nay, even the *rāja* himself would reject him and disinherit his own son if he was not useful for the nation and would take (adopt) a brave one from among the commonest folk.

The writer quotes chapter and verse from the *Ramayana* for his statements. King Dasaratha in the *Ramayana* is represented as making himself doubly sure that he had the consent of his subjects in trying to crown Rama. The will of the people would be taken in a Durbar convened for the purpose, and such a Durbar had of necessity to be convened under the tradition, convention and unwritten law of the time. The writer says:—

It may be noted here that a grand Durbar had to be held by the ruling *rāja*, in which the proposal had to be made and the consent of the people taken. It is said in the *Ramayana* that on the occasion abovenamed *Raja Dasaratha* invited all the feudatory chiefs, the citizens of different towns, and the great landlords most cordially, and made them his guests, and honoured them by giving them suitable houses to live in, and valuable dresses and ornaments to put on, and met them himself well dressed and decorated with jewels. Finally the Durbar was held in which all the invited persons sat facing him.

For a description of the actual ceremonial of coronation we refer our readers to the article itself.

VI.

The Coronation Ceremony Described.

Mr. Monmohan Chakravarti contributes a learned article, to the *Indian World* for December on the subject of the ancient Hindu coronation. Having quoted two passages relating to the coronation ceremony from the two great epics of India the writer proceeds to tabulate the essentials of the ceremony. He writes:—

On analysing these accounts we find that the *Rajasuya abhisheka* was quite different from the coronation *abhisheka*. The essentials in the two Coronation accounts, however, agree in many particulars. According to them, the Coronation ceremony involved the following important functions:—

- (i) The bringing of sacred waters from rivers and seas;
- (ii) The presence of kinsmen, citizens and merchants during the ceremony;
- (iii) The covering of a throne with tiger-skin,
- (iv) The placing on this throne of the King and the Queen;
- (v) The anointing of the King with the consecrated waters, first by the priests, next by the kinsmen and then by the subjects present;
- (vi) Concluding with gifts to the Brahmanas and other persons present.

And then follows a description of how coronations were celebrated by the people. The *Ramayana* is drawn upon for the purpose. We quote the passage in full:—

The ceremony was observed with great rejoicings not only in the King's palace, but also in the capital and elsewhere. A good idea of the different kinds of rejoicings held in the city can be formed from the *Ramayana* in its description of the celebration of Rama's proposed accession as heir-apparent. In view of the present celebrations, this description is worth noticing here.

"Then the citizens, hearing of Rama's anointment and seeing the break of day began to decorate the city. The turrets, like white clouds, the temples, the cross-ways, the roads, the places of worship, the houses, the merchants' shops filled with goods, the peasant houses filled with relatives, the assembly places, and the trees were marked with flags and streamers. The crowd listened to the pleasant songs of singing bodies of Natas and dancers. The people talked about the coronation of Rama in houses and cross-ways, while the children playing at the doors talked to one another of this Coronation. For this festival the public roads were made pleasant with offerings of flowers and made fragrant with incense. In case of a night tour, trees of lamps were erected on all side-roads. . . . To see Rama's anointment people from provinces poured into the city and filled it up."

Having dealt with the coronation ceremonies as described in the Vedas, the writer concludes with the following passage:—

Though the Coronation ceremonies in England differ strikingly from the old Hindu ceremonies, not a few points of agreement will be noticed by the observant student.

The four principal ceremonies, the anointment, the investiture, the enthronement and the crowning are found in both. The anointing is followed in both by the symbol of election, The English anointment is however, made not with waters, but with olive oil, (in the older days with chrism, a mixture of oil and balm) when the king is seated on the historic stone of Scone, in the chair called after St. Edward. During the investiture three swords play a prominent part, while during the anointment the ampulla containing the consecrated oil. At the time of enthronement the king is surrounded by the Peers, spiritual and temporal, who render him homage, the present title of the king being "King of the United Kingdom of Great Britain and Ireland, of the British Dominions beyond the Seas, Defender of the Faith, and Emperor of India."

So many agreements in the essential rites cannot be accidental. Do they point to some common origin in the Indo-Germanic family before they had divided? If so, the inauguration ceremonies must be the survival of a pre-historic period, when the Aryans were living in a nomadic hunting stage.

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awakened from one end of the Province to the other, in the hearts of the people of Bengal, an impulse of gratitude, which, he was sure, would remain the permanent heritage of their race (Applause). The modification of the Partition had been the dream of their lives and the most cherished aspiration of their souls. With the eye of faith they gazed on the promised land, but none of them in their wildest dreams could have persuaded themselves to believe that it would be the privilege of this generation to enter the promised land, but they had entered it. Their dream had been realised, and the hearts of the millions of their people were uplifted in prayer to the throne of the Supreme for the long life of him who had relieved his people of a prolonged national sorrow.

The following from the speech of Babu Ambica Charn Muzamdar will further show how Bengal has received the news —

What repressive laws, proscriptions, prosecutions, and deportations have failed to achieve in six years, the kindly touch of the Royal prerogative has accomplished in one minute. I repeat what I have recently said elsewhere, that if on the 23rd June, 1757 the battle of Plassey paved the way to the conquest of India by the British arms, the Coronation Durbar of George V. at Delhi on the 12th December, 1911, has led to the conquest of the hearts of the Indian people by the British Throne. If Edward VII saved South Africa, George V. has saved India, the brightest jewel in the British diadem. Gentlemen, while we are profoundly grateful to His Majesty, we cannot be unmindful of our deep debt of gratitude to those statesmen whose wise counsel and sound advice were instrumental in bringing about the present joyous occasion. The despatches of Lord Hardinge and of the Marquess of Crewe have now been made public, and it is no longer necessary to point out how those important documents prepared the ground upon which the monumental boon modifying the partition of Bengal has been based. I am no prophet, but it requires no gift of prophecy to foretell that Lords Crewe and Hardinge will go down to grateful posterity as the saviours of Bengal and the Bengalee nation.

The rest of the speeches in the Congress touched the same key.

THE PRESIDENT'S SPEECH.

Pandit Bishen Narayan Dhar in his presidential address touched upon most of the important questions that at present agitate public mind. His speech was a luminous survey of the causes of the misfortunes of India :—

The root cause of most of our misfortunes, which if not corrected forebodes serious disasters in the future, is the growth of an unsympathetic and illiberal spirit in the bureaucracy towards the newborn hopes and ideals of the Indian people. While a new India has gradually been rising up, that spirit too has been growing and so, the critical situation has arisen. On the one hand, the educated classes, filled with new knowledge and conscious of new political rights but hampered by the bars and fetters of a system perhaps good enough for other days

but now obsolete; on the other, the bureaucracy with its vested interests, its domineering habits, its old traditions of absolute and unquestioned authority, suspicious of knowledge and averse to innovation like every close corporation, cut off from the people by its racial exclusiveness, and wedded to a paternal system of government under which it has so long enjoyed power and pelf but which is discordant with the more liberal ideals of the present day.

He traced the effects of this illiberal spirit of the bureaucracy during the last fifty years, the most serious being the introduction of class representation in the Legislative Councils. Pandit Bishen Narayan Dhar asked :—

What moral effect is likely to be produced by separation *plus* class privileges upon our national character? Is it good that our political institutions should be placed before us in the light in which we should see that ignorance and knowledge, poverty and riches, numerical strength and weakness stand on the same level so far as the possession of political rights is concerned? If in every civilised country, knowledge, property and numbers are the measure of political fitness, what would be the effect upon our national character if we are accustomed to think that the reverse is the case here—that Mahomedans because they are Mahomedans deserve favour, that Hindus because they are Hindus deserve its opposite—that right and wrong are not in the nature of things but are the creations of Government? Besides, what sort of citizens does the British Government wish to produce in India—such as shall be self-respecting and justice-loving, taught to love knowledge, truth, courage, independence and equality of civil rights, or, such as shall be unjust, corrupt, destitute of manliness, careless whether their political rights are respected by others or trampled under foot? If the former, then Government must show that it values justice, and respects those who respect themselves. How can Government discharge its high and noble function if we are placed under institutions which are based upon the perversion of all those high principles which we have hitherto been taught to hold sacred and inviolable?

Referring to the Hon. Mr. Gokhale's Elementary Education Bill, the President said :—

While the universities movement is an indication of our national activity in the sphere of high education, the discussion started by Mr. Gokhale's Elementary Education Bill shows that we are becoming alive to the importance of improving the mental condition of the masses. The charge is often brought against the educated class that they are indifferent to the well being of the general community and care for nothing beyond the satisfaction of their own political ambition. Mr. Gokhale's Bill is a sufficient answer to that charge.

As regards the provision for the levy of a special education rate, I for one agree with those who think that the whole liability for elementary education rests upon the shoulders of Governments; but when the Government says it cannot afford the cost of such a measure, then the only course left open to us is to draw upon our own limited resources in the shape of a local education rate and ask the Government to contribute a

certain proportion from its own exchequer. If we care for mass education—if we feel that we owe a duty to those who cannot help themselves—then we ought not to grudge a small local education rate, which will fall upon us no doubt, but which we should be prepared to bear in the cause of our own people.

THE RESOLUTIONS.

The resolutions adopted on the two days followed the usual lines and there was nothing particular about them. Among the most important was Mr. Gokhale's Bill to which the Congress gave its unanimous support. In supporting the resolution Mr. Gokhale once again refuted the objections raised against it and the following is a summary of his speech.

MR. GOKHALE'S SPEECH.

Those of them, who looked upon mass education as the root of true national progress and who cherished the aspiration to see the system of universal education had the gratification to see how the Bill was being supported. It was true that here and there a note of dissent had been heard, but that note had been drowned owing to emphatic approval with which the Bill had been welcomed by the masses. It was a most hopeful and significant feature of the whole situation. It was the surest guarantee of the ultimate success of the Bill. When the whole people had made up their mind for a reform that reform could not be withheld. But the struggle which lay before them was a long one and they must press forward and they must be united. Without a sort of compulsion it is impossible to have mass education. That was the experience of the whole civilized world. They must take that as the starting point. Referring to the grant of 50 lakhs of rupees more by the Government of India, the Hon'ble Mr. Gokhale said that it would not meet their requirements. What they wanted was the system of introducing Elementary Education. Referring to the point below that compulsion was to be introduced, the Hon'ble Mr. Gokhale said that compulsion should be introduced only in selected areas—area by area, if that area was ripe for it. The next important question was about the exercise of the authorities. They all knew that there were two authorities, Central authorities and Local authorities. As regards the Central authority, Mr. Gokhale said that in future there was no chance of getting any assistance from the Government of India. There was the other authority, and as the people had some voice in the Local Bodies, they must turn to the Local Bodies for exercising the authority of introducing compulsion. Dealing with the Financial Clause of the Bill the speaker said that the Central Body should bear a great deal of expenditure and that body should be induced to bear two-thirds of the expenditure. There were also some other questions he liked to refer to. The first of them was about making education free. That clause was omitted, as a sort of compromise to meet the official views, but as official views were against the Bill, he had decided to go in for free and compulsory Education, together. That was a change which could be easily introduced in the Bill.

Another objection was raised by the Mahomedans. It was said that this Bill would force the Mahomedan boys to learn a language which was not their own. The speaker was willing to add in the Bill a Clause to the effect that where there were 25 boys or more, speaking one vernacular a provision should be made for teaching that vernacular; but where the number of boys was less, discretion would be left to the Authorities. Regarding the Bill itself the speaker said that if the Government were pleased, the Bill would be referred to a Select Committee. But seeing that the Local Governments had gone against the Bill, he was not certain that the Government of India would so refer. If the Bill was rejected, he earnestly hoped that his countrymen would not be discouraged. He trusted that the defeat would stimulate them to redouble their energy and they should carry the agitation on to England. In conclusion he asked them, young and old, high and low, to ignore their minor differences and to press forward their cause.

INDIANS IN SOUTH AFRICA.

The position of Indians in South Africa is still an unsettled question and the following interesting summary of Mr. Polak's speech at the Congress deserves to be recorded.—

When the Asiatic Immigration and Registration Act was passed, the Indians in South Africa adopted a movement known as the Passive Resistance, which was vigorously carried only until May last. If the Indians had given up that scheme they would have been guilty of casting a slur on the honor and good name of their Motherland. When the movement continued the Government arrested the principal leaders of the Indian and Chinese communities. In the meantime measures were adopted to petition the Home Government about the indignities suffered by the Indians in South Africa, and urging the immediate repeal and expulsion of the Act from the Statute Book. In reply, they were told that it was more in consonance with the sanction of His Majesty that the enactment was passed into Law. Accordingly, passive resistance continued with greater rigour, and many more Indians were sent to prison, and thus made to suffer all kinds of harsh treatment. One of their passive resisters was the previous speaker, Mr. Sorabjee, who for the sake of his country had to sacrifice everything that he valued in life and had to go to Jail for no less than eight times. That gentleman was leaving India immediately by the first steamer for South Africa to ward off any hitch that the provisional settlement might create. Mr. Polak on his own behalf, and on behalf of the Indians in South Africa, tendered to the Indians assembled in Congress their respectful and cordial thanks for the timely pecuniary assistance rendered to them during the hour of their sore trial, when widows and orphans were starving. He also paid a great compliment to Mr. Ratan Tata for his munificent gift, and also referred to the assistance given to them by the late Mr. V. Krishnaswami Iyer. The Union Government had at last begun to realize something of the potency of the movement of Passive Resistance and in the House of Parliament assembled, Mr. Smith, the Minister of the Interior, paid a glowing tribute to the integrity, self-sacrifice and devotion of the passive resisters in Transvaal. The Government had at last agreed to grant them their demand, namely the repeal of the Registration Act.

The two other disabilities were (1) that immigration to Orange Free State should be removed, and (2) that the rights of the Indian Colonists in Natal and Cape Colony should not be diminished. If these were not granted Mr. Polak was afraid that there would again be a recrudescence of passive resistance. He next brought to the notice of the Congress that Indian residents in the suburbs of Johannesburg were under notice to remove absolutely their business by the 15th of February next by virtue of an Ordinance passed in 1906. If that was enforced it would spell ruination to a thousand families. He trusted that they would not have to face that evil.

ALL-ROUND RETRENCHMENT.

Mr. D. E. Wacha with his usual eloquence and vigour moved the resolution urging that early steps be taken for effective retrenchment in all the expending departments of the Imperial and Provincial Governments, and specially the Military Department. He said that the resolution was broad enough and the reason why the Military Department was specially mentioned was that military expenditure was the "octopus" of the Indian problem. So far as the civil expenditure was concerned he hoped Government which was making retrenchments, would not starve the people. As regards military expenditure he hoped that the Committee now appointed would look minutely into this matter.

Mr. Pramatba Nath Bannerjee who supported the resolution, reviewed the growth of the expenditure since Lord Curzon's time, the eventual result of which was increased taxation. He complained of the heavy army expenditure and thought it was unfair that the army in India should be maintained as an Asiatic reserve for the British Government.

COTTON EXCISE DUTIES.

Mr. D. A. Khare in moving a resolution urging the abolition of the Excise duties on Indian cotton said that though the amount of revenue affected by this resolution was not even half a crore, yet the principle involved in it was great. The principle involved in it was whether they would handicap those industries which they had started. Everybody was convinced and every Englishman in this country would admit that these duties

were unjust. The merchants and the publicists here agitated for the abolition of these duties, but the Government supporters said that in spite of these duties the mill industries in Bombay had thrived and these duties were levied on the produce only. But that was not the case. If those duties could not be abolished he urged that the money derived from those duties should be devoted to education on textile industries.

The Industrial Conference.

The Industrial Conference held its sittings on the 29th Dec. and the Hon. Mr. Dadabhai occupied the chair. In the course of his eloquent address he surveyed the industrial condition of India at the present time and laid stress upon the fact that the industrial problem is the real problem of India. He said:—

(I place the industrial regeneration of India above all other Indian problems in importance, it opens up auroral visions of a happy and prosperous future,—of the revival of the "Glorious Ind" of the past. Political power, according to the teachings of history, is handmaid to industrial success, and value as I do the political advancement of my countrymen, I cannot but feel that the greatest block to it is their present industrial prostration. A country notorious for lack of initiative and enterprise, dependent upon foreign supply for the everyday requirements of life, with sources living narrow, circumscribed and restricted—it would be a wonder if the people were not held in political subordination. Political servitude follows Commercial and Industrial servitude as sure as night the day. It is almost a Natural law, rigorous, unrelenting and unsparring in its operation. Revival of the Indian industries therefore offers the most productive and promising field for the labours of the patriots and the statesmen. We must go to the root of the evil, and treat the disease at its source, the pathological conditions must be removed. The pangs of hunger must be satisfied, and all experience shows industry and commerce provide the most effective means.

He said that one of the chief causes of Indian unrest is the economic destitution of the people:

It would be wrong to ignore it; it will be equally wrong to ascribe the whole to a mere yearning on the part of the people for political power, or to the impulse and the gospel of hope which Japan has imparted to Asia. There are potent factors—active, pregnant, contributory causes. There are other powerful causes at work. The poverty of the people, absence of careers for the millions, contraction of the productive sources of wealth, unequal competition, absence of commercial facilities and fiscal autonomy, and above all, the general, albeit unfortunate, belief that the advancement of British industrial interests forms the animating principle of British Indian Rule;

these felt, perceived, and realised by the people more and more with the spread of education and increasing knowledge of other countries, as well the volume of discontent and give point and shape to it. "The rebellions of the belly are the worst," and "the surest way to prevent seditions is to take away the matter of them" which is "want and poverty in the estate." This is an eternal verity the force of which does not suffer by age. Lord Bacon's dictum is as true to day as when he first enunciated it.

After referring to the various needs for developing industrial efficiency such as capital, skilled labour, organisation of intelligence bureau about markets home and foreign, cheap transport and a scientific tariff, Mr. Dadabhai referred to the help which Government ought to give in putting down unfair competition :

The deadly influence of the unfair competition is best illustrated by the collapse of the Tata line of Steamships connecting Bombay with the Far East through the unfair competition of the subsidised British companies. The rates were temporarily reduced by these companies to a point, at which competition was impossible. Mr. Tata's memorials to Lord Cross, then Secretary of State, and Parliament were unheeded. The natural result followed. The scheme failed. It is the sort of unfair competition which has to be put down. The British Government would make itself infinitely more popular than it is now by a sympathetic consideration of Indian claims in these matters. Sympathy in Government is essential;—sympathy, not only with the political aspirations of the people, but with the industrial interests as well, is the redeeming feature, especially of alien Governments.

He made the following plea for fiscal autonomy:—

India must be governed in Indian interest. Amelioration in the condition of the people and their industries should be the first concern of the Government of India, and where the interests of the foreign manufacturers clash with those of the Indian the Government ought to stand out unhesitatingly as the resolute champion of the latter. But, as I have stated above under existing conditions the Government of India's powers are limited, and any great reform in its industrial policy must begin with the attainment by it of complete fiscal autonomy in matters affecting the country's trade and commerce. Once this is conceded, we might appeal to Government with greater effect for protection, the abolition of restrictive tariff, the grant of bounties to new and struggling industries and for the pioneering of new industries. Both the latter methods have proved eminently useful in industrially-advanced countries. English public opinion is slowly veering round to our side. The *Morning Post* of London in March last remarked.—

"The Imperial Government cannot in the long run refuse to allow the elected representatives of India to determine her fiscal policy. Sooner or later India will adopt protection."

STATE PIONEERING OF INDUSTRIES.

The bounty, fed sugar of Germany and Austria is a powerful competitor in the world's market and the Japanese Government has manufacturing departments in which Japanese talent is employed. In 1887 Principal Dyer counselled the Government of Japan to establish the confidence of the people in new industries by itself taking the field as a successful manufacturer. Japan took the hint and we know the result. Forty or fifty years ago the Japanese were as shy and timid as any son of India. The State in Japan has trained the people in State schools and factories, and has put heart in them by precept and example. Here in India too the success of the method can be seen within the dominion of that enlightened Prince who has before given us sage counsel from this platform.

Why should not these precedents be followed by the Government of India? It is precisely in this way that new industries can be introduced into the country, and the capital of the people employed in their support. The most improved process can be shown in that way alone. Manufactures are exclusive. Much in the line of disseminations of industrial instruction cannot be expected from them. The point is Government can, by setting up factories, demonstrate to the people the working and the utility of improved Western process. Government factories would specially supply industrial knowledge. Government should also, through the British Consuls stationed in the various countries get detailed reports of newly invented manufacturing processes and adopt them in their own factories which will prove distributing centres of light and instruction.

THE RESOLUTIONS AT THE CONFERENCE.

Twenty four papers were received by the Secretary and eleven more Resolutions were adopted, urging the establishment of a fully equipped Polytechnic College in India, an enquiry into the causes of failure of several industrial enterprises and the anomalous character of the existing Railway rates. The Conference appointed a Committee to see that the Government order for the purchase of country made articles was carried out and to offer suggestions in regard to the Credit Societies, Life Assurance and Provident Societies Bills pending in the Supreme Legislative Council. The Conference also urged the establishment of a Department of Industry in every province, to supply advice in regard to the new industries, to introduce new methods and processes, to carry out experiments, to develop selected industries, to organise an Industrial and Commercial Exhibition and to establish a Museum and a Bureau of information. The Conference urged the Government

to abolish the system of Indian indentured labour. A Resolution was adopted calling upon the Government and the people to encourage Indian manufactures, utilise mineral resources, to pray for the repeal of Excise duty on cotton goods, the introduction of standard weights and measures and to affiliate the Commercial Colleges to the Universities.

The Social Conference

The Social Conference was held on the same day and Mr. A. Chaudhuri was elected President. He addressed briefly and began by saying that the time had come when the people should do something for the improvement of their Society. Social progress, according to him, must evolve from inside. They had been thrown into the vortex of a civilisation which had gained ground in the country and it would be well for them to keep their house in order. They owed a duty to themselves and to their country, to unite their efforts for the regeneration of their society. He looked upon the question of prevention of early marriage as an economic problem and, owing to the changed circumstances, it was not possible to marry early. Regarding the elevation of the depressed classes, the President said that it was their duty to extend their hand of fellowship to the depressed classes. He supported female education.

The Temperance Conference

The Temperance Conference was held on the 30th at the Overtown Hall at which Mr. Venkattrathanan Naidu presided. The Hon. Babu Dehuprasad Sarbbadbhikari, Chairman of the Reception Committee, said that the Excise returns proved that drinking was on the increase, and quoted figures to prove this contention. The situation demanded very different treatment to what it was receiving at the hands of the Government at present, and they hoped for the day to come when India would demand that liquor and drugs which degraded and demoralised this great land

should no longer be manufactured within its borders.

Resolutions requesting that the Government should take means to check the growth of drink habit and expressing the opinion that scientific temperance teaching should be introduced in all schools in India and satisfaction at the steps taken to prevent drinking amongst Khonds, Khasias and other Aborigines and calling upon the leaders of the people to take a determined stand on the subject of temperance were carried.

The Theistic Conference.

The Theistic Conference though mentioned last was the first among the Conferences held. Mr. N. Ragnanibayya of Mangalore presided and he enunciated the theistic principles thus:—

(a) Among its foremost principles is that the Supreme Spirit is one, Indivisible, and that it is Immanent in the Universe, in the outside Nature, and in the mind of man, and that the whole Universe is the working of the Spirit, that it is man alone among all the sentient creatures that is capable of understanding it, that he is called Brahma by the Vedanta, or Jehovah by the Jews, or the Allah by the Mahomedans, it is the same by whatever name you call it.

(b) Secondly, there is no need of developing our faculties or powers extraordinarily in order to understand or know the Supreme Spirit; that it is given to man by his ordinary powers to understand and know it by proper exercises of devotion and love;

(c) Thirdly, these exercises of devotion and love consist in uttering the names of God with a fervent heart and seeking Him in the recesses of one's own heart, in firmly believing that He is always close by and hears your prayers, and that they never go unanswered;

(d) Fourthly, that to obtain grace and purification of mind and heart there is no necessity of a Mediator and that all perception is direct and immediate, and that communion with the Infinite is possible in this very existence, that the communion consists in the altered attitude of the soul towards the Supreme Soul, that scriptures, lives of saints and their history, might assist you in your exercises of devotion and piety but can never supplant them;

(e) Fifthly that ceremonies and rites have no efficacy in them, and are only so many hindrances so far as they come in the way of realising the presence of God;

(f) Sixthly, that so far as the worship of God is concerned there is no distinction between class and class, high and low, rich and poor, aged and young, healthy and sick; that God reveals Himself to those who approach Him with a penitent heart and an earnest desire.

(g) Seventhly, that Spiritual truths are not the monopoly of any particular individual or race or age but He has been unfolding Himself always, that we have only to open our eyes in order to see Him and the glory of His work;

(A) Eighthly, that the service of God consists in the service we render to our fellow-beings, that the field for work and the exercise of all our high impulses and divine faculties in our own surroundings wherein we are required to work.

(i) Ninthly, that the reward of such service does not consist in fame or honour which are all of earthly, but in the blessedness we inwardly feel for the good work we have done and the peaceful rest we obtain at the close of our life;

(j) Tenthly and lastly, that this life is only a school and a preparation for a higher existence to come and all our joys are meant to show the ephemeral character of our being.

The Bhagavad-Gita.

BY Mr. A. WORSLEY.

In the October issue of the *Indian Review* a valued contributor Mr. P. V. R. Aiyar expounds ethical ideals deducible from this classic work.

We all know the result of criticising ethical systems from the standpoint of pure philosophy, yet such criticism cannot be called out of place when applied to any ethical system which claims to depend on a philosophic basis. Hence Mr. Aiyar has undertaken a task of peculiar difficulty, for he has to expound a system of ethics without transgressing philosophic dicta. All the more honor to him if he can succeed in his effort and convince philosophers that ethics are not outside the sphere of their thought and work; for the three greatest moralists—Christ, Confucius, and Gautama the Buddha*—all failed to reconcile Ethics and Philosophy.

"We all recognize the exceeding difficulty of rendering the peculiar technical philosophic terms of one language in the medium of a foreign tongue, and this difficulty is most manifest when it is sought to transcribe the fine distinctions of Hindu philosophy into the English language—a language which, notwithstanding its facility of expression, is poverty-stricken in philosophic terms. I thus seek already to excuse the criticism I am about to make, because it is almost certain

that the learned author of the article in question has a proper explanation of the passage to which I take exception.

He says* "The theory that Nature is a transcendent illusion due to the Will of God gives to the human spirit the 'peace of God which passeth the understanding.'" But, I would ask, does he find this theory in the *Bhagavad-Gita*? It sounds to me, as here rendered, more like Persian theology than Hindu philosophy.

To the Western student the word "Will" is a relative term which is only predicateable in connection with objects, and is synonymous with Wish or Desire. How then can the "Wishless One" will, or the Omnipotent desire? It is said that Brahman is without Fear, Desire, etc.

Let us rather think that the great illusion is due to our own ignorance or incompleteness; let us predicate Nescience as subjective not objective, and say that in this "moment of forgetfulness" the mind is obscured, but that with the awakening will come disenchantment.

It may be replied that, in such case, this nescience is the "Will of God." But against this it would be said that this assertion is incapable of philosophic proof. Nescience is inscrutable, and should not be predicated without proof; but where Illusion is admitted, Nescience is admitted. Hence subjective nescience is admitted. But objective nescience is not admitted, nor is it necessary to monism.

Hence that word "Will" is full of trouble to Western students, and we put our pen through it whenever we can. We also make it a rule not to impute causes, but to see the cause in the effect.

For instance there are many who agree with the author in saying that the objective world (Nature?) is an illusion, and who would lay the blame on their own ignorance. But directly he began to talk about "Will" they would part company with him at once.

* I have placed these names alphabetically.

IN MEMORIAM.

TO THE MEMORY OF V. KRISHNASWAMI IYER
BY K. S. RAMASWAMI SASTRI

I.

Bereaved mother! mourn the loss of him
Who left the world the poorer for his death!
Ah! bitter tears thine eyes' bright radiance dim.
With quivering frame and agonised breath
Thou gazest on the manly massive face
Now stilled in wakeless sleep, and lightning eyes
Now closed for ever. His mind's impetuous ways
And hungerings for sweet *Sānti's* paradise
Ah! thou shalt see no more, oh never more.
For he has crossed Death's bitter seas
And reached its farther mist-wrapped shore
Where shines Eternal Peace.

II

Fair mansions lit with blossomed flowers of fire
And cooled by noiseless fans swift-circling round,
The rarest things that men do now desire,
All wonders in the realms of sight and sound
Were at his feet. But like some ancient sage
A simple life he led untouched by pride.
The world before him lay an open page
And he the God immanence there discerned.
He lived with but too little hold on earth
And towards higher realms he has now gone—
Has passed the night of earthly birth
And lives in Heaven's bright dawn.

III.

What love he felt for thee, my India sweet—
So passionate, pure, adoring, and intense—
I take some libation at Thy lotus feet
He poured his wealth and mental affluence.
The deeds of Thy great heroes fired his brain
And made him yearn for that most glorious day
When Thou shalt give all lands new psychic gain
And lead them in the blessed Godward way.
His raptures, expectations, golden dreams
For exaltation of Thy might—
Must they like sun's bright setting beams
Be lost to worldly sight?

IV.

Twin gifts of God to soothe the soul and frame—
Our Vedic and our Ayurvedic lore—
A dying life they led to India's shame
Like vagrants expelled from a loveless door.
He welcomed them and praised their beauty fair
And made them lords of all his wealth's increase.
They grew in glory by his fostering care
And dowered the world with health and mystic [peace.

Alas! the gods who gave him love and power
The gift of death too early gave.
The fires of his bright manhood's hour
Are quenched in Death's salt wave.

V.

The married life of East and West so bright
Enthralled his heart and made him ceaseless toil
To lead *Ind* from her immemorial night
And fratricidal strife and wild turmoil.
Religion fair with glorious eyes upcast
And science content with hard work on this [earth—
He sought to make them loving friends at last
And join in sweetening man's most humble [birth.

Alas! that he should die before his time
And see his work left incomplete,
Nor passionate thought nor tuneful rhyme
Can now approach his seat.

VI.

Ah! grieve not mother! he still works for thee.
Too full of love and unattained height,
He will return to solve life's mystery
And show to all thy wondrous spiritual 'night.
Co-operant with the great Eternal Powers,
He will thy glory's golden lamp relume
And through the yet unborn and Orient hours
He will disperse the nations' psychic gloom.
Ah! come, my brethren, let us now aspire
To live a dedicated life
And ever move onward, upward, higher
Towards love from selfish strife



THE LATE HON. MR. V. KRISHNASWAMI IYER, C.S.I.

The area of that province would be about 56,000 square miles and the population, about 5,000,000.

12. We elaborated at the outset our proposal to make Delhi the future capital of India, because we consider this the key-stone of the whole project and hold that according as it is accepted or not, our scheme must stand or fall.

13. But we have still to discuss in greater detail the leading features of the other part of our scheme. Chief amongst them is the proposal to constitute a Governorship-in-Council for Bengal. The history of the partition dates from 1902. Various schemes of territorial redistribution were at that time under consideration and that which was ultimately adopted had at any rate the merit of fulfilling two of the chief purposes which its authors had in view. It relieved the overburdened administration of Bengal and it gave the Mahomedan population of Eastern Bengal advantages and opportunities of which they had perhaps hitherto not had their fair share. On the other hand, as we have already pointed out, it was deeply resented by the Bengalis. No doubt sentiment has played a considerable part in the opposition offered by the Bengalis, and in saying this we by no means wish to underrate the importance which should be attached to sentiment, even if it be exaggerated. It is, however, no longer a matter of mere sentiment but rather, since the enlargement of the Legislative Councils, one of undeniable reality. In pre-reform scheme days the non-official element in the Councils was small. The representation of the people has now been carried a long step forward and in the Legislative Councils of both the provinces of Bengal and Eastern Bengal, the Bengalis find themselves in a minority, being outnumbered in the one by Beharis and Oriyas and in the other by the Mahomedans of Eastern Bengal and the inhabitants of Assam. As matters now stand, the Bengalis can never exercise in either province that influence to which they consider themselves entitled by reason of their numbers, wealth and culture. This is a substantial grievance which will be all the more keenly felt in the course of time as the representative character of the Legislative Councils increases and with it the influence which these assemblies exercise upon the conduct of public affairs. There is, therefore, only too much reason to fear that instead of dying down the bitterness of feeling will become more and more acute.

14. It has frequently been alleged in the press that the partition is the root cause of all recent troubles in India. The growth of political unrest in other parts of the country and notably in the Deccan before the partition of Bengal took place disproves that assertion, and we need not ascribe to the partition evils which have not obviously flowed from it. It is certain, however, that it is in part, at any rate, responsible for the growing estrangement which has now unfortunately assumed a very serious character in many parts of the country between Mahomedans and Hindus. We are not without hope that a modification of the partition which we now propose, will in some degree at any rate alleviate this most regrettable antagonism.

15. To sum up, the results anticipated from the partition have not been altogether realised and the scheme as designed and executed could only be justified by success. Although good work has been done in Eastern Bengal and Assam and the Mahomedans of that province have reaped the benefit of a sympathetic

administration closely in touch with them, those advantages have been in a great measure counterbalanced by the violent hostility which the partition has aroused amongst the Bengalis. For the reasons we have already indicated we feel bound to admit that the Bengalis are labouring under a sense of real injustice, which we believe it would be sound policy to remove without further delay. The Durbar of December next affords a unique occasion for rectifying what is regarded by Bengalis as a grievous wrong.

16. Anxious as we are to take Bengali feeling into account, we cannot overrate the importance of consulting, at the same time, the interests and sentiments of the Mahomedans of Eastern Bengal. It must be remembered that the Mahomedans of Eastern Bengal have at present an overwhelming majority in point of population and that if the Bengali-speaking divisions were amalgamated on the lines suggested in our scheme, the Mahomedans would still be in a position of approximate numerical equality with, or possibly of small superiority over the Hindus. The future province of Bengal, moreover, will be a compact territory of quite moderate extent. The Governor-in-Council will have ample time and opportunity to study the needs of the various communities committed to his charge. Unlike his predecessors, he will have a great advantage in that he will find ready to hand at Dacca a second capital with all the conveniences of ordinary provincial headquarters. He will reside there from time to time, just as the Lieutenant-Governor of the United Provinces frequently resides in Lucknow, and he will in this way be enabled to keep in close touch with Mahomedan sentiments and interests. It must also be borne in mind that the interests of the Mahomedans will be safeguarded by the special representation which they enjoy in the Legislative Councils; while as regards representation on local bodies they will be in the same position as at present. We need not, therefore, trouble Your Lordship with the reasons why we have discarded the suggestion that a Chief Commissionership, or a semi-independent Commissionership within the new province might be created at Dacca.

17. We regard the creation of a Governorship-in-Council of Bengal as a very important feature of our scheme. It is by no means a new one. The question of the creation of a Governorship was fully discussed in 1867 to 1868 by the Secretary of State and the Government of India, and a Committee was formed, on the initiative of Sir Stafford Northcote, to consider it and that of the transfer of the capital elsewhere. In the somewhat voluminous correspondence of the past the most salient points that emerge are:—

(1) That a Governorship of Bengal would not be compatible with the presence in Calcutta of the Viceroy and the Government of India;

(2) That, had it been decided to create a Governorship of Bengal, the question of the transfer of the capital from Calcutta would have been taken into consideration;

(3) That although a majority of the Governor-General's Council and the Lieutenant-Governor of Bengal (Sir William Grey) were in favour of the creation of a Governorship, Sir John Lawrence, the Governor-General was opposed to the proposal, but for purposes of better administration contemplated the constitution of a Lieutenant-Governorship of Behar and the separation of Assam from Bengal under a Chief

Commissioner. Since the discussions of 1867-1868 considerable and very important changes have taken place in the constitutional development of Bengal. That province has already an Executive Council, and the only change that would, therefore, be necessary for the realisation of this part of our scheme is that the Lieutenant-Governorship should be converted into a Governorship. Particular arguments have from time to time been urged against the appointment of a Governor from England. These were, that Bengal, more than any other province, requires the head of the Government to possess an intimate knowledge of India and of the Indian people, and that a statesman or politician appointed from England without previous knowledge of India would be no part of the country and his ignorance a greater drawback or be less able to cope with the intricacies of an exceedingly complex position.

18. We have no wish to underrate the great advantage to an Indian administrator of an intimate knowledge of the country and of the people he is to govern. At the same time, actual experience has shown that a Governor, carefully selected and appointed from England and aided by a Council, can successfully administer a large Indian province, and that province so administered requires less supervision on the part of the Government of India. In this connection, we may again refer to the correspondence of 1867-68 and cite two of the arguments employed by the late Sir Henry Maine, when discussing the question of a Council form of Government for Bengal. They are—

(1) That the system in Madras and Bombay has enabled a series of men of no conspicuous ability to carry on a difficult Government for a century with great success;

(2) That the concession of a full Governorship to Bengal would have a good effect on English public opinion, which would accordingly cease to impose on the Government of India a responsibility which it is absolutely impossible to discharge.

In view of the great difficulties connected with the administration of Bengal we attach the highest importance to these arguments. We are also convinced that nothing short of a full Governorship would satisfy the aspirations of the Bengalis and of the Mahomedans of Eastern Bengal. We may add that, as in the case of the Governorship of Madras and Bombay, the appointment would be open to members of the Indian Civil Service, although no doubt in practice the Governor will usually be recruited from England.

19. On the other hand, one very grave and obvious objection has been raised in the past to the creation of a Governorship for Bengal which we should fully share were it not disposed of by the proposal which constitutes the keystone of our scheme. Unquestionably a most undesirable situation might and would quite possibly arise if a Governor-General of India and a Governor of Bengal both selected from the ranks of English public men were to reside in the same capital and be liable to be brought in various ways into regrettable antagonism or rivalry. This indeed constitutes yet another and, in our opinion, a very cogent reason why the headquarters of the Government of India should be transferred from Calcutta to Delhi.

20. We now turn to the proposal to create a Lieutenant-Governorship in Council for Behar, Chota Nagpur and Orissa. We are convinced that if the Governor of

Bengal is to do justice to the territories which we propose to assign to him and to safeguard the interests of the Mahomedans of his province, Behar and Chota Nagpur must be dissociated from Bengal. Quite apart, however, from that consideration, we are satisfied that it is in the highest degree desirable to give the Hindi-speaking people now included within the province of Bengal a separate administration. These people have hitherto been unequally yoked with the Bengalis and have never, therefore, had a fair opportunity for development. The cry of 'Behar for the Beharis' has frequently been raised in connection with the conferment of appointments, an excessive number of offices in Behar having been held by Bengalis. The Beharis are a sturdy loyal people, and it is a matter of common knowledge that although they have long desired separation from Bengal, they refrained at the time of the partition from asking for it, because they did not wish to join the Bengalis in opposition to Government. There has, moreover, been a very marked awakening in Behar in recent years and a strong belief has grown up among Beharis that Behar will never develop until it is dissociated from Bengal. That belief will, unless a remedy be found, give rise to agitation in the near future, and the present is an admirable opportunity to carry out on our own initiative a thoroughly sound and much-desired change. The Orissas, like the Beharis, have little in common with the Bengalis, and we propose to leave Orissa (and the Sambhalpur district) with Behar and Chota Nagpur. We believe that this arrangement will well accord with popular sentiment in Orissa and will be welcome to Behar as presenting a seaboard to that province. We need hardly add that we have considered various alternatives, such as the making over of Chota Nagpur or of Orissa to the Central Provinces and the creation of a Chief Commissionerhip instead of a Lieutenant-Governorship for Behar, Chota Nagpur and Orissa, but none of them seems to deserve more than passing consideration, and we have, therefore, refrained from troubling Your Lordship with the overwhelming arguments against them. We have also purposely refrained from discussing in this dispatch questions of subsidiary importance which must demand detailed consideration when the main features of the scheme are sanctioned, and we are in a position to consult the local Government concerned.

21. We now pass on to the last proposal, *viz.*, to restore the Chief Commissionerhip of Assam. This would be merely a reversion to the policy advocated by Sir John Lawrence in 1867. This part of India is still in a backward condition and more fit for administration by a Chief Commissioner than a more highly developed form of government, and we may notice that this was the view which prevailed in 1896-1897, when the question of transferring the Chittagong Division and the Dacca and Mymensingh districts to Assam was first discussed. Events of the past 12 months on the frontiers of Assam and Burma have clearly shown the necessity of having the north-east frontier like the north-west frontier, more directly under the control of the Government of India and removed from that of the local Government. We may add that we do not anticipate that any opposition will be raised to this proposal, which moreover, forms an essential part of our scheme.

22. We will now give a rough indication of the cost of the scheme. No attempt at accuracy is possible,

because we have purposely avoided making enquiries, as they would be likely to result in the premature disclosure of our proposals. The cost of the transfer to Delhi would be considerable. We cannot conceive however, that a larger sum than four million sterling would be necessary, and within that figure probably could be found the three years' interest on capital which would have to be paid till the necessary works and buildings were completed. We might find it necessary to issue a 'City of Delhi' gold loan at 3½ per cent. guaranteed by the Government of India, the interest, or the larger part of the interest, on this loan being eventually obtainable from rents and taxes. In connection with a general enhancement of land values, which would ensue at Delhi as a result of the transfer, we should endeavour to secure some part of the increment value, which at Calcutta has gone into the pockets of the landlords. Other assets which would form a set-off to the expenditure would be the great rise of Government land at Delhi and its neighbourhood, and a considerable amount which would be realised on the sale of Government land and buildings no longer required at Calcutta. The proximity of Delhi to Simla would also have the effect of reducing the current expenditure involved in the annual move to and from Simla. The actual railway journey from Calcutta to Simla takes 42 hours, while Delhi can be reached from Simla in 14 hours. Further, inasmuch as the Government of India would be able to stay longer in Delhi than in Calcutta, the cost on account of hill allowances would be reduced. We should also add that many of the works now in progress at Delhi in connection with the construction of roads and railways and the provision of electricity and water for the Durbar, and upon which considerable expenditure has been incurred, will be of appreciable value to the Government of India as permanent works when the transfer is made.

23. As regards the remaining proposals, the recurring expenditure will be that involved in the creation of a Governorship for Bengal and a Chief Commissionership for Assam. The pay and allowances, taken together, of the Lieutenant-Governor of Bengal already exceed the pay of a Governor of Madras or Bombay, and the increase in expenditure, when a Governor is appointed, would not, we think, be much beyond that required for the support of a body guard and a band. Considerable initial expenditure would be required in connection with the acquisition of land and the construction of buildings for the new capital of Behar, and judging from the experience gained in connection with Dacca, we may assume that this will amount to about 50 or 60 lakhs. Some further initial expenditure would be necessary in connection with the summer headquarters, wherever these may be fixed.

24. Before concluding this despatch we venture to say a few words as regards the need for a very early decision on the proposals we have put forward for Your Lordship's consideration. It is manifest that, if the transfer of the capital is to be given effect to, the question becomes more difficult the longer that it remains unsolved. The experience of the last two sessions has shown that the present Council Chamber in Government House, Calcutta, fails totally to meet the needs of the enlarged Imperial Legislative Council and the proposal to acquire a site and to construct a Council Chamber is already under discussion. Once a new Council Chamber is built, the position of Calcutta as

the Capital of India will be further strengthened and consolidated and, though we are convinced that a transfer will in any case eventually have to be made, it will then be attended by much greater difficulty and still further expense. Similarly, if some modification of the partition is, as we believe, desirable, the sooner it is effected the better; but we do not see how it can be safely effected with due regard for the dignity of Government as well as for the public opinion of the rest of India and more especially for Mahomedan sentiment, except as part of the larger scheme we have outlined. In the event of these far-reaching proposals being sanctioned by His Majesty's Government, as we trust may be the case, we are of opinion that the presence of His Majesty the King-Emperor at Delhi would offer an unique opportunity for a pronouncement of one of the most weighty decisions ever taken since the establishment of British rule in India. The other two proposals embodied in our scheme are not of such great urgency but are consequently essential and in themselves of great importance. Half measures will be of no avail, and whatever is to be done should be done so as to make a final settlement and to satisfy the claims of all concerned. The scheme which we have ventured to commend to Your Lordship's favourable consideration is not put forward with any spirit of opportunism, but in the belief that action on the lines proposed will be a bold stroke of statesmanship which would give unprecedented satisfaction and will for ever associate so unique an event as the visit of the reigning Sovereign to his Indian dominions with a new era in the history of India.

25. Should the above scheme meet with the approval of Your Lordship and His Majesty's Government, we would propose that the King-Emperor should announce at the Durbar the transfer of the capital from Calcutta to Delhi and simultaneously and as a consequence of that transfer the creation at an early date of a Governorship in Council for Bengal and of a new Lieutenant-Governorship in Council for Behar, Chota Nagpur and Orissa, with such administrative changes and redistribution of boundaries as the Governor-General in Council would in due course determine with a view to removing any legitimate causes for dissatisfaction arising out of the partition of 1905. The formula of such a pronouncement could be defined after general sanction had been given to the scheme. This sanction we have now the honour to solicit from Your Lordship.

We should thus be able after the Durbar to discuss in detail with local and other authorities the best method of carrying out a modification of the partition of Bengal on such broad and comprehensive lines as to form a settlement that shall be final, and satisfactory to all.

We have the honour, to be, My Lord Marquess, Your Lordship's most obedient, and humble servants,
(Signed) HARDINGE OF PENSHURST.
(Signed) O'MOORE CREAIGH.
(Signed) GUY FLEETWOOD WILSON.
(Signed) J. L. JENKINS.
(Signed) R. W. CARLYLE.
(Signed) S. H. BUTLER.
(Signed) SAIYID ALI IMAM.
(Signed) W. H. CLARK.

LORD CREWE'S REPLY.

India Office, London, 1st November, 1911.
To His Excellency the Right Hon. the Governor-General of India-in-Council.

My Lord,

I have received your Excellency's dispatch dated the 24th of August last, and issued in the Home Department and I have considered it in Council with the attention due to the importance of its subject.

1. In the first place, you propose to transfer from Calcutta to Delhi the seat of the Government of India, a momentous change which, in your opinion, can be advocated on its intrinsic merits and apart from the considerations which are discussed in the later passages of your dispatch. You point out with truth that many of the circumstances which explain the selection of Fort William in the second half of the eighteenth century as the headquarters of the East India Company cannot now be adduced as arguments for the permanent retention of Calcutta as the capital of British India, while certain new conditions and developments seem to point positively towards the removal of the Central Government to another position. Such a suggestion is in itself not entirely novel, since it has often been asked whether the inconvenience and cost of an annual migration to the hills could not be avoided by founding a new official capital at some place in which Europeans could reside healthfully and work efficiently throughout the whole year. You regard any such solution as impracticable, in my judgment rightly, and you proceed to describe in favourable terms the purely material claims of Delhi for approval as the new centre of Government. There should be no doubt advantage both in a longer sojourn at the capital than is at present advisable and in the shorter journey to and from thence, when the yearly transfer has to be made, while weight may properly be attached to the central situation of Delhi and to its fortunate position as a great railway junction. As you point out, these facts of themselves ensure not a few administrative advantages, and I am not disposed to attach serious importance to the removal of the Department of Commerce and Industry from a busy centre like Calcutta, for any official disadvantage due to this cause should be counterbalanced by the gain of a wider outlook upon the commercial activities of India as a whole.

2. From the historical standpoint, to which you justly draw attention, impressive reasons in support of the transfer cannot less easily be advanced. Not only do the ancient walls of Delhi enshrine an imperial tradition comparable with that of Constantinople or with that of Rome itself, but the near neighbourhood of the existing city formed the theatre for some most notable scenes in the old time drama of Hindu history celebrated in the vast treasure-house of national epic verse. To the races of India, for whom the legends and records of the past are charged with so intense a meaning, this resumption by the paramount power of the venerable seat of empire should at once ensure the continuity and promise the permanency of British sovereign rule over the length and breadth of the country. Historical reasons will thus prove to be political reasons of deep importance and of real value in favour of the change. I share, too, your belief that the Ruling Chiefs as a body will favour the policy and give to it their hearty adhesion.

3. But, however solid may be the material advantages which you enumerate, and however warm the anticipated response from Indian sentiment, it may be questioned whether we should venture to contemplate so abrupt a departure from the traditions of British

Government and so complete a dislocation of settled official habits, if we were able to regard with absolute satisfaction the position as it exists at Calcutta.

4. Your Excellency is not unaware that for some time past I have appreciated the special difficulties arising from the collocation of the Government of India and the Government of Bengal in the same headquarters. The arrangement, as you frankly describe it, is a bad one for both Governments, and the Viceroy for the time being is inevitably faced by this dilemma, that either he must become Governor-in-Chief of Bengal in a unique sense, or he must consent to be saddled by public opinion, both in India and at home, with direct liability for acts of administration or policy over which he only exercises in fact the general control of a supreme Government. The local Government, on the other hand, necessarily suffers from losing some part of the sense of responsibility rightly attaching to it as to other similar administrations. It involves no imputation either upon Your Excellency's Government, or upon the distinguished public servants who have carried on the Government of Bengal, to pronounce the system radically an unsound one.

5. It might, indeed, have been thought possible to correct this anomaly with less disturbance of present conditions, by retaining Calcutta as the central seat of Government, under the immediate control of the Viceroy, and transferring the Government of Bengal elsewhere. But two considerations appear to forbid the adoption of such a course. In the first place, it is doubtful whether the arbitrary creation of an artificial boundary could in practice cause Calcutta, so long the capital of Western Bengal, to cease altogether to be a Bengali city in the fullest sense. Again, the experiment of turning the second city of the British Empire into an Imperial residence would be certain to cast a new and altogether undue burden upon the shoulders of the Governor-General, however freely the actual work of administration might be delegated to subordinate officials. It is true that Washington, during the century since it became the capital of the United States, has grown into a large and wealthy city, with industries on a considerable scale, but even now it possesses less than a third of the population of Calcutta, while Ottawa and the new Australian foundation of Yass-Casberra are likely to continue mainly as political capitals. Such a solution may therefore be dismissed, while no parallel difficulties need be dreaded if Delhi and its surroundings are placed directly under the Government of India.

6. I am glad to observe that you have not underrated the objections to the transfer which are likely to be entertained in some quarters. The compensation which will be offered to Bengali sentiment by other of your inter-dependent proposals is, in my opinion, fully adequate, and I do not think it necessary to dwell further on this aspect of the change. But it cannot be supposed that the European community of Calcutta, particularly the commercial section, can regard it without some feelings of chagrin and disappointment in their capacity as citizens. But you may rely, I am certain, upon their wider patriotism and upon their willingness to subordinate local and personal considerations to those which concern the general good of India. Nor are the effects of the change likely to be seriously untoward consequences. The city will remain the seat of a most prominent and influential Government. I see no reason why it should suffer in

material prosperity, retaining as it will, not merely an almost universal commerce, but the practical monopoly in more than one branch of trade. And from the standpoint of sentiment, nothing can ever deprive Calcutta of her association with a century and a half of British Government, signalled by many great events, and adorned by the famous roll of those who have preceded your Excellency in the office of Governor-General. Such a history is a perpetual possession, and it will guide the steps of all travellers to Calcutta not less certainly than has the presence of the Supreme Government in the past.

8. In view of this change it is your desire that a Governorship in Council should be constituted for Bengal. You remind me that the possibility of such a creation was fully discussed in the years 1867 and 1868, although divergent opinions were expressed by different authorities of that day, and no steps were in fact taken. One of the principal objections felt then, as now, to the proposition taken by itself, hinged on the difficulty of planting such an administration in Calcutta side by side with that of the Government of India. The criticism is valid, but it would be silenced by the transfer of the capital to Delhi. I note with general agreement your observations upon the probable appointment in ordinary circumstances of a statesman or administrator from the United Kingdom to the Governorship of Bengal, while concurring that the appointment, like the other great Governorships, would be open to members of the Indian Civil Service whenever it might be desirable to seek for an occupant among their ranks. I also share your conviction that no lower grade of administration would be held in the altered conditions to satisfy the reasonable aspirations either of Hindus or of Mahomedans for the reputation and status of Bengal among the great divisions of India.

9. In considering the area which the Governor of a new Bengal should be called upon to administer, it is not necessary to recall at length the steps which led up to the partition of the former Presidency or to engage in detailed examination of its results. It is universally admitted that up to the year 1905, the task which the Lieutenant-Governor of Bengal and his subordinates had to perform, having regard to the extent of the Presidency and its population and the difficulties of communication in many districts, was one with which no energy or capacity could completely cope. It is equally certain that the provincial centre of gravity was unduly diverted to the western portion of the area and to Calcutta itself, with the result that the Mahomedan community of Eastern Bengal were unintentionally deprived of an adequate share of consideration and attention. Such a state of affairs was not likely to agitate public opinion on this side of the water; the name of Dacca, once so familiar to British ears, had become almost unknown to them. A re-arrangement of administration at the instance of the Government of India was, therefore, almost imperative, but the plan that was ultimately adopted, while effecting some beneficial changes in Eastern Bengal and offering relief to the overladen Government, produced consequences, in relation to the Bengali population which you depict with accuracy and fairness. History teaches us that it has sometimes been found necessary to ignore local sentiment or to override racial prejudices in the interest of sound administration or in order to establish an ethical or

political principle. But even where indisputable justification can be claimed, such an exercise of authority is almost always regrettable in itself, and it will often be wise to grasp an opportunity of assuaging the resentment which has been aroused where this can be done without practical detriment to order and good government. You point out, moreover, that in this case the grievance is not only one of sentiment but that in connection with the Legislative Councils the Bengali population is subject to practical disabilities which demand and merit some redress. In your Excellency's opinion the desired object can properly be achieved by re-uniting the five Bengali-speaking divisions of the Presidency, Burdwan, Dacca, Rajshahi and Chittagong, into the new Presidency to be for the future administered by the Governor of Bengal in-Council.

10. At the same time, you lay deserved stress on the importance of giving no ground for apprehension to the Mahomedans of Eastern Bengal, lest their interests should be injuriously affected by the intended alteration. In common with others of their faith, they would presumably regard with satisfaction the re-creation of Delhi as the capital of India, but they would be primarily concerned with the local aspect of the proposals. It is evident that in delimiting the new Presidency care is needed to see that the balance of the different populations, though it could not remain throughout the entire area as it stands at present in Eastern Bengal and Assam, is not really disturbed, and as you point out, the special representation on the Legislative Councils which is enjoyed by the Mahomedans supplies them with a distinct safeguard in this respect. I attach, however, no little importance to the proposal that the Governor of Bengal should regard Dacca as his second capital with full claims on his regular attention, and his residence for an appreciable part of the year. The arrangements which have been made there for the administration of the existing Lieutenant-Governor will thus not merely be utilised, but will serve a valuable purpose which it would have been difficult to secure had the proposals, similar to those which you now make, been put forward when the whole of Bengal was undivided. In these circumstances, I consider that you are right not to make any suggestion for a Commissionership at Dacca analogous to that existing in Sind in the Presidency of Bombay.

11. Your next proposition involves the creation of a Lieutenant-Governorship in Council for Behar, Chota Nagpur and Orissa. I observe that you have considered and dismissed a number of alternative suggestions for dealing with these three important and interesting divisions. Some of these schemes, as your Excellency is aware, have at different times been the subjects of discussion when a re-arrangement of boundaries has been contemplated and I refrain from commenting on any of them at this moment, holding as I do that you have offered the plainest and most reasonable solution, if any substantial change is to be made at all. The three sub-provinces above named while differing *inter se* in some marked feature are alike loosely connected with Bengal proper, and their complete administrative severance would involve no hardship to the Presidency.

12. You describe the desire of the hardy and law-abiding inhabitants of Behar for clearer expression of their local individuality differing from the Bengalis as they largely do in origin, in language, in proclivities and

in the nature of the soil they cultivate Orissa again with its variety of races and physical conditions with its considerable seaboard invested with a peculiar sanctity of religious tradition prefers a code of land legislation founded on a system of tenure differing in the main from those both of Bengal and of the Central Provinces, and has long felt uneasiness at a possible loss of identity as a distinct community. The highlands of Chota Nagpur are less densely populated than Bengal and containing a large aboriginal element, also possess ancestral and historical claims for separate treatment in various respects. These three subdivisions with their combined population of some thirty-five millions would form a charge well within the compass of a Lieutenant-Governorship, and it may be assumed that the controlling officer would be able to bestow continuous care and attention upon each of the divisions within his area. Regarding the concluding suggestion which you put forward, that the Chief Commissionership of Assam should be revived, I attach weight to your argument that the political conditions on the north-eastern frontier of India render it desirable that like the north-west frontier, it should be the immediate concern of your Excellency's government, rather than a local Administration, and I note your belief, which I trust may prove to be well-founded, that the inhabitants of this province of first-rate importance in industry and commerce are not likely to offer any opposition to the change. On the contrary they may be disposed to welcome it, since I am confident that the Supreme Government would assiduously preserve all local interests, either material or sentimental, from any possible detriment attributable to the altered system.

13. I make no complaint of the fact that your Excellency is unable at this stage to present for sanction a close estimation of the cost which is likely to be incurred in respect of the various proposals included in your despatch either by way of initial or of recurring expenditure. You have only found it possible to name the round sum of four millions sterling which you regard as the outside figure of cost which could be incurred by the transfer to Delhi, and you indicate your opinion that this amount might be raised by a special gold loan. I agree that it was not possible for you in the special circumstances of the case to undertake the investigations which would have been necessary before you could submit even a general estimate of expenditure either at Delhi or in relation to the Governorship of Bengal, to the Lieutenant-Governorship of the new united provinces or to the Chief Commissionership of Assam. This being so, I refrain for the present from making any observations on this part of the subject, merely stating my general conviction that your Excellency is fully alive to the magnitude of the proposed operations and to the necessity for thoughtful preparations and continuous vigilance in order that the expenditure which must necessarily be so large may be conducted with no tinge of wastefulness, and as regards the particular case of Delhi, assuring you that my full sympathy will be extended to any efforts you may make to prevent the holding up against the Government of India which you may find it necessary to assume for public purposes.

14. I find myself in general agreement with your Excellency when you state that if this policy is to be approved, it is imperative to avoid delay in carrying it

into effect. You give substantial reasons for this opinion, both on administrative and economical grounds and though a number of details remain for settlement many of which must demand careful examination and consultation, while some may awaken differences of opinion, it is possible now to pronounce a definite opinion upon the broad feature of the scheme. Regarding it as a whole and appreciating the balance sought to be maintained between the different races, classes and interests likely to be affected, I cannot recall in history, nor can I picture in any portion of the civilized world as it now exists, a series of administrative changes of so wide a scope, culminating in the transfer of the main seat of Government carried out, as I believe the future will prove with so little detriment to any class of the community while satisfying the historical sense of millions, and the general work of Government and removing the deeply felt grievance of many. I therefore, give my general sanction to your proposals and I share in your belief that the transfer of the capital and the concomitant features of the scheme form a subject worthy of announcement by the King Emperor in person on the unique and eagerly anticipated occasion at Delhi.

I am commanded to inform you that at the Durbar on the 12th of December, His Imperial Majesty will be pleased to declare that Delhi will become the capital city of India, that a Governor in Council will be appointed for Bengal, a Lieutenant Governor in Council for Behar, Chota Nagpur and Orissa and a Chief Commissioner for the Province of Assam.

I have the honour to be, my Lord,
Your Lordship's most obedient and humble servant
CREWE.

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[COMPILED FROM VARIOUS AUTHENTIC SOURCES.]

CONTENTS.—The Hindu Kings; Early Muhammadan Kings; The Mughal Emperors; Modern Delhi; Some Delhi Sights; Monuments at Delhi; The Storming of Delhi; The City Gazetteer; Lord Lytton's Durbar; Lord Curzon's Durbar; The King's Durbar of 1911.

In the preparation of this book free use has been made of Mr. Panahaw's *Delhi: Past and Present*, more especially in the compilation of its last Chapter; of Dr. Ferguson's *Eastern and Indian Architecture* in the description of its great architectural glories; of the revised *Imperial Gazetteer* for the latest statistics relating to the city; of Captain Trotter's *Archæology* for a description of the storming of Delhi; and of Mr. Reynolds-Balls *Tourist's India* for a succinct account of its far-famed Mughal Sites. Besides the standard writers on Indian History and the accounts of European and other travellers to India during the Mughal period, much interesting information has been gleaned from Mr. Abbott's *Through India with the Prince*, Mr. Percival Landon's *Under the Sun*, Mr. G. W. Steevens' *In India*, Genl. Gough's *Old Memories*, and Mr. Kerr's *From Charing Cross to Delhi*.

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The Late Hon. Mr. V. Krishnaswami Aiyar.

BY THE EDITOR.

A singularly great and useful career has come to an untimely end. In the death of the Hon'ble Mr. V. Krishnaswami Aiyar, C. S. I., which took place at Madras on the 28th of December last, not only the Presidency of Madras but the entire country has suffered an irreparable loss. It has been one of India's saddest misfortunes that some of its brightest and noblest sons have had an untimely end. We lost Ransde, Telang and a host of others in the prime of their lives. Mr. Krishnaswami too has joined the majority likewise. It is impossible, within the brief space of an editorial notice, to attempt to do anything like adequate justice to his great genius, his high character, his noble and unselfish patriotism and his many-sided public and private activities. There was no public movement which made for progress, which did not obtain his active sympathy and generous support. There was no man, woman or child who deserved help, who went to his door and came back empty-handed.

The large fortune which he earned in his profession he spent away in various charities and public causes with a lavishness which did not in the least surprise his intimate friends, for they knew full well that Mr. Krishnaswami always regarded a great portion of his earnings as a trust for the public benefit.

His high and noble purpose in life, his strong will, his iron determination and the conviction that he could do no wrong—qualities that went to make his singularly impressive, domineering personality—earned for him a large following and enabled him to carry everything before him.

As a public man, as a judge, and later on, as a member of the Executive Council, his one aim in life was to do what he thought was

just and best in the interests of his country. Once the conviction had been formed that what he was doing was right, nothing would daunt him from pursuing the course which he had determined to adopt. That was the rule of conduct which guided him not only in his public life but in his private life as well. His hatred of sham, his strong condemnation of insincerity and self-seeking, and the brusque manner in which he poured forth his views of men and movements he disapproved of, made him unpopular with a few; and yet, it must be said in truth, they were the very qualities which contributed to his greatness and endeared him to his friends and followers. It is because men of his qualities and calibre are so few and far between, that the whole Presidency, aye, the whole country, mourns for him to-day. Consumed always with a burning desire to serve his country, he lived in his short-lived life so little for himself and so largely for others. The innumerable meetings that have been held over the province to do honour to his memory, the glowing tributes paid by his colleagues on the Bench and on the Executive Council, and the successful movement among the citizens of the Madras Presidency, supported by well-known public men in other parts of the country, for erecting a statue in his honor, all constitute the fittest compliment that could be paid to the memory of one of India's noblest sons. For truly he was a man among men and in his death we have lost a priceless gem.

The following is a brief account of the career of the late Mr. V. Krishnaswami Aiyar.

Mr. Krishnaswamy Iyer, Member of the Executive Council of Madras, came of an orthodox Brahmin family of Tanjore and was born in 1863. He received his early education in St. Peter's College, Tanjore, and Government College, Kumbakonam, and completed his collegiate course in the Presidency College at Madras, when it was presided over by that eminent educationist, Mr.

Edmund Thompson He graduated in Logic and Ethics from that College in 1882, when he was 19 years of age In 1884 he took the B L degree Mr. Krishnaswami Iyer joined the Madras Bar in 1885 and before long came to the notice of Sir Subramania Iyer, K O I E, who as a lawyer with a large clientele, wanted the assistance of younger men. It is difficult to estimate the influence that that intellectual Titan brought to bear upon the plastic brains of the young who served under him This much is certain, however, that in Mr. Krishnaswami Iyer's intrepidity, readiness to retort, and vivacity we see something more than the mere traces of that great lawyer. At first, practice did not come to him quickly and, indeed, there was a time when he, much like others, thought of migrating to places where a living could be more easily made But from the time that he joined Sir Subramania Iyer, he rose to prominence. Hard work and native sagacity soon marked him out as one of the coming men at the Bar and it was not long before it made him one of the recognised leaders of the Bar in Madras

As a lawyer, Mr. Krishnaswami Iyer was distinguished by his sturdy independence of character, ready wit and a readier capacity for retort. He combined in himself, as a European member of the Bar once well-known in Southern India put it, the eloquence of Mr. Norton and the legal acumen of the late Sir V. Bhashyam Iyengar To high forensic abilities, Mr. Krishnaswami Iyer combined the skillfulness of a clever and searching cross examiner, who could make a witness unaware unravel the mystery of his own transaction. The success he scored in the Arbuthnot trial created at the time a profound impression throughout Southern India. He had besides in his professional career crossed swords with the late Sir V. Bhashyam Iyengar, Mr. Norton, Hon'ble Mr. Sivaswami Iyer, Mr. Sundara Iyer, and other well known members of the Madras

Bar, both European and Indian. For a good many years he was joint Editor of the *Madras Law Journal*, one of the best journals of its kind in all India His subsequent elevation to the Bench and his translation to the Madras Executive Council justly recognised his merits as a lawyer and citizen, and the work he had done as Judge has been commended both by professional men and by the general public

As a public man, the Hon'ble Mr. Krishnaswami Iyer shone equally well. He took during the past ten years and more a deep and abiding interest in the Congress movement It is worth recalling now that he was largely instrumental, at the Madras Congress of 1896, in getting up a Resolution in favour of adding a non-service Indian Member to the Governor's Executive Council at Madras and Bombay. In the speech he made on that occasion he described himself in no uncertain terms "I flatter myself," he said, "that I am no radical but a conservative politician," and his whole subsequent career has undoubtedly emphasised this aspect of his character. The success of the last Madras Congress, which signalled the triumph of strict constitutionalism over the baser elements that have marred Indian public life in recent times, was due to the influence, the statesmanlike grasp and the organising skill of a single person—the Hon'ble Mr. V. Krishnaswami Iyer. True it is, he was ably assisted by several well known men in the Madras Presidency but it cannot, we believe, be gainsaid, when we say that he dominated in the Congress councils of the year and coloured them with the tint of his own glasses The debating of questions of a doubtful political value was abandoned; sober opinion, mellowed in the experience of long life, took the lead with the result that the Congress did its work with the quietude and sense of responsibility that should characterise a deliberative assembly. Mr. Krishnaswami Iyer was a staunch believer in strictly constitu-

THE MADRAS EXECUTIVE COUNCIL.

BY THE EDITOR.



THE task of appointing a fitting successor to the late Hon. Mr. V. Krishnaswami Aiyar, in the Madras Executive Council is one beset with many difficulties. It is certainly very unfortunate that, within a few months of his arrival in Madras, and as the misfortune of Madras will have it, within a few months of his approaching departure to Calcutta to take up the new appointment of Governor of Bengal, Lord Carmichael should have had to take upon himself the responsibility of selecting the Indian member of the Executive Council. We should not have thought it worth while to refer to this subject but for the circumstance, that since the demise of the late Indian member, a deliberate attempt is being made in certain quarters by a few interested individuals to make the public and the Government believe that there is nothing obnoxious or dangerous in recruiting the members of the Executive Council from the High Court Bench. Speaking generally, we think it is not only obnoxious but it is also a most dangerous practice if often resorted to.

Once an individual attains a position as an occupant of the High Court Bench, he ought to have nothing more to look forward to the Government, is a doctrine which is universally accepted in all civilized countries where impartial administration of the law is looked upon as the cornerstone of good government. In this country where one and the same individual appears as prosecutor and judge, the appointment of the occupants of the High Court Bench to seats in Executive Councils may appear to be the natural order of things. But to those who have been accustomed to looking to the High Court as a corrective to the evils of a hopeless jumble of judicial and executive functions the

idea of the appointment of a Judge of the High Court to a place in the Executive Council will certainly be a painful shock. The men who seriously bring forward the argument that competent men are only to be found in the High Court Bench forget two things. In the first place, if their arguments are correct, then the moment you take away the competent man from the High Court, that institution becomes inefficient because, according to their argument, there are no competent men in the country to take their place. And secondly, if there are no competent men outside the High Court Bench to fill places on the Executive Council, the reform which opened the Executive Councils to Indians was premature and ought not to have been brought into force till such time as the country was ripe for it, and manifested the existence of a number of men who were quite competent to discharge the duties of the high office of a member of the Executive Council.

There is no necessity for us to further elaborate the point. Even the advocates of the policy of the appointment of High Court Judges to places on the Executive Council admit that that policy is bad on principle. If a policy is bad on principle its adoption in any specific case can only be justified in exceptional circumstances. And it is because, we firmly believe, that, at present, there are no exceptional circumstances to warrant a departure from a wholesome principle and that there are outside the High Court Bench some very capable men of character and ability, who are reputed for their sense of justice and impartiality and have never been accused by members of any of the different communities in Madras of intolerance and strong prejudices—we feel it our duty to enter our emphatic protest against selecting a Judge of the High Court to the vacancy in the Executive Council.

DIARY OF THE MONTH.

January 1. The King's approval of the title of "Honourable" for Chief Justices and Judges of the Supreme Courts of the Australian Colonies, New Zealand, South Africa and Newfoundland during their tenure of office is published in the *London Gazette*.

Similar recognition will be accorded to retired Chief Justices and Judges of the above Courts, who will be permitted after retirement to bear the title of "Honourable."

The annual State Dinner took place at Government House to-night at Calcutta.

January 2. The King-Emperor held a Levee to-night at Government House, Calcutta, when about 1,000 presentations were made.

January 3. The Turkish Ministry has practically been re-constituted on the lines of the Committee of Union and Progress.

The Ulster Unionist Council issued a Manifesto to-night, stating that a provisional Government will be constituted for Ulster in the event of Home Rule being introduced, and that extreme measures will be resorted to in defence of the Ulster loyalists.

January 4. Their Imperial Majesties held a Court at Government House to-night, the function being a most brilliant one. The procedure was very similar to that of the Viceregal Drawing Room, and being the first function of the kind held by Royalty in Calcutta was very largely attended, the honour of being presented being very much appreciated, since presentation here is equivalent to presentation at the Court of St. James.

January 5. The King-Emperor and Queen-Emress to-night honoured with their presence a dance given by the Governor-General and Lady Hardinge at Government House.

January 6. His Imperial Majesty received to-day an Address of Welcome from the Calcutta University, at Government House.

January 7. The Queen-Emress visited several hospitals to-day.

Her Imperial Majesty has graciously decided that the sums of Rs. 50,000 sent to her for charity by Rajah Bahadur Ramranjan Chuckerbarty of Sitarampur, and Rs. 20,000 obtained by the Bengal Government from the rent of the Stands on the Maidan shall be distributed amongst the hospitals of all denominations in Bengal.

January 8. Their Imperial Majesties left Calcutta this morning, amidst universal and sincere good wishes.

January 9. Nagpur had to-day the unique honour of a visit from Their Imperial Majesties.

January 10. Their Imperial Majesties arrived to-day at Bombay from Calcutta. Exactly at 12.30 Their Majesties arrived at the Appollo Bunder, where the Legislative Council's Address was presented.

At sunset, the *Medina*, with Their Imperial Majesties on board, escorted by the cruisers *Cochrane*, *Argyll*, *Natal* and *Defence*, steamed out of the Harbour, and with the last booms of the rolling salute concluded India's farewell to her Sovereign.

The first Meeting of the Supreme Legislative Council was held this morning at Government House, Calcutta.

January 11. The French Cabinet has resigned.

January 12. Md. Schuster has left for Persia.

January 13. Dr. Sun-yat sen, in the capacity of President of the Republic, to-day inspected the warships at Nanking and steamed between the lines of eight beflagged warships. The banks of the river were crowded.

The British, German and American ships did not acknowledge the salute of the President's yacht.

The Hon'ble Sir John Jenkins, K.C.S.I., Home Member of the Executive Council of the Governor-General, died at 7-25 p.m. to day of hæmorrhage of the brain following upon a sharp attack of fever.

January 14. There has been great agitation in Spain recently on behalf of a striker condemned to death by Court-Martial, as a result of a riot in which a Magistrate and his two Secretaries were killed. The Cabinet was obdurate. King Alphonso, however, also expressing his desire to commute the sentence, the Cabinet submitted the necessary decree to His Majesty and simultaneously resigned.

The King signed the decree and is now urging the Cabinet to remain in office.

Crowds yesterday surrounded the Palace and cheered the King.

January 15. The death is announced of Lord Wenlock.

January 16. A Public Meeting in connection with Mr. Krishnaswamy Aiyer's Memorial was held at the Banqueting Hall, Madras, His Excellency the Governor presiding.

The death is announced of Mr. Labouchere at Florence.

January 17. A Town Meeting in support of the Hindu University scheme was held this evening. H. H. the Maharaja of Bikanir presided.

January 18. The India Office has to-day replied to the Representations of the London Moslem League with regard to Persia.

January 19. The Eleventh Tanjong Theosophical Conference was held this morning at Shiyali.

January 20. The Italian Government has ordered the release of the French steamer *Carthage* on receiving satisfactory assurances from France.

January 21. The *Medina* with the King and Queen on board arrived at Port Said.

January 22. The Duke and Duchess of Connaught arrived at New York to day.

January 23. Italy has notified the Powers that she has established an effective blockade of the Ottoman coast in the Red Sea between the latitudes 15 degrees 11 minutes, and 14 degrees 30 minutes.

Further, that vessels attempting to evade the blockade will be dealt with in conformity with *International Law and treaties*.

The Moslem League has collected mainly from India the sum of £2,400 sterling for the Red Crescent Fund.

Two doctors, a dresser, a dispenser, and two male nurses are being sent to Tripoli almost immediately, with equipment, as a small field hospital for the relief of the sick and wounded Ottoman combatants.

January 24. The Opium Conference has come to an end to-day at Hague. The Plenipotentiaries of twelve Powers have signed the Convention, which contains 25 Articles.

January 25. A preliminary Meeting of the forthcoming All-Bengal Hindu Educational Conference was held this afternoon at Calcutta, Mr. Suvendra Nath Banerjee presided. It was decided to hold the first session of the Conference at Calcutta on the 25th February next. An Executive Committee was formed to settle the details of the Conference.

January 26. The Duke of Connaught to-day visited the National Press Club, at Washington where His Royal Highness delivered the first speech of his visit. He said he hoped President Wilson would use their power for the good of the world, and trusted that Great Britain and the United States would always be the best of friends. The Duke received an uproarious ovation.

January 27. The Duke and Duchess of Connaught and Princess Patricia have left New York on their return to Ottawa.

Current Events.

BY RAJDUARI.

THE REVOLUTION IN CHINA.

IN the world of politics Chinese affairs have during the month occupied the largest attention. When the revolution for a change of Government broke out, it seemed like a speck on the azure horizon of the East. It was thought that the speck would disappear and things will go on pretty much the same as before. But that surmise has proved altogether incorrect. The speck soon changed into an extensively clouded sky threatening serious portent, all hope of the revolution turning out of a bloodless character, as was the case on the banks of the Bosphorus under the lead of the patriotic Committee of Union and Progress, had to be abandoned. As weeks progressed fire and brimstone and not a little bloodshed became quite conspicuous in the struggles for a really constitutional Government on a democratic basis. Whatever may have been the pacific intentions of the party of revolution, the resistance offered by the supporters of the effete Imperial dynasty, tottering on the throne for at least half a century past, left no alternative but to meet resistance by resistance. The celestials of the royal house were hardly strong enough to overcome the struggle and began paltering for a truce which they fondly imagined might save the dynasty from annihilation. But they counted without their host who, like the *Covenanters*, stood firm, born, as it were, to win, come what may. The royal party knew little or next to nothing of the real force and motive which actuated the reformers. It knew nothing of the strength they possessed and of the whole-hearted support they had derived from the disaffected troops. No wonder that the Imperial coterie has all through been defeated, both in diplomatic negotiations and in civic war-

fare. More. The celestials had been perforce obliged to issue edicts after edicts of a most humiliating character to conciliate the growing forces of Republican Government and save the dynasty by hook or by crook. But all these were vain efforts. The Manchus are doomed. Not even the trusty Yuan-Shi-Kai can, with all his diplomacy, his statesmanship and his patriotism, swerve the revolutionaries from their determination to substitute a democratic Government for the corrupt and effete one which had so long tyrannised over the country. Dr. Sun Yat Sen is indeed a leader of great intelligence and enlightenment whose stay in Europe and the Farthest West has fully encouraged him to overturn the present Government and establish in its place another which would heartily commend itself to all classes of the people. He may not have the military strategy of *Ever Bey*, He may not have the nerve of Gambetta or the sturdy spirit of Garibaldi to rouse the people to boiling activity. All the same, he is a man who could lead with calmness, patience, and gifted with a certain statesmanship born of undying determination and deep and abiding faith in the future destiny of his country. Such a leader is destined in a country like China to succeed. And so far he may be said to have fairly succeeded. He has been popularly acclaimed the First Provisional President of the Republic. But, of course, it is too early to say whether the Republic will last. For the time being the Imperial party, with the infant Emperor, have fled to a safe haven of rest, while the few loyal troops are engaging themselves in a hopelessly sanguinary struggle with the Republicans. All north China is in a blaze, and though southern China is said to be monarchical and still clinging to the old Government, it is only a question of time when it comes in a line with the rest. Of course, meanwhile the representatives of the foreign Governments are playing a waiting game. They

have at least every confidence in the proclamation of the Republican leader that he will be good to his word and in no way molest the foreigners or do any injury whatsoever to their material interests. This, of course, must be expected from an enlightened son of China who has long stayed in the West and is thoroughly alive to the fact of the foreigners being vastly helpful to the prosperity of China. A few weeks more and the ultimate fate of the country will be determined. It is growing more and more doubtful whether Yuan-Shi-Kai will ever succeed in what looks like a hopeless attempt to institute a limited monarchy with a *roi fainéant* of the old and hated dynasty. The war cry is "Down with the Manchu! China for the Chinese." The Manchu must be driven out bag and baggage from the country. Dr. Sun-Yat Sen is strongly of opinion that under no circumstances there should be any restoration of the dynasty. The Manchu at no price is wanted in China. When that is the feeling, which also permeates in the vein of every Chinese, the efforts of Yuan-Shi-Kai are doomed to disappointment. It may, however, be that a civil war or struggle may yet ensue in which the embattled hosts will be arrayed on the two sides, one for a limited monarchy and the other for a pure republican government which shall rule free of every kind of dynastic arrangements. But the end of such a war can be easily foreseen. Events lead us to the opinion that the ferment among the people is so great for a republic that that form of Government will eventually be established and Dr. Sun-Yat Sen is the only capable man to steer the helm as its first President. And when he is recognised by the Foreign Powers, the new evolution of China will go on its destined course. Meanwhile it may be interesting to quote here an extract from the *Manchester Guardian* (1st January) on the ability, character, and genius of the Provisional President of the Republic. "From his exile Sun

Yat-Sen must have been moulding events, must have made his genius felt paramountly and decisively; his instant election proves that. It is difficult for Western people to gauge and understand Oriental personality, and no Chinaman except the late Li Huang Chang has been at all clearly conceived by Europe. What is it in the reformer, that with his differences from the ordinary Chinaman—his Christianity—his alien culture drawn from England, America and Japan, his long absence from his native country—gives him his influence over his native countrymen? We cannot tell. We know that the Manchus have feared him for long, that a price of £100,000 was on his head, that he was incredibly kidnapped into the Chinese Embassy in London, and that he has fitted from country to country, apparently inspiring and directing other exiled reformers. But we are only at the beginning of our knowledge of him, he is just emerging as one of the great contemporary figures. Only it is already clear that in the course of this new year, when the new destiny of China is being settled, his is to be a controlling hand." All Eastern nationalities should wish him success as the First President of the Republic.

PERSIA AND RUSSIAN DOMINATION.

Affairs in Persia are no better or worse than they were four weeks ago. True it is that the Mejlis had involuntarily to part with their most accomplished and stern Treasurer-General, Mr. Shuster has had to go; but we may be quite sure that we have not heard the last of him. We may soon learn from New York something even more startling about Muscovite chicanery and subterranean intrigues than that were disclosed in that trenchant letter which exposed the discreditable doings of that Power. The further revelations which he may make will no doubt convince the world of honesty, what kind of a Power is the Russian with whom an *entente cordiale* has been maintained by Great Britain. Mean-

while America is sulky and there need be no surprise if a bombshell, in an economic way, is thrown from Washington into the Russian Camp. On all hands it is now admitted that Sir Edward Grey's policy towards Persia is not only a dismal failure but fraught with the most momentous consequences in the immediate future. He has made himself an "impossible Foreign minister" and in all probability he will have soon to move out from the Foreign Office. English opinion is being fast educated and informed on the true condition of Persia and the strings which Russia is pulling from behind to force the partition of Persia. The prolonged occupation of Tabriz by Russian troops is a great menace to Tehran. For, in reality, looking from the point of military strategy, Tabriz is Tehran. To occupy the former is equivalent to being the master of the latter. On all hands it is acknowledged that the British Government made the gravest error in sending Indian troops in Southern Persia where Russia by her secret emissaries had been fomenting all kinds of troubles. The importation of troops there has given that very opportunity to have troops at Tabriz which Russia wanted. In his most excellent review and forecast of Persian affairs at Edinburgh, the other day, Lord Lamington conclusively showed what active and independent action of a rigorous character was now essential for Great Britain to take in Persia. The Indian Government itself is alarmed at the new and dangerous agreement which Sir Edward Grey has made with Russia to have a railway from Baku, via Astrabad, to Nushki and Karachi. The inner significance and danger of it cannot be exaggerated. It is bound in certain eventualities to be the means of an invasion by the Northern Colossus. Practically the projected railway threatens both India and Afghanistan. The Ruler of the latter is already alarmed and is courageously trying to shut all doors against the coming hereditary foe. It was loudly alleged that

the one aim and object of the Anglo Russian Convention was to prevent a partition of Persia; but, as a matter of fact, it is clear now that the Convention is used by Russia as an instrument wherewith to bring about the very object which it was declared to avert. The agreement threatens to bring a break down and with it, it is to be feared, Anglo Russian hostility of a most bitter, perhaps, bloody character is bound to ensue sooner or later. The only wise statesmanship is for Britain to withdraw Indian troops at once from Southern Persia and to force Russia to withdraw hers from Tabriz and other places. The indigenous Government at Tehran must be supported, so that it may be enabled to keep order all throughout the country. Tehran has never been allowed that opportunity. It has all along been the game of the astute Muscovite never to allow it. What the intentions of Russia are can now be seen through and through. She wants to bring into contempt the Government at Tehran; and by means the most Machiavellian to bring back that contemptible creature, the deposed ex-Shah, on the throne, under the pretext that his reign alone can bring back security to Persia. Practically, if this dread contingency becomes an accomplished fact it would mean that the ex-Shah will be only a *roi faineant*, a mere puppet, whose strings will be pulled from St. Petersburg. What the consequences of such an event will be need not be related. He who runs may read. There must be a war to the knife between England and Russia the end of which no person can predict with certainty. The sooner Sir Edward Grey is removed from the Foreign Office the greater the safety and honour of Great Britain. As things are, he seems to have sold Great Britain to Russia!

TURKEY.

In the near East, too, affairs seem to be as dismal as they possibly could be. Turkey at present is enveloped on all sides by combustibles

A Thackeray Year-Book *Compiled by Helen & Lucius Melville. George G. Harrap & Co., London. 1911, 2/6 Net.*

We cannot imagine a more delightful present for Christmas, for the New Year or for a birth-day than a Year-Book of Thackeray, such as is here presented. Thackeray has been supposed by those who read him cursorily or forget more than half of that which they read to be a cynic seeing nothing but the faults and frailties of human nature. To such persons the extracts from Thackeray here presented would be a liberal education. Thackeray was in reality the most generous and gentle of men, and his books are full of the milk of human kindness, full of warm hearted enthusiasm for the men and women around him, full of the greatness and the pathos of human life. If he scourged the mean and the cruel, it was because he realized the essential values of things and would have none of the shallow philosophy which is ready to excuse everything. And all his work, or all the best of it, fulfils the severest tests—it is a criticism of life and not a mere dexterous weaving of tales, it is filled with a sense of big issues, in fine, it is literature and not mere journalism.

The collection of extracts from Thackeray which is here presented could hardly fail to be other-wise than delightful when the rich mine from which they are derived is remembered. To say that it is perfect, or that the student of Thackeray will not miss passages that seem to him suitable for such a purpose, would be to expect the impossible, but on the whole the compilers have done their work well. Perhaps they have been a little afraid of including passages which have a particular application in the text but which, when separated, may cover the widest scope. Thus, when Harry Esmond speaking of his Mistress, says: "One may put down her words and remember them, but how describe her sweet tones, sweeter than Music," one feels

that though the original sentiment related to Lady Castlewood the thought expressed may be applied to every century and to any case. More difficult is the question of the treatment of passages such as the following from "The Newcomes"—"And the past and its dear histories, and youth and its hopes and passions, and tones and looks for ever echoing in the heart and present in the memory—these, no doubt, poor Clive saw and heard as he looked across the great gulf of time, and parting, and grief, and beheld the woman he had loved for many years." These affecting sentences we would fain have seen included in the selection, yet it is true that they are not so generalized as to form a suitable detached quotation; they depend somewhat on the story to which they belong; and so they have been excluded. Perhaps the decision is right, and however it may be, the authors of this year book have produced a very charming collection which we can heartily recommend to all who wish to give pleasure to themselves or their friends.

The Science of Wealth. *By J. A. Hobson, M.A. (Williams and Norgate, London)*

Messrs Williams and Norgate are publishing under the title of the "Home University Library of Modern Knowledge" an excellent series of small manuals dealing in a popular but thoroughly workmanlike manner with a variety of important modern problems, such as the Socialist Movement, Polar Exploration, Health and Disease, Evolution and so on. To this series, which is appearing at the modest price of one shilling, Mr. J. A. Hobson contributes a well reasoned and clearly written volume on the Science of Wealth. He here sets out the manner in which, in the modern business world, labour, land, capital, ability and Society inter-act and re-act in the production of wealth. Avoiding the hard and fast "laws" of the professed writers on Political Economy and assuming no knowledge of Economic

Indian Monetary Problems. *By Mr. S. K.*

Sarma, B. A. (Madras, Law Printing House, Mount Road.)

Mr. Sarma deserves to be congratulated on the readable hand book he has produced on a subject that is not only dry and difficult of understanding to lay-readers but also one on which Indian public opinion should without further delay be focussed, if the finances of the country should be kept stable. Mr. Sarma writes with vigour, if also at times rather a little too warmly and has laid under contribution about every report and speech of any consequence that has been issued or delivered on the subject. This is as it should be as first knowledge of the authorities is about the first qualification for attempting an adequate treatment of so vast and so important a subject as that of Indian Monetary Problems. Mr. Sarma may be right or may be wrong; but there is no mistaking what he means or what he wishes that the Government should realise and act upon. He does not believe in a gold standard for India; he does not think that it is easy to change the currency of India from silver to gold; and he thinks that India should pay heavily for the conversion of its currency from silver to gold, if its adoption is decided upon. His reading of the authorities leads him to say that Government have fallen into avoidable errors in regard to their rupee policy, and makes him plead for a return to the old "honest rupee." This last suggestion is made in the final chapter of the book, and it enshrines Mr. Sarma's constructive part. He appears to think that the opening of the mint for the free coinage of silver is practicable and even necessary and that any possible loss would be counter balanced by a 4 per cent. import duty. He also would like to see Great Britain getting the Powers to settle the question by an international agreement.

Mr. Sarma has tried to fill a gap long existing in the Indian economic field, so far at least as the

lay reader is concerned. He has done well on writing on it, a subject of pressing importance. In the years to come it is likely to attract even greater attention and in the discussions that are to follow the volume before us should prove of great use both to skilled financiers and to laymen taking an interest in the monetary problems of India.

Poems of Men and Hours. *By John Drinkwater.* (David Nutt, London, 1 sh. 6 d.)

A literary characteristic of the present day which has met with very wide recognition is the respectable level of merit maintained by even the ordinary denizen of the world of letters. Mr. Drinkwater's poems are full of sweetness and grace and are not marred by any deficiencies of technique. The poem on *Oxford* reminds us of some of the finest efforts on the subject in the English language. The author might be proud of the opening though it contains an echo of some lines of Matthew Arnold.

Far down the ghostly ages we look with friendly eyes
To the grave and gracious dreamers who fashioned
thee in dreams.
Saw thy domes and lordly turrets interwoven with the
skies,
And the pleasant silent places of thy hly-haunted streams.

A note of Hogarthian grimness is struck in *London at Night* in which the mother of cities appears like a "monster agape for the waifs of the world, the rebels of custom and time". The poems on Hardy, Swinburne, Meredith and Watson, display a fine literary sense and a single line often enables us to appreciate the essence of a poetic spirit as in this reflection on Hardy's work, "he serves us best who sings but as he sees" or in the characterisation of Swinburne's song as "majestic, bejewelled, unbroken".



THE LATE SISTER NIVEDITA.

TOPICS FROM PERIODICALS.

The Late Sister Nivedita.

Mr. S. K. Ratcliffe, late Editor, *Statesman*, Calcutta, pays a glowing tribute to the memory of the late Sister Nivedita in the December number of the *Modern Review*. The writer first made his acquaintance with the Sister at Calcutta in 1902, and the acquaintance led to a friendship, which the writer regards as the "most valuable and revealing of all personal experiences" for himself. "Her house," says the writer, "was a wonderful rendezvous. . . . Nowhere else, as far as our experience went, was there an opportunity for making an acquaintance with so many and varied types of Indian character. Here would come Members of Council and leaders in the civic affairs of Calcutta and Bengal, men whose names and doings were daily canvassed in the newspapers, Indian artists and men of letters; teachers, speakers, journalists, students; frequently a travelled member of the Order of Ramakrishna, occasionally a wandering scholar, not seldom a religious leader or public man from a far-off province." Distinguished foreigners when visiting India seemed to have visited her house, as we may learn from the reference of the writer to the visit that Mr. W. J. Bryan of America paid to her. Her gift of speech was most remarkable, but her speeches were sometimes far above the comprehension of her audience. "Always rather at the mercy of a too difficult theme, given to the use of socio-philosophic terms and a far too compressed method of exposition, she sometimes soared far above the comprehension of her audience." But the instinct of display was far removed from her "fine and nobly veracious mind." The writer's estimate of her oratorical gifts is found in the following sentence: "I have thought, and still think, that her gift of speech was something which when fully exercised I have never known surpassed

—so sure and faultless in form, so deeply impassioned; of such flashing and undaunted sincerity."

Mr. Ratcliffe concludes his tribute with a spirited protest against the remark of an Anglo-Indian daily of Calcutta, that the Sister simply "strove to play at Hinduism." He says:—

"No one who knew that splendid and dauntless spirit could ever think it worthwhile to defend the actions or the aims of Sister Nivedita against a criticism such as this, even though it followed hard upon her death and appeared in a journal to which she contributed some of the ablest examples of her journalistic writing. But it is permissible, I think, to take up the challenge contained in the word "play" upon which the writer of the passage lays emphasis. We think of her life of sustained and intense endeavour, her open-eyed and impassioned search for truth, the courage that never quailed, the noble compassionate heart. We think of her tending the victims of plague and famine, putting heart into the helpless and defeated, royally spending all the powers of a rich intelligence and an overflowing humanity in the service of those with whom she had cast her lot. And we say: If this was play, then may grace be given us all to play the game.

Mr. S. H. Swinny pays the following tribute to the late Sister Nivedita in the pages of the *Positivist Review*, London:—

Her message, enforced with eloquence and unquenchable ardour, was the development of India along Indian lines towards the triumph of the Indian national spirit. But she was no obscurantist. She recognised that in the science of the West all mankind must share. She had studied Comte and Le Play, and saw the necessity of treating Indian problems from a sociological point of view. She succeeded wonderfully in obtaining the confidence of Indians, and many an Indian youth owes to her the first impulse to a generous patriotism. But if she was an inspiration to India, she was also its interpreter to the West. She taught us in her book, "The Web of Indian Life," to recognise the beauty of the Indian home—so much maligned by Christian missionaries—and the dignity of Indian womanhood. Among her other writings, a small booklet on Indian famines is an excellent example at once of her power, her eloquence, and her insight. She was only forty-four when her strenuous and devoted life ended,

India, and the Royal House.

The *Dawn* for December contains an interesting article on the significance of the Royal Visit. The writer shows that the ties between India and the Royal House have been growing in strength and attachment during the past half a century and that the present visit is the climax of the whole story. Says the writer—

Our first Queen-Empress of beloved memory was not able to visit India in person, but her endeavour had always been to draw closer the ties between India and the Royal House, and so in obedience to her loving wishes, *our Prince* after another, first her second son, then the Heir-Apparent, and then her third son, and then her grandson, the late Duke of Clarence, came to India and conceived a loving attachment for India and Indians. Our first King-Emperor, similarly, had not only visited India as Prince of Wales but graciously also sent the Heir Apparent, now our August King-Emperor, on a Royal Tour in this ancient country. From her late Majesty Queen Empress Victoria, the members of the Royal Family have learned to look upon India and her people with feelings of loving sympathy and regard.

The following passage deals on the significance of the Royal Visit—

The event will be unique in its character and will be of transcendental importance. Never before in the history of British India was there an instance of a British King or Queen visiting their Indian Territories or celebrating the auspicious and solemn event of their Coronation, in person. Hitherto the position of the connection between India and the Royal Family has been that while every member of the Royal Family including the Heir Apparent has been free to visit India, the Sovereign may not personally honour this Dependency with a visit. It must be remembered that every part of the Empire excluding the United Kingdom has been in the same position as India, so far as the visit of the Sovereign is concerned. The first Queen-Empress of India, Victoria the Good, had visited the Continent and the south of Europe for the benefit of her health. The first King-Emperor, His Majesty the late Edward VII also travelled in Europe either for the benefit of his health or on diplomatic Peace missions, it has hitherto been the recognised practice that beyond Europe the Sovereign might not go. That unwritten rule is now going to be departed from, and the occasion will be regarded as one of supreme value and importance. The Prince of Wales, the Heir to the Throne, may travel over the whole World, but the Sovereign must not go out to Canada, Africa, Australia, or to India. The present King Emperor accompanied by his Royal Consort had visited India and the rest of the Empire as Prince of Wales only a few years ago (*India being visited in the winter of 1901, 1902—9th November to 10th March,—and the self governing Colonies, some four years earlier in 1901*). And now His Majesty in his capacity as the Emperor of India has vouchsafed to confer a unique honour on India by undertaking a second voyage.

The Importance of Buddhism.

Mr. Albert J. Edmunds writing in the December number of the *Buddhist Review* gives the following six reasons for the study of Buddhism:—

1 At the time of the Christian era, Buddhism was the most powerful religion on the planet, and its influence was paramount over most of the continent of Asia until the rise of Islam.

2 It is a living force to-day in Ceylon, Siam and Burma, which have preserved the Pali Texts, and in Japan, which has preserved some ancient Chinese versions of lost Hindu originals. A Japanese Buddhist Bible Society is still reprinting these works, which the Chinese have not reprinted since the seventeenth century, though they did print them as early as 972 A.D., five centuries before Gutenberg. The crying need of Buddhist scholarship to-day is for young men to translate for us these six thousand volumes of texts, commentaries and patristics, which are now sealed books. The learned comparison lately made by Anesaki between the Chinese *Agamas* and the Pali *Nikayas* (*Transactions of the Asiatic Society of Japan*, 1908) gives sufficient proof of the profit and value of the Chinese literature to the field of Hinayana or primitive Buddhism alone.

3 The Japanese Buddhists have lately sent missionaries to Great Britain, Germany and the United States. In the latter country their headquarters are at San Francisco, where they publish a magazine, *The Light of Dharma*. Temples are being built in other parts of California, in Oregon and Hawaii.

4 The Philippines Islands, now under the rule of the United States, learnt the art of writing, either directly or indirectly, from the Buddhists, and the two Taga alphabets were derived from the Pali.

5 Buddhism deals with the great problem of the origin and destiny of human personality. This problem is ignored in the New Testament, or is referred to only in the language of mythology.

6 Eminent Europeans and Americans have been profoundly influenced by Hinayana thought. Schopenhauer, Emerson, Max Muller, Deussen, Wagner, and many more.

Sri Sanharacharya's Select Works.—The Text is Sanskrit, Devanagari type and an English Translation. By S. Venkataramanam, &c. Containing more than 700 verses in all and including all his important works. Bound in cloth. Price Rs 1.8. To Subscribers, Rs 1.

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The Hindu University—What it means?

Professor Benoy Kumar Sunkar in a thoughtful article contributed to the October number of the *Collegian* justifies the movement for a Hindu University. According to the writer, there can be no education worth the name unless it is related to the life and world in which the people is brought up. He writes:—

It is a truism in modern pedagogy that the education of an individual can be real and calculated to help forward his natural thought-processes and instinctive tendencies, if adapted to the world of facts and ideas in which he is brought up, and gradually leads him from the concrete and the known to the abstract and the unknown. The system of education for a people should likewise take note of and utilise the historic ideals and traditions which make up its real and concrete universe of thought and action, and adjust itself to the requirements suggested by these predisposing circumstances.

Further, Hindu culture and civilisation have developed certain special features which it is necessary to preserve and study.—

Varieties and types of national character and civilisation depend on the Religion, Literature, Philosophy, History and Science that the peoples evolve as they live and grow.... Every association of human beings, which is big enough to be called a people and which is old enough to have traditions which its members cherish and feel glory in, must, therefore, have a University of its own to direct and control its educational interests. Denominational Universities are the really national Universities of the world.

Who is there in the world to deny the separateness of Hindu Society from other societies of men? That it has certain special features which have grown and developed in mass and volume through the ages, and differentiate it from other systems of life and thought, is also beyond dispute. The University, therefore, that supplies best the needs of other peoples is certainly not the institution that can preserve and further, along lines of progress, the natural and national culture of the Hindu race. A separate University, therefore, which can focus and concentrate the forces of the Hindu world for the education of its youth becomes a desideratum.

The special features of the Hindu University are thus the preservation and promotion of the individuality and separation of Hindu life and culture. This it seeks to attain in two ways. In the first place, it gives a special importance in its curriculum to a study of (a) Hindu Religion and (b) Hindu Literature, Philosophy and History primarily and secondarily of the literature, history and philosophy of the West, according to the principles of Educational Science regarding the proper relation between indigenous and foreign cultures by

which the national systems of Education are controlled and regulated in advanced community. In the second place, it makes provision for the "modern side" of education and incorporation of the best assimilable ideals of the West with the best traditions and ideals of the Hindu by emphasising the need for scientific, commercial and technical education in its system of instruction from the elementary stage upwards.

The Hindu University thus would not only be an additional University in the Indian Educational world of to-day and add to the educational opportunities of the people, especially of those "who have not availed themselves of the facilities offered by the State," but would come in to bring with it a distinctive ideal of its own viz., the educational of the Hindu youth along the lines of his own natural evolution and the furtherance of the interests of Hindu civilisation along modern lines. We are concerned not merely with the number of students receiving education or the subjects in the curriculum of studies, but altogether new view-points from which to administer the problems of education and the lines of instruction. The Hindu University, like its sister institution, the Moslem University, is thus to be a new contributor to culture and civilisation of mankind.

There is another consideration which must appeal to every Hindu whose mind has been liberalised by Western education. I speak of the service to human thought and world's culture, to the interests of Science and Philosophy that may be done by the propagation of the Sacred Books of the Hindus and the diffusion of Sanskrit learning among the various sections of the educated world.

All human sciences, philology and mythology as well as economics and politics, in short, Sociology in both its narrow and wide senses, are labouring under great limitations and evident imperfections owing to the circumscribed range of observation to which the savants of the West have for want of opportunities been compelled to confine their study. To every orthodox European scholar, philosophy as well as general civilisation began with Greece, and in text books of the history of human culture it is the precursors of Plato and Aristotle that are described as the first seers, truths and civilisers of mankind, other systems of thought and discoverers of doctrines being roughly classified as 'oriental,' pre-economic or pre-political, and hence not worth the trouble and pains of an investigator. The result has been a lamentable lack of universality and catholicity in the doctrines and theories of Western scholars, which explains the slow progress of the human, judged by the rigid test of the physical and natural sciences. The relative truths of the present day social sciences have to be revised, modified and corrected in the light of new problems that are likely to be presented by Hindu society and literature. The foundation of the comparative sciences according to a correct application of the principles of the Philosophico-Historical method which it has been the glory of the modern age to discover will "then" be laid on an adequate basis. Such is the consummation we expect by supplying fresh sociological data on which to build up real inductive generalisations through the publication and circulation of the unused literary legacies of the Hindu sages.

Education in India

The *Vedic Magazine* reproduces a letter written by Mr. Myron H. Phelps of America to the *Pioneer* dealing with the subject of Education in India. The letter contains several sound observations which all interested in education should not fail to note. Coming to India and studying the educational system, the writer has been most struck by the fact that there is no social intercourse between professors and students. He says:—

I have been astonished to find that in the schools and colleges I have visited and inquired about there seems to be almost an absence of social mingling between the Professors and the students. The class or lecture-room appointment is a matter of business which teacher and students perfunctorily discharge then quickly separate and each go their way. It has been repeatedly said to me, in substance, that the Professor regards himself as a superior order of being, to the student, that if they meet on the street the chances are that the student gets no recognition, while if he calls on a Professor he is usually not asked to be seated, but "what do you want?" It would seem from the reports which reach me as though these gentlemen were jealous of their "prestige." A notable exception, however, must be made with regard to missionary schools, in which a much more cordial and intimate association characterizes the relations between teachers and students.

In such intercourse between the Professor and pupil, there is scope for the operation of what the writer terms "the contagion of character," and the strength of America to a large degree lies in that very fact. The writer says that the West has no theory consciously held on the subject though the fact is there. In India, according to the writer, the theory has obtained from the most ancient times though the practice is not to be found in modern times. He says, "The doctrine that the spiritual nature of man can only reach mature development if vivified by a spiritual impulse derived from personal contact with the *gurus*, is as old as the traditions of Hinduism." But the saddest feature about the whole educational system in India is the neglect of indigenous culture. Here are some pregnant observations:—

Before visiting the schools of this country I expected to find in them a Hindu character, a Hindu atmosphere, something besides the dark faces of the boys to remind me that I was in India. But in this I have been disappointed. They are all, Government, Mission and Hindu alike (with a very few distinguished exceptions), pervaded and characterized by an atmosphere which I can perhaps best suggest by terming it a mild dilution of the English classics—Shakespeare, Milton, Spencer, Scott, Dryden, Charles Lamb, Kingsley, and the other great English authors. One looks in vain for even a Hindu motto on the walls, for a tale from the Mahabharata or Ramayana in the books. One would think that the desire was to make Indians into Englishmen. One sees these poor boys spending a great part of their time in a desperate and, I should judge, bootless struggle to understand strange idioms and allusions, based on the social customs of a distant land of which they are as innocent as the unborn babe. Think of an Indian boy face to face, for instance, with Shelley's 'Adonais'! How many even of your University Examiners could have passed their own examinations before they worked the subject up to prepare their papers? Not understanding the text, students are forced to memorize, and so education degenerates into mere memory training and cram.

How much is the neglect of the vernacular responsible for? The writer says,—

It means to the man himself whose education is thus neglected, that he is cut off from the wealth of literature, the inspiring ideals, stored in that tongue as in a treasure-house, and which should be to him all his life a source of strength, of comfort in hardship, of guidance in difficulty—a loss which can be compensated by no foreign importation. And when his religion is embedded in that literature, as is the case with the religion of all the Hindu peoples of this country, it may very likely mean that the religion is lost with the language and character with the religion.

The religion of the people is embedded in the vernacular, and religion, according to the writer, counts for infinitely more in India than in the West. Here are his words.—

The vitality of the religion of India—I say religion admittedly, because in essentials there is practically but one indigenous religion in India—is a force of which one who understands only the West can form no conception. It is a force which when aroused will sweep all before it. It can be guided, developed, made a powerful ally; but it cannot be successfully opposed. No greater mistake could be made than to gauge this force by that of religion in the West. Christianity is no longer an aggressive or a vital power. It has ceased to be so because its leaders long since lost touch with spiritual realities, and forgot the true meaning of its Scriptures. It is an empty shell, held in position by social conventions and diplomatic formalities.

The revival of the ancient culture, concludes the writer, is the most pressing need of India at present.

European State-Morality.

A writer in the December number of that brilliant monthly, the *Dawn*, takes the war between Italy and Turkey as a peg on which to hang a powerful sermon on some aspects of European state-morality.

The motive-power behind the policy of European Nation-States is State-efficiency, and wars are regarded as good or bad, not according as they further righteousness, but as they contribute to the *realisation of efficiency*. Expediency, not morality, therefore, is the touchstone of European policy. A war may be as unrighteous as it may, but if it holds out no prospect of disturbing the existing balance of power, the conscience of Europe is pacified. But if a war threatens to disturb this balance of power then the Powers think it their duty to interfere, though the interference may be doubtful morality. Such is the gist of the article under consideration. In the following passage quoted by the writer from the *Statesman* of fifteen years ago, we are afforded some glimpse of the tendencies of Europe at the present day —

After nineteen centuries of the teachings of Christianity, the foremost nations of the world who profess its tenets are more fiercely engaged in preparations for war than in the days when temples were raised in honour of Mars, and Bellona had her devotees. To whatever quarter of Europe we turn we see the same spectacle of an armed camp. Nations arm to the teeth stand on guard to meet or anticipate the shrill trumpet blast that will usher in the Armageddon of to-day. Since the rise of Imperial Germany upon the ruins of Imperial France we have entered upon a cycle of vast armies and gigantic military budgets, such as the world had never seen before. The swarms which Hannibal led across the Alps to Cannæ's fateful field hardly muster more than a single European nation now puts in the field for powerful manoeuvres. Even the mighty host which Xerxes threw across the Hellespont to sack the West cannot match one-tenth of the prodigious levies which three great modern Powers can place in battle-array. When the wires vibrate to a declaration of war, France, Germany and Russia will reach to the tramp of twelve million armed men. The military budgets of the chief European States have grown in less than twenty years by nearly fifty per cent and the bulk of the expenditure has been devoted to the drilling of yet vaster hordes of soldiers and to the invention of yet more fearful engines for destroying man. Since Sedan, only yesterday as it seems, France alone has spent full eight-hundred million sterling in preparation for the next war that will square her

account with Germany. A statistician not long ago made the remarkable calculation that the half-dozen Christian nations of the world spend annually, in times of peace, about five hundred million sterling in preparations for war. How long will it last? The signs of the times point to the day of reckoning, the hour when outstanding differences between the nations of the earth will be settled by the sword, to close the era that makes the burdens of peace heavier than those of war.

Is there any check on the ambitions of Nation-States? Says the writer:—

There is no check upon the unfettered ambitions of the Nation-States except the fear that a wanton pursuit of international ambitions might involve the Powers in complications among themselves endangering their general liberties,—a circumstance described in the language of European diplomacy as "a menace to Peace." Therefore, the point of view from which the European Nation-States look at questions of international conduct is whether or how far any act or acts of any given state or combination of states are or may be construed as a menace to such liberties (and so represented as a menace to Peace); and not primarily whether such conduct is wrong, unlawful, or subversive of the fundamental principles of morality.

The writer instances the treatment accorded to Turkey by the European Powers at various times to point his moral. The article which is a very able one and deserves to be read in its entirety thus concludes:—

Thus European Peace is wholly political in its essence and scope and is a most elusive thing turning not on the hinges of righteousness and morality, but on the ever-shifting conditions that affect the distribution of political power among the nation-States. And so having taken that most perilous step of looking to the power of State-efficiency as the one true and reliable guide and weapon in the conduct of international affairs and exalting the same above everything else, the Nation-States of Europe are continually engaged in a game of diplomacy attacking the *Problem of Political Peace* (which at bottom is the problem of *their general safety*) from the point of view wholly of the distribution of State-Power among themselves,—and with hardly any thought of setting about to devise means for the promotion among themselves of conceptions of righteousness as an important factor in the conduct of international politics. In the present era of national wars or preparation for national wars, the doctrine of 'State Efficiency' and the doctrine of the 'Relative Distribution of State-Power' have acquired a pre-eminence which was perhaps denied to the older doctrine of dynastic rights and the still older religious theories that led to the religious wars in Europe. And the consequence has been that under the *regime* of an unfettered supremacy of these doctrines, the importance of international State-morality as a factor in European State-Politics has been steadily losing ground among the political peoples of the world. Thus, we find that those who stand up for the observance of righteousness and straight conduct in international affairs are openly ridiculed as 'faddists,' 'pacifists,' 'humanitarians,' who do not understand the business of what is called "real politics."

QUESTIONS OF IMPORTANCE.

General Delegation Bill.

At the last meeting of the Viceroy's Council the Hon. Mr. Syed Ali Imam in moving that the Bill to provide for the delegation of executive powers and duties in certain cases be referred to a select committee spoke as follows:—

The Bill before the Council is, as has been pointed out in the statement of objects and reasons, a measure designed to facilitate the delegation of executive powers and duties in respect of non-controversial matters. Those who are acquainted with the work of administration are aware that a stage has been reached in the affairs of the State when some measure of decentralisation has become an imperative necessity to simplify and improve our system of Government in the direction of bringing the Executive into closer touch with local conditions. The desire to centralise authority, however small and trifling, was capable of receiving gratification at a time when the administration of the country was free from the complexity with which it is burdened now. In the last 50 years, India has taken long strides in the development of her moral and material resources. Each step has synchronised with some form of legislation as is evidenced by the ponderous bulk of her Statute-book to meet the requirements of her advancing social and political welfare. An elaborate administrative machinery has grown up and to obtain the very best results it seems to be unavoidable that within reasonable and cautious limits its action should be so regulated and adjusted as to give increased utility without impairing its efficiency. Problems of great moment are pressing themselves on the attention of the Government of India and the local Governments. The legitimate aspirations of the people to take an intelligent part in the concerns of their country rightly demand sympathetic consideration and earnest endeavour at the hands of the authorities; and to secure this it has become evident that there should be some relief at the head-quarters from the wasteful expenditure of time and energy on the exercise of petty executive powers and duties. A careful examination of these by the Royal Commission on Decentralisation has clearly demonstrated the urgency of effecting a devolution of such powers and duties on subordinate authorities. Numerous enactments dealing with multifarious details of the many branches of administration and their offshoots have from time to time laid up an accumulation of a mass of unimportant centralisation of executive authority. The sections of these enactments relating to such centralisation are a legion in themselves. And any attempt on my part to place before the Council this formidable array will be inconsequential as to realise the correct bearing of each of these would require an examination of the particular act in which they find a place. This will be a gigantic effort for our legislative assembly, even if there was a disposition to spread out the winter sessions far beyond their usual length without any appreciable break in the continuity of the sittings. When introducing this Bill my hon. colleague Sir John Jenkins depicted before

the Council the extraordinary difficulties with which the Government of Bombay and the Government of India have met in the work of collecting and scheduling together the various enactments and their sections with a view to the preparation of a general decentralisation act. But even if an extra turn of the screw be put on the patient labour of the Secretariats and a fairly comprehensive schedule be produced, the result will hardly justify such devotion from the point of view of the usefulness of the undertaking. A general decentralisation act embodying a specific amendment of every act affected would involve cumbersome legislation without any uniformity of shape, not to speak of the rigidity and incompleteness inseparable from such a questionable course. On the other hand, an attempt to inflict on the deliberations of this Council sheaves of petty amending Bills is to court not only undue delay, but, what is far more undesirable, the serious dislocation of its ordinary work of legislation. This will be particularly deplorable at the present juncture when a heavy programme of urgent legislative measures has to engage our undivided attention for some time to come. Mature and anxious consideration of the difficulties and objections that attach to our embarking on either of these two courses leaves no option but to abandon them in favour of an act of delegation to provide for the devolution of authority in certain cases with proper safeguards and under effective control.

The Bill before the Council gives prominence to the two principles that underlie its inception. On the one hand, it provides to cover a wide area for the application of its provisions, and on the other, it jealously restricts its operation to cases, for the disposal of which administrative convenience is effected without in the slightest degree endangering the liberty or the rights of the subject. The exclusion of the two Codes of Criminal and Civil Procedure and of any enactments relating to the constitution of the civil courts from the purview of the Bill is in itself sufficient to remove an apprehension of the improper use of the powers conferred by the proposed legislation.

A further exclusion is contained in clause (b) of section 4 of the Bill. It relates to cases of previous sanctions or consent by a superior authority to the exercise of power under any enactment by an inferior authority given for administrative purposes. This provision narrows down the scope of the Bill considerably, but regard for the principle of duality of control is the justification for its insertion in the Bill. It will be observed that these two exclusions are so far-reaching that it will be hard to find any matter of a truly controversial character in respect of which it is possible to make a delegation of power under this Bill in favour of a subordinate authority. Within the narrow limits of the scope of this Bill additional precautions have been taken by subjecting the powers of delegation to the conditions laid down in the various sub-clauses of section 5. These are intended to ensure publicity and invite criticism before a single devolution of power can be given effect to. I do not propose to dwell on all these conditions as they will be considered by the hon'ble members in due course. But I venture to offer a few remarks on the conditions embodied in sub-clauses 6 and 7 taken together. Those two sub-clauses mark a great departure in the relations of the Executive Government and the Legislative Councils of the country. This part of the Bill

millions from private endowments. In the Philippines there appear to be neither fees nor private endowments, and the Government contribution is about 32 millions of dollars. Working out these figures, it appears that in British India the Government expenditure is about 4 cents per inhabitant, for a population of 232 millions; while in proportion the expenditure in the Philippines is ten times as great, being 12 cents per inhabitant, for a population of 7½ millions. In the United States the expenditure per inhabitant, including the Negro population, is about 4½ dollars. As regards school attendance, it appears that the total number of children in India under instruction is between 5 and 6 millions, but only one-fourth of these are in Government schools. In the Philippines 150,000 children are under instruction in Government schools, so that if the same standard were made applicable to India, the attendance of children in Government schools should be 13 millions, instead of 1½ millions. In the case of girls, the lecturer admitted that there are peculiar difficulties in India, but he reckoned that in India only 150,000 little girls are learning to read in the public schools, compared to 171,000 in the Philippines. This output does not seem creditable to the Indian Government, especially when we consider the desire for female education so strongly expressed, on behalf of both Hindus and Mahomedans, by such representative bodies as the All-India Ladies' Conference at Allahabad, and the All-India Moslem League at Nagpur.

As an example of what may be done in India itself, the lecturer points to the State of Baroda where the expenditure is 15 cents per inhabitant, more than three times the rate in the adjacent British districts, and where the school roll amounts to 100,000 which, looking to the population of the State, is ten times the proportion of the attendance in British India.

RUPEES OR CIVILISATION?

Finally (J), as to the spirit in which the two Governments have approached the subject of popular education, the Emeritus Chancellor of the New York University, quoting from English writers, is not complimentary to the British conquerors of India. They have, he says, been governed more by the 'predatory' than the 'pedagogical' instinct, and they have shown a greater reverence for rupees than for civilisation. The original impulse towards education, such as it was, came from missionary bodies in England, not from the East India Company. 'It was not the predatory people in India who first thought of giving to the people of India any schools.'

From the above it appears that, in the eyes of an expert outside critic, Indian administrators are not entitled to take up the attitude of 'Rest and be thankful.' The question propounded at the opening of this article must regretfully be answered in the negative; for it is impossible to say that the present state of primary education in India is creditable to the administration, whether we look to the long period of British rule, or to the docility of the Indian races, or to the fact that the Indian revenues are absolutely at the disposal of the Executive Government. When the educational expenditure and the school attendance are only one-tenth of what has been achieved in so short a time by the American Government in the Philippines, it is evident that some active forward movement must be made, if we are to clear ourselves of the charge of being predatory rather than pedagogical, and of reverencing rupees more than civilisation.

THE NEED FOR A NEW DEPARTURE.

For our credit before the world, a new departure must be made. And as regards such new departure, Mr. Gokhale's Bill holds the field, as being supported by the educated classes in India, and enjoying the expressed sympathy of the Secretary of State. With the permission of the Viceroy, the Bill has been introduced in the *Viceroy's Council*; and when the second reading comes on we shall know wherein the principle of the Bill meets with disapproval; although considering its objects, and what Lord Crewe has called the 'almost extreme moderation' of its provisions, it is difficult to conjecture the grounds of opposition. Has not the spread of elementary education among the masses in India been for long the settled policy of the Imperial Government? Does not past experience in all other countries prove that effective progress cannot be made unless elementary education is free and compulsory? Can the new departure be initiated in milder form than that contemplated by the Bill, which is purely permissive and which proposes only to give power, under carefully guarded conditions, to municipalities and district boards, to make elementary education free and compulsory within their own local areas. As regards the settled policy of the Government, we have authoritative declarations of a clear kind. His Excellency Lord Hardinge, at the beginning of this year, in receiving a representative address on the subject of popular education, assured the deputation that the problem was one that the Government of India have entirely at heart; and still more recently, the Marquess of Crewe, in reply to a deputation headed by Lord Courtney in support of Mr. Gokhale's Bill, declared that he viewed the educational objects favoured by the deputation with 'unbounded sympathy.'

A STRANGE SITUATION.

The situation is thus a strange one. The people of India are hungry and thirsty for education, and irrespective of caste and creed, have voiced their desire, through their leaders, in every way that is open to them. The Secretary of State and the Viceroy of India are in accord with the people and no one can doubt that would be the verdict of the Imperial Parliament. But unfortunately there is reason to fear that the official 'Man on the spot' may interfere and obstruct.

It is hoped, however, that our Provincial administrators will pause before they take up a position between the upper and lower political mill-stones. Also there are considerations which should commend Mr. Gokhale's scheme to official favour. Is it not of good omen that the first important project of law brought forward in the new Councils by an independent Indian member is a well-considered effort to bring the people into active co-operation with the Government in a great work of social advancement? No one can doubt that, sooner or later, the Government must accept free and compulsory elementary education. Is it not praiseworthy on the part of the reformers that they are anxious to share in this duty, and are willing that upon themselves, instead of upon the Government, should fall any odium arising from compulsion and an educational rate? Again, Mr. Gokhale's scheme proposes to set municipalities and district boards to work upon the education of the masses. Is this not a graceful tribute to the official wish to draw active intelligence from political agitation to useful social work?—*India*.

UTTERANCES OF THE DAY.

The Aga Khan on Moslem Education.

The following is from a message to the Mahamadan Educational Conference held at Delhi in December last:—

MOSLEM UNIVERSITY.

I am glad to see that the great university movement has emerged from the region of doubt and difficulty, and anyhow the initial stage of our great undertaking has been entered upon. But I must plainly say that tremendous, almost superhuman, sacrifices and efforts should be made by us if we wish to make it a complete and an unqualified success. No great task has ever succeeded without great sacrifices on the part of its promoters. Our desires will be fulfilled in proportion to our sacrifices. I am glad to see that we have among us men who realise this fact, and I cordially congratulate you all on the initial success of your undertaking so ably and so tactfully engineered by my esteemed friend the Raja Sahib of Mahmudabad. I beg of you to remember and realise the fact that we must in the first place deal with the immediate and practical aspects of the question. If we fail to make the best use of the advantageous circumstances in which we now find ourselves, our efforts will come to naught. That will be a bitter disappointment to all the lovers of Islam. In the first instance, we are confronted with the financial question, and I beg of the princes and peasants and all well-wishers of Islam, who have most generously promised to contribute to the funds of the university, to be so good as to send in their subscriptions at once. There is no time to lose. Our position and our hopes are trembling in the balance. They depend upon our finances and the sacrifices we make. But I hope the whole of Islam in India will rise to the great occasion and rally round and help this great cause without any delay. The minimum sum required must be found immediately. I have faith in my co-religionists. I am sure they will not fail to make the best use of the splendid opportunities that are now within their grasp. It was with the greatest admiration that I feared of the work carried on by my friend the Raja Sahib of Mahmudabad, and the constitution committee. I need hardly say that I find myself in hearty agreement with the principle and details connected with the arrangement of the constitution. I must also fearlessly assert that according to my humble opinion we must not be unnecessarily jealous of giving a little more power of supervision to the Chancellor. For one thing that I am quite certain of is that the influence of the head of the Government of India will certainly be exercised for the improvement of the standard of education, and that is perhaps the greatest need of the university. These are the immediate questions before us. I earnestly beg of you not to let this rare occasion slip our hands but to make a firm, united and whole-hearted effort to complete this great national work. The immediate and necessary question is the *functioning of the university in its existence*; but there are great and vitally important questions which cluster round our central movement, and they deserve our careful attention. To make our system of education successful and to be attended with satisfactory

and far-reaching effects we must rest it on a solid base, so that our superstructure may not give way under the stress of higher learning. I have more than once expressed my opinion that in addition to the university we must establish first class provincial colleges to be affiliated to the great university and prepare men of learning who may by and by take rank as servants and capable teachers in the university.

PRIMARY EDUCATION.

While advocating the system of higher education I must also draw your attention to the absolute necessity of a sound system of primary education. No solid superstructure can stand safely on soft soil. In order to raise our people to their legitimate sphere of power, influence and usefulness we must have a serviceable and extended system of education for the benefit of the masses. It is the duty of the Government to supply primary education to the masses which is beyond the men and scope of voluntary efforts in any civilized country. I am glad to say that the Government have expressed themselves in favour of free primary education and are anxious to do what they can in this matter of vital importance to the ryots. I am also delighted that enlightened public opinion has so unmistakably pronounced itself in favour of compulsory universal education. Gentlemen, believe me, no country can ever flourish or make its mark as a nation as long as the principle of compulsion is absent. The colossal ignorance of the Indian masses militates against uniting them as a nation, and the ideal of a united nation is an ideal which we must constantly cherish, and keep before us making every endeavour towards its realization. It is this colossal ignorance of the masses which prevents Moslems from uniting themselves in a spiritual union and brotherhood such as must be our essential aim and ambition. I firmly believe that primary education should be free and compulsory and that it should be so devised that its benefit may extend equally to the minorities as well as the majority of the Indian communities. No system of primary education can be deemed satisfactory unless it is so carefully elaborated that the minorities receive the same benefits as the majority. I most cordially welcome the movement for the adoption of compulsion in primary education among the masses, and if it is to be efficacious as I serve the noble purpose which it is intended to do, then it must be free from all and any taint of invidious distinction between one category of poverty and another. Gentlemen, nothing would be more fatal than forcing the parents to go through an inquisition of their income, and more particularly will this be so in the case of parents belonging to the minorities and even when they were treated most justly they would constantly feel that they had not received the same benefits as others. This impression should not in each case be carried or allowed. If there is to be a limit, then let that limit be of Rs 100 per month. I think it will be disastrous to set any limit. If you fix a limit let it be only to prevent the rich from receiving free benefits, but great care should be taken to see that it is only the real well-to-do classes who are made to pay. Knowing as I do the rural population I am certain *that nothing where the poor have any right should be satisfactory*. If a liberal provision be not made in the limit of income of parents, the system would possibly be an engine of injustice and discontent. Hence the greatest possible care should be exercised in drawing the

line. Again it is equally necessary that proper safeguards are provided in regard to the teaching of their own languages to the minorities who should receive an equitable treatment in this important respect. I beg of you to realise fully that the system of primary education unless it is free and compulsory and provides a safeguard for teaching your vernacular, will injure your community more than any other. Besides such a system is doomed to be an inevitable failure. You stand to gain more by the carrying out of the principle of the Hon'ble Mr. Gokhale's Bill than any other section of the people in India, provided care is taken in the re-adjustment of the details. It is not only as a Moslem that I heartily support the movement for free and compulsory primary education. You must also remember that we are Indians and I support the movement just as well as an Indian as a Moslem from a deep conviction of its beneficent necessity.

TECHNICAL AND COMMERCIAL EDUCATION.

I have frequently emphasised the urgent need for technical and commercial education and I entertain great hopes from the university which may develop into a great centre of scientific teaching together with moral and humanitarian training. If our people take to science and scientific education in the right spirit the industrial and economic future of our community will no longer be in doubt; but everything depends upon the sacrifices we now make.

We should take a lesson from Japan. If we make such sacrifices as Japan did during the period of its regeneration or the same sacrifices which the Prussians made after Jena when they were humbled to the dust, we may be certain of our regeneration. We should be prepared to make such sacrifices as have been made by civilized nations who make enormous sacrifices of money, time and thought and even of many of their cherished sentiments. If we are desirous of attaining our idea and reaching the goal of ambition we must be prepared to make ample sacrifices for the reality of the struggle for existence and national development. (Cheers.)

The Maharaja of Bikaner on the Hindu University.

At a recent public meeting held at Calcutta in support of the Hindu University Scheme, His Highness the Maharajah of Bikaner said:—

The proposed Hindu University will fill a great part by being a teaching and residential University, providing for technical instructions and encouraging research and by, what is more important, including in its courses the teaching of religion. All the demands for religious teaching had, of late years, been steadily increasing, and side by side with it the conviction has been growing that character can best be built up when it rests on the precepts of a great and noble religion. Certain difficulties may at first present themselves as regards religious instruction, but no such difficulties should obscure the facts of its necessity. The Hindus, as also our Mussalman brethren, are proud of being the heirs of a great civilization, a great religion and a great literature. It is to foster and conserve these that the new two Mahomedan and Hindu Universities are now being promoted. But like everything new, the proposal has evoked criticism. It has been said that denominational Universities are liable to promote sectarian differences,

Perhaps, I may be permitted specially to touch on this subject. I would say, and I think I can count on the support not only of this distinguished assembly but also of our community at large, when I say that it is not in any spirit of hostility or unfriendliness to our Mahomedan brethren that this scheme has been launched, a scheme which, as a matter of fact, was mooted several years ago. Whatever the ideal may have been India is big enough for two such Universities as are now before the public, and situated as we are at the present moment, it must be conceded that much good can be done by diverting the charities and activities of the two communities towards the promotion of education by creating institutions which will appeal to them in a special degree. It is our earnest desire to work in a spirit of amity and concord, and in such a way that the Mahomedan and Hindu Universities may be looked upon as sister institutions, labouring to promote in their respective spheres the good of the children of our common country, and there is every reason to hope and believe that with both the institutions broadly organized, soundly managed and sufficiently endowed, and with the spread of knowledge which they will foster and promote, they will contribute towards creating a spirit of good-will among the members of the two communities, based on morality, reverence and duty. Their teachings will tend to tolerance and not to estrangement, and with the spread of education, of which this movement is a great landmark, both Mussalmans and Hindus will recognize the common humanity which unites them and the common goal to which they are striving by different paths. It is important to remember that both the Mahomedan and Hindu Universities are to be open to the students of all creeds and classes, and the mutual exchange of compliments and subscriptions between H. H. the Aga Khan and the Maharajah Bhadur of Dharbhanga and the other instances where the Mahomedans and the Hindus have contributed towards the educational institutions and schemes of sister communities, auger well for the future. The graduates of these Universities may be regarded as the flower of the youth of India. The Hindu University movement is a purely educational one. Politics have not, and will never have, any part in our project, and our ambition is to turn out loyal subjects of the King-Emperor and good members of society able to hold their own life. Worked on broad lines, it must maintain as it has secured the interest and confidence of the princes and people of India, and the cordial co-operation of the Government. It is gratifying to see from the constitution of the proposed University that the promoters are fully alive to these needs, and it will be a privilege and an honour to the Hindu University to have H. E. the Viceroy as its Chancellor. In this connection, I am sure, you will all be very glad to learn that H. B. the Viceroy has very kindly authorised me to express his sympathy with our Hindu University movement and his good wishes for its success. Before concluding I would like to join in the appeal to the princes and people of India to subscribe liberally to the funds of the University. It is encouraging to hear that over Rs. 43 lakhs have already been subscribed. I hope that this amount will be soon doubled and that before long a sufficient sum will be forthcoming to make the Hindu University not only self-supporting but the first educational institution in India, fully equipped with the most modern appliances and inspired by the culture of the East.

Indian community, they have greatly deserved. Should Mr. Gokhale be able to come amongst us, I can promise him a splendid welcome, both as a great Congressman and a great Indian. My only regret is—and it is a very real and sincere regret—that, owing to the termination of our struggle for theoretical racial equality, we cannot send him to Government. I earnestly trust that Mr. Gokhale's example will be followed by other Indian leaders. They will find—not demigods or hero-figures—but cooks and hotel-waiters, ignorant hawkers and pedlars, petty traders and few merchants, a handful of clerks and a sprinkling of professional men, who distant though they are from this great Motherland of theirs, have realised that her honour has been committed to their care, and that they are obliged, in the name of the Indian nation, to keep the flag flying.

I am certain that your Indian leaders will return to this country, filled with a renewed and an unflinching faith in the capacity and fundamental character of their countrymen, and in the future destiny of India. I am certain, too, that they will not rest until they have summoned a special session of the Congress, that will have one sole task set before it—the determination of the real position and status of India in the British Empire. That position has never yet been positively defined, but unless it is, and that speedily, it will mean disaster both to India and to the Empire.

In its Empire Day Supplement, the *Times* contained a special article, whose author was allowed unchallenged to set forth the proposition that, whilst it was true that, the Proclamation of 1858 and subsequent Imperial Proclamations, and the declarations of innumerable statesmen had laid the Crown under obligation to give the Indian people equality with all other subjects of the Crown, it was now felt by the European peoples of the Empire that their fulfilment was *impendent*, that these solemn proclamations, declarations, and treaties should be denounced, and that the people of India should be expected to accept this novel situation. I have no hesitation in believing that you will whole-heartedly condemn such a tremendous and impious reversal of Imperial pledges, and that you will claim for this country the high status, the lofty position, to which it is entitled "as the brightest jewel in the British Crown." I cannot say—for who can know?—what part His Majesty had in procuring the settlement of the Transvaal trouble, but the King-Emperor is now in this land, and it is for you to express to him your strong feelings that have been aroused at the treatment so harshly meted out to your fellow-countrymen in the self governing Dominions, so that, through his sympathetic influence, it may be notified to the people of these Dominions, through the highest channels, His Majesty's regard for his Indian people.

THE INDIANS OF SOUTH AFRICA.—Helots within the Empire! How they are Treated, By H. B. L. Polak. This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. Price Rs. 1. To Subscribers of the "Indian Review," As 12.

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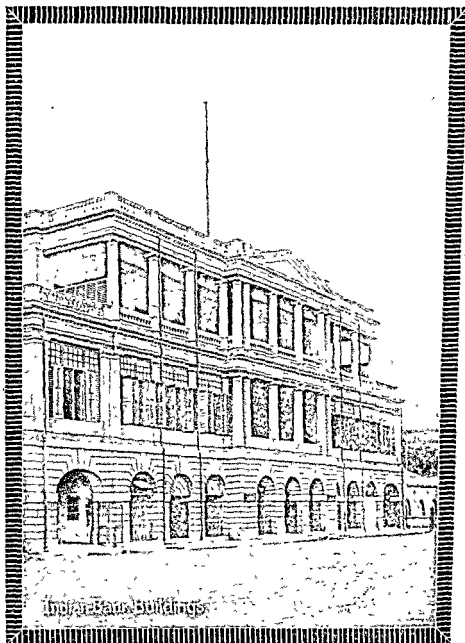
BRITISH INDIANS IN SOUTH AFRICA.

Lord Lamington moved that a humble address be presented to His Majesty for all correspondence between the Colonial Office and the South African Administration on questions relating to British Indian subjects which has taken place since August, 1910. The noble Lord also asked the Under-Secretary of State to the Union Government regarding certain disabilities imposed upon British Indians resident in the Transvaal by the Draft Municipal Ordinance, how far the Draft Ordinance had been proceeded with and whether he could give the substance of the replies, if any, of the Union Government to the representations of the Secretary of State as to the complaints of the British Indian population regarding the operation of the Transvaal Gold Law, 1908, and Townships Amendment Act, 1908 and 1909.

Lord Emmott said that having been at the Colonial Office only a few weeks and this particular question of the treatment of British Indians being one of the most delicate, difficult, and complicated questions they had to deal with, he could not pretend yet to be master of the whole history of the matter. It was, of course, constant in recovering the careful consideration of the Government. As regards the Union of South Africa, there was published in March last a Parliamentary paper containing, among other papers, a draft Bill regulating immigration into the Union based on proposals made to the Union Government by Lord Crewe, when Secretary for the Colonies. The main object of these proposals was to put an end to the differentiation against British Indians and to terminate the movement of passive resistance to the regulations on the part of the Transvaal British Indians. The discussion in the Union Parliament revealed certain difficulties and defects in the Bill, especially regarding the question whether the fresh Indians annually admitted to the Union should have the right to enter the Orange Free State from which Amishas had been excluded by pre-war legislation. The Union Government, decided with the concurrence of His Majesty's Government to withdraw the Bill last Session with a view to introducing an amending Bill next year, and meanwhile an agreement had been arrived at with the Transvaal British Indians by which the passive resistance movement should be brought to an end. Correspondence on the subject was still proceeding, and he was not prepared to lay papers at the present time. With regard to the other questions, it would be sufficient to state that the Transvaal Municipal Ordinance was referred to a Select Committee of the Municipal Council, whose report would not be brought up until the Council met again in January. The specific points mentioned by the noble Lord were still the subjects of correspondence, but it would be found that the difficulties of which he had spoken had been to a large extent removed.

Earl Curzon of Kedleston, in congratulating the noble Lord upon his first appearance in his new capacity, expressed the hope that His Majesty's Government would keep their eyes fixed on the progress of the Bill, and would earn the gratitude not only of South Africa but of the Indian population by assisting to remove the obnoxious restrictions upon their every-day life to which Indian immigrants were at present subjected.

Lord Lamington withdrew his motion.



nevertheless that Rajputana cannot stand entirely aloof from the modern world, and he is making a determined, and not unsuccessful, attempt to bring the administration of the State into touch with Western ideas of progress without any undue sacrifice of Rajput traditions. He has been at great pains to stimulate the interest of his people in education, which is practically free in all the schools of the State, and the Kotah High School and the school founded specially for Rajput nobles owe a considerable debt to his personal encouragement. His Highness takes an equally keen interest in agriculture and industry, and especially in the revival of the beautiful muslin industry for which Kotah has long been famed. He has welcomed the new Bombay Baroda Delhi line which passes through Kotah, and which together with other local railway developments, has begun to bring Kotah into much closer touch with the rest of India. The influence of the ruling Chief makes itself felt also in the personal relations which he cultivates with the young sirdars of his State. In the grounds of the new palace which he built for himself outside the city, there are frequent social gatherings in which the Chief and his sirdars meet the members of the small European community on the friendliest terms; and he himself not only maintains but constantly frequents a small club, in which a good reading room with European literature is as conspicuous a feature as the tennis courts and polo grounds. Like almost all Rajputs he is a keen sportsman but unlike many of them that is not by any means the only side of European life that appeals to him.

THE CITY PALACE.

The old native city of Kotah was built, like most Rajput cities, to be a city of defence and offence in days of strife and stress. It is surrounded on three sides by great battlemented walls, while the broad stream of the Chambal protects it on the fourth side. It is less cramped for space than Bundi which is confined within the

mouth of a narrow gorge: But its streets though broader are by no means less picturesque and if they present more frequent signs of modern activities the romance of ancient times still linger about the latticed windows of many a stately mansion and in the mysterious courtyard of many a pillared temple.

The difference between Kotah and Bundi is that there is a new Kotah springing up beside the old, whereas at Bundi there is nothing that impinges upon the inviolate supremacy of the old.

Kapurthala Concessions.

A durbar was held in the Durbar hall, Kapurthala, presided over by His Highness the Maharaja, on the afternoon of the 30th December. His Highness announced certain concessions, among them being that henceforth non official members of the Kapurthala Municipality will be elected by the people instead of being nominated by the State as was formerly the case; that Kapurthala city will shortly be supplied with pipe water, and that agricultural banks will shortly be opened in the State. His Highness promised liberal grants for mass education, and announced that the custom of "gudain" or supply of fuel and fodder on the occasion of marriages and other festivities in the ruling family will be abolished. Mention may be made here in this connection that primary education has been free in the State since the occasion of the Tikka Sahib's marriage.

The Maharaja Holkar.

The Maharaja Holkar of Indore was formally invested with full ruling powers by the Agent to the Governor General, Central India, on the 6th instant. In the letter of the Viceroy that was read out at the Durbar there is one important passage—'As His Majesty's Secretary of State has already informed you, you will be expected for a time to consult the Resident in important matters, and not to act contrary to his advice without further reference to my Agent in Central India, especially in matters involving the reversal of the decisions of the Council of Regency.' The young Maharaja was lately in England and very likely the Secretary of State personally conveyed this advice to him.

INDUSTRIAL AND COMMERCIAL SECTION.

German Swadeshim.

• We are familiar with the all-British Week, when all Britishers are expected to buy and sell only British goods. But Germany, here as in all other things, is trying to outstrip England. A Florence paper gives the following precepts from a German pamphlet recently published and circulated throughout the Empire to appeal to the *swadeshi* spirit of Germans and to induce them not to purchase imported goods:—

“In all expenses keep in mind the interests of your own compatriots.

Never forget when you buy a foreign article your country is the poorer.

Your money should profit no one but Germans. Never profane German factories by using foreign machinery.

Never allow foreign eatables to be served at your table.

Write on German paper with a German pen, and use German blotting paper.

German flour, German fruit, and German beer can alone give your body true German energy.

If you do not like German malt coffee drink coffee from German colonies.

Use only German clothes for your dress and German hats for your head.

Let not foreign flattery distract you from these precepts, and be firmly convinced, whatever others say, that German products are the only ones worthy of citizens of the German Fatherland.”

Beer, even though it be German, ought to be abjured by Germans as well as by all other peoples. Even *swadeshim* cannot make it a right thing to indulge in alcoholic drinks or in narcotics. Among the visible results of the *swadeshi* spirit in India is the establishment of some new cigarette factories. Should we vie with other nations in poisoning ourselves?

State Recognition of Experts.

The recognition which should be demanded for engineering manufacturers and other commercial leaders is not of the kind which seeks Court and other influential patronage for its own sake. The object in view is twofold—first to give our manufacturing industries the full benefit of State prestige; and, secondly, to attract to manufacturing and commercial life the most highly educated members of the rising generation.

As regards the first, one has only to turn to Germany for a clear and significant example. The German Emperor has never contented himself with the bestowal of advice on manufacturers and merchants; he has made himself their active ally, and has given them the full benefit of his vigorous personality. There is an authentic story of a dinner to which he invited a number of leading manufacturers in order to hear their accounts of the conditions and prospects of business. The accounts were not too cheerful, and after listening to all that had to be said, he remarked, “Well, gentlemen, I see I shall have to go travelling again.” On another and more recent occasion he had, as guests on board his yacht during a fortnight's cruise, some prominent manufacturers as well as financiers and statesmen. No great imagination is needed to suggest the subjects which they discussed. It is perfectly clear that when manufacturers are treated in this way they will feel encouraged to embark on fresh enterprises with confidence and enthusiasm.

Central Bank of India.

Certain recent failures have proved to the public the inadvisability of having dealings with institutions the head office of which is not working before their eyes but away from them. This Bank will have its head office in Bombay and the shareholders and depositors will have the opportunity of knowing the nature of business done by the Bank and the lines on which it works.

Metal Cloth.

A well known Eleberfeld firm have recently placed on the German market an entirely new product. Renar yarn, as it is called, is composed of a core, made of any suitable medium, and by means of a special process this core is covered with a metallic coating with which it becomes thoroughly incorporated. All the lustrous metallic particles are so imbedded in the external coat that they are protected from atmospheric and other extraneous influences, and are thus able to maintain their lustre for an indefinite period. Another advantage that is claimed for it is that it retains its colour and never gets black or oxidized. The yarn is being produced in practically every original metallic colours known, gold, silver, copper, etc., and there are many modern shades, which are reminiscent of silk and metallic lustrous combinations. The yarn can, as a matter of fact, be worked up with artificial silk.

The Indian Bank, Limited.

We print elsewhere in this issue a halftone print of the fine Buildings of the Indian Bank Ltd, which it now owns and occupies. From the Balance Sheet and Profit and 2000 Account which we have perused we notice that the gross profits of the Bank amount to Rs. 2,28,437, and that after meeting expenses a net profit of Rs. 92,265 has been made. Taking into account the amount brought forward according to the balance sheet for the year 1910 as well as the amounts of the *ad interim* dividend for the half year ended 30th June 1911 and the Branch Preliminary expenses written off, the Bank is able to show Rs. 61,385 as now available for disbursement. Out of this amount a dividend of six per cent is proposed to be given now also; and the Reserve fund raised, by adding Rs. 25,000 to it to Rs. 75,000. We wish the Bank a long and prosperous career.

AGRICULTURAL SECTION.

Agriculture In India.

Dr. H. H. Mann, the Principal of the Agricultural College at Poona, addressed the Lingayat Conference at Poona, on the 29th December, on the subject of "Indian Agriculture." In substance he spoke as follows.—

It had often been said that the farmer in India was most unwilling to learn anything new or to adopt anything improved. The speaker did not believe that, for he was in close touch with the agriculturists in that part of the country and knew better. The farmer first needed to be convinced that the new method was an improvement and, therefore, really and truly a profitable one to him. Once convinced of this, no farmer was more willing than the Indian farmer to adopt new methods. At this date and, within the speaker's knowledge, there were 5,000 European ploughs, of the European pattern in use in the districts round about. He knew that in one single village in the Sholapur district there were 100 such ploughs at work. Surely that did not show any unwillingness on the part of the Indian farmer to adopt new ways and improved methods.

The Indian farmer was handicapped owing to certain disadvantages under which he had been labouring these many generations. (1) He had no knowledge. He must be educated and informed in his own work by giving him such information as would be helpful to him in carrying on his farming operations. (2) He had no capital at his command. Such capital must be placed within reach by founding Co operative Credit Societies that would give him money at easy and reasonable terms of interest. (3) He was utterly ignorant of Western and more improved methods of farming. Send him to Agricultural Schools and put him into touch with what

or recurring, of expenditure incurred by Government or by any public body in establishing rural schools of agriculture where the vernacular is the only, or the main, medium of instruction; (b) giving grants in-aid of experiments conducted by Government, or by any person with the approval of Government, having for their object the introduction of improved methods of agriculture suitable for use in the Presidency inclusive of Sind; (c) giving grants-in-aid of experiments conducted by Government, or by any person with the approval of Government, having for their object the devising of new or improved agricultural machinery for use in the Presidency inclusive of Sind.

The Aims and Objects of the Agricultural Department.

Prof. Higginbotham, M. A., B. Sc., writes in the quarterly Bulletin of the Agricultural Department:—

A department of Agriculture is being added to the College in order to increase its all round helpfulness to India. Agriculture is the dominant industry of this land, and when one examines carefully into its natural advantages (1) of climate (crops will grow the whole year round), (2) of natural fertility of soil, (3) of moisture supply, one is driven to the belief that agriculture will remain the leading industry of India for a long time to come. Further, not only is agriculture the dominant industry of India but it is the fundamental industry upon which all other industries are based. The wealth taken out of the first foot of the earth's surface exceeds by several hundred-fold all the mineral wealth taken from greater depths.

One hundred years ago the methods of cultivation in Great Britain and America were as crude as the methods in India to-day. Agricultural investigation is very modern and yet the little that has been found out has lifted the burden of drudgery from those farmers in America

who have followed in the wake of science and to day the agricultural class of America is better off than any other large part of the community.

Now, if the adoption of scientific methods has brought about such great changes in the West, ought we to be afraid of trying them in the East? Many who know India well have said it is impossible to improve either methods or conditions. If this is so, then indeed is India in a sad way, but experience shows that in India progress can be made if the right method of introduction is hit upon.

The plan is to have a regular four year course in agriculture for Entrance passed men. This would lead to a degree in agriculture if the agricultural colleges are ever affiliated. So great, however is the fear of students who are considering taking such a course that there will not be profitable employment, that at first students are not likely to come in great numbers to take the regular course. As our object is to help India through its agriculture we are therefore preparing to offer special short courses to approved students in such subjects as market gardening, fruit culture, special crops, sugar-cane, cotton, oil seeds etc., and dairying. So that if a man has land of his own specially adapted for growing a given product, in three or four months he may learn some few important principles that should help him to get more out of his land and at the same time to improve its productive capacity.

Part of the work will be to try out seeds, to test varieties, to find suitable implements for use in India. That this work is of no small importance may be gathered from the fact that the discovery of the fixation of the nitrogen of the air by legumes has been called the most important discovery and single addition to human knowledge made during the nineteenth century.

Departmental Reviews and Notes.

LITERARY.

THE KING'S TASTE IN BOOKS.

A highly interesting indication of the King's versatile taste in literature is afforded by the following list of books included in the library which he took with him on his voyage to India in the "Medina":—

- Essays and Biographies (Macaulay).
- Froude's Short Studies.
- Barlasch of the Guard (Merriman).
- With Edged Tools (Merriman).
- Saturday Bridge (Dalton).
- Twenty-one Days in India.
- Rulers of India (Thomson).
- The Newcomes (Thackeray).
- Pendennis (Thackeray).
- The Virginians (Thackeray).
- Rupert of Hentzen (Anthony Hope).
- Shakespeare.
- British Dominion in India.
- Dombey and Son (Dickens).
- Bacon's Essays.
- Chambers' Biographical Dictionary.
- The Abbess of Vlaze (Stanley Weyman).
- Lavengro (Borrow).
- Romany Rye (Borrow).
- British India (R. W. G. Frazer).
- Numa Roumestan (Daudet).
- Inquire Within.
- Warren Hastings (Trotter).
- Life of Sir William Butler.
- Familiar Quotations.
- Concise Oxford Dictionary.
- Life of Gladstone (Morley).
- Ramparts of Empire.
- The Happy Vanners (Keble Howard).
- The Truth about Egypt (Alexander).
- Wordsworth's Poems.
- Modern England (Justin McCarthy).

THE FIRST NEWSPAPER.

Proud as the Western nations are of being the pioneers of most modern inventions, there are many important things which we have to own to copying from the people of the Far East.

The first newspaper, for instance, was Chinese. There have always been a number of spies and intriguers hanging around the Chinese Court and many of these were in the habit of taking advantage of their position by publishing State Secrets. These they wrote upon posters, and carried round Peking, receiving bounties from the curious for doing so. The Government denounced this as "an improper practice" but allowed it to continue, all the same, and one day it occurred to some smart Chinese, that more money might be made by printing copies, and selling them for so much apiece. The experiment was tried with great success, and hence the "Pekin Gazette" came into being.—*Dacca Herald*.

MRS. SAROJINI NAIDU'S NEW BOOK.

An interesting book in Mr. Heinemann's list of forthcoming works is a new volume of poems by Mrs. Sarojini Naidu, a Bengali lady, who went to London about sixteen years ago, and spent some time in study at Cambridge. Even then she was known for a poet who used the English language with a perfect command of touch and feeling, and since then, during the years of her married life in India, her muse has gathered in grace and delicacy. "The Bird of Time," her new book, will have an introduction by Mr. Edmund Gosse, who was the first critic to appreciate the promise of her youthful work.

NEW BOOKS ON INDIA.

Messrs Longmans announce a work, entitled "Indian Shipping: A History of the Seaborne Trade and Maritime Activity of the Indians from the Earliest Times," by Mr. R. K. Mukherjee, Professor in Indian History in the National Council of Education, Bengal. Dr. B. N. Seal contributes an introductory note,

EDUCATIONAL.

EDUCATION FOR CONVICTS.

The Government of Madras have issued the following order :—

The Government have directed that an attempt should be made to provide some educational facilities for long-term convicts on the lines initiated in the special jail for adolescents at Tanjore. The experiment will be confined in the first instance to three selected jails, viz., the Penitentiary and the Central Jails at Rajahmundry and Cannanore. In these jails, instruction will be given to any convict not over thirty years of age who may express the wish to be taught. There will be two classes, one for literates and the other for illiterates, and the instruction will be confined to reading, writing and arithmetic. While the scheme is still experimental an hour's lesson a day will be taken out of the hours of labour, and any convict who shows himself unlikely to profit from the instruction will be deprived of the privilege. Teachers will, as far as possible, be furnished from among the convicts themselves, but the Inspector-General may appoint a schoolmaster on Rs. 20 in each of the three selected jails to supervise and take part in the teaching.

The Government have also directed that copies of the Bible, the Gita and the Koran be placed in every jail library, together with a selection of books containing simple moral lessons and works on religion of a non-sectarian type, and every facility will be accorded the convicts to read them.

EDUCATIONAL REFORMS IN JAPAN.

Japan has entered upon what appears an important scheme of educational reform. She has had for the last seventeen years a system of high schools, founded with the double purpose of giving

technical education to the graduates of the middle schools and preparing them for the University course. But when the *Technical College Ordinance* was enacted in 1903 technical education was transferred to various technical colleges and the high schools became mere preparatory schools for students aspiring to take courses in the Universities. A great part of the object for which the schools were founded was thus lost. By the new scheme these schools are to be increased to twenty, and they will be used for the "universalisation of higher common education." At present there are 700, to 1000 students on the roll of each; under the new scheme the number will be limited to 480. The curriculum of the middle schools is left practically intact, and the arts of fencing and jiu jitsu have been included. As to elementary schools, the daily school hours have been extended to six, and practical business lessons have been included. Private middle schools and technical colleges are fairly numerous in Japan, but many of these stand on a weak basis.

THE DURBAR EDUCATION GRANTS.

The Hon. Mr. G. K. Gokhale asked at a recent meeting of the Viceroy's Council "Will the Government be pleased to state whether the sum of 50 lakhs for "the promotion of truly popular education," announced by His Excellency the Governor General on the day of the Coronation Durbar at Delhi, includes the present State expenditure on primary education or is in addition to it, and whether the grant is an annual one or is only a non-recurring allotment?"

Sir Harcourt Butler replied :—*"The sum of Rs. 50 lakhs for the promotion of "truly popular education," announced by His Excellency the Governor General on the day of the Coronation Durbar at Delhi will be an Imperial grant in addition to the existing expenditure on primary education, and will be an annually recurring grant."*

LEGAL.

LEGAL RIGHTS OF THE DOCTOR.

A remarkable case, which will doubtless attract world-wide attention, is being heard in the courts of Florida. It involves the oft-discussed question whether a person, who is suffering the agonies of an incurable disease may be killed as an alternative to a lingering death. All the parties principally concerned in the case belong to a sect known popularly as the "Shakers," but the official title of which is the "United-Society of Believers in Christ's Second Appearing." They seem to be a sect with a high reputation for gentleness and good works, and locally the trial is regarded with the more astonishment as this is the first time for many years that a member of this community has been called upon to answer a criminal charge. The two persons charged are Brother Gillette and Sister Sears, both of whom have confessed to killing a sister named Marchant, by giving her two ounces of chloroform at her request. Sister Marchant had long suffered from consumption which four weeks before her death became agonising. She frequently urged Gillette and Sears, who attended her to relieve her suffering by administering anæsthetic. They persistently refused until August 20th last, when she was seized with chills and a bad attack of hæmorrhage and was in dreadful agony. Gillette and Sears watched her in this state for two days, and could not bear to see her, suffering any longer. On August 22nd, therefore after prayers had been offered, chloroform was administered, and Marchant died. The news was sometime in reaching the authorities, but when the police began investigation Gillette and Sears immediately confessed. They are at present at liberty on bail, and it is, of course, improbable that any severe penalty will be inflicted on them. The popular wish is that they should be acquitted :—*Extract.*

ETIQUETTE OF THE BAR.

The following rulings of the Bar Council as reported in the *Law Journal* and the *Law Times* will be of interest to members of the legal profession in this country :—

(1) If a Counsel knows, or has reason to believe, that he will be an important witness of fact in a case about to be tried, he ought not to accept a retainer in the case.

(2) If a Counsel neither knowing nor having reason to believe that he is likely to be such witness accepts the retainer, but at the opening or any subsequent stage of the case before the evidence is concluded it becomes apparent that he is a witness on a material question of fact which is in issue, he ought not to continue to appear as Counsel unless in his opinion he cannot retire from the case at that stage without jeopardising the interest of his own client.

(3) If a Counsel knows, or has reason to believe, that his own professional conduct in matters out of which the action arises is likely to be impugned in the case, he ought not to accept a retainer in such action.

(4) If a Counsel neither knows, nor has reason to believe when he accepts the retainer, that his professional conduct in matters out of which the action arises is likely to be impugned in the case, but finds in the course of the case that it is so impugned he ought to adopt the same course of conduct as mentioned in (3).

(5) In either of the cases (2) and (4) above mentioned, there is no rule of professional ethics which debars a Counsel if he continues to act as Counsel in the case from going into the witness box and being cross-examined.

MEDICAL.

PREMATURE DEATHS AMONG EDUCATED INDIANS.

Rai Bahadur Lala Baij Nath, Retired Judge, Agre., writes as follows.—

The recent death of two of our important public men, the Hon. Mr. Krishnaswami Iyer of Madras and the Hon. Rai Bahadur Lala Ramannj Dyal of Meerut, from diabetes, in the midst of their career of public usefulness, has once more brought the question of the comparative longevity of our educated people to the front. As suggested by the *Times of India* any medical man of research who would investigate the causes whereby educated people die of diabetes would have deserved well of the country. Cholera, plague and fevers seem to claim as many victims from amongst the educated classes as from the others. But the former are greater sufferers than the latter from complaints like dyspepsia, constipation, piles, diabetes and other kidney diseases, lung troubles and nervous disorders like paralysis, &c., and unless something is done to minimize the evil, we shall be daily losing our best men at periods of life when they are becoming useful to the country, I am, therefore, desirous of taking up the enquiry suggested by the *Times of India*, should the leading medical practitioners in the country, both European and Indian, as well as our men of light and leading help me with their views on the following questions which I submit for public consideration. The conditions of no two parts of India are the same, and it is necessary to get the opinions of the best informed men from every part of the country. It would also be well if those who are suffering from diabetes and the other diseases mentioned above would give us the result of their experience and point out the causes by which these troubles were originally brought about, and what tends to increase or mitigate them. The questions submitted are merely

tentative and such as a layman can think of. Should any others suggest themselves to medical men, they may favor me with their views upon them also. Should we receive sufficient data to go upon I shall publish the result in a popular form free from professional technicalities, for public use, in consultation with some of our medical friends like Major B. D. Basu, I. M. S. (retired) of Allahbad who has already given much attention to the treatment of diabetes by means of suitable diet.

- (1) What are the most prevalent diseases amongst our men of education from which others not so highly educated are comparatively free?
- (2) Is their power of resisting disease as good as that of the others?
- (3) Are complaints like diabetes, lung troubles, paralysis, common amongst the educated classes of your part of the country?
- (4) Do they claim many victims and generally at what periods of life and which of them claim the most?
- (5) What conditions of life tend to favor these diseases and what the contrary?
- (6) Are any particular classes of food and drink or particular preparations thereof responsible for these complaints?
- (7) How far has the system of early marriages and the consequent loss of vitality to do with it?

The matter is of vital importance as affecting our well-being as a nation, and I hope all classes of medical practitioners as well as all our leading men and newspapers will kindly help the enquiry.

BAD TEMPER.

Brain storms have been investigated from the medical point of view by Dr. Maurice de Fleury. His view is that every time we become angry our vitality shrinks so much in proportion for every outburst. After even suppressed bad temper our vitality becomes less and less, until finally nothing is left. He goes even further, for he believes that each bout of anger, each rush of evil passion, cuts off a certain portion of the life we should enjoy if it had not happened.

SCIENCE.

A DISTINGUISHED SCIENTIST.

The death of so eminent a scientist as Sir Joseph Hooker deserves more than passing mention, even amid the stir of great events in India. Sir Joseph had rendered valuable scientific services to India, as the award of the G. C. S. I. in 1897 indicated. He was the son of Sir William Jackson Hooker, Director of the Kew Gardens, and was born in 1817. He entered the Royal Navy as a naval surgeon and first came into prominence in the scientific world by his observations as naturalist attached to the Ross Antarctic expedition in *H. M. S. Erebus*, 1839-43. His researches into the flora of the Southern Seas were epoch-making. Sir Joseph Hooker made many other journeys, on which he carried out remarkable researches as geographer, botanist and naturalist travelling in the Himalayas, Eastern Bengal, the Khasia Mountains, Syria and Palestine, Morocco and the Greater Atlas, and the Rockies and California. During his travels in the Himalayas he was detained in prison for sometime by the Raja of Sikkim. He was an early friend and supporter of the great Darwin and was the author of many standard works on botany, including "The Flora of British India."

PHOTOGRAPHY.

Recent years have witnessed many improvements and new discoveries in the science of photography in natural colours. All methods of direct colour photography and printing assume that all tints are the result of a combination of three primary colours—red, blue, and green. In the autochrome plate of the Brothers Lumiere, of Lyons, this principle has been adopted in a most ingenious manner. The three plates that have been employed by previous inventors are ingeniously combined on one plate, so that but one exposure is required. The sensitive film of the autochrome

is coated on glass previously prepared with a very thin layer of transparent starch grains. These *tiny starch grains, through which the image passes to reach the sensitive film, are dyed, some blue-violet, some green, and some orange-red, and are well mixed before applying to the glass. The action of the screen is to split up the image into primary complementary colours. After the negative is developed it is reversed by chemical action into a positive, and the tiny spots of colour which originally formed the colour filter now supply the actual colours for the picture, while the positive when viewed by transmitted light becomes an exact colour rendering of the original scene. A fine example of the work that can be produced by this method was recently published by "The Graphic," to which we are indebted for the details of the process.*

PHONE VOYANCE.

In an interesting little book by Mr. Vincent N. Turvey, entitled "The Beginnings of Seership," a new word is coined—"Phone-voyance" that is long-distance clairvoyance, in which physical contact is obtained by means of the telephone. Mr. Turvey tells the following story of his strange clairvoyant gifts: One day Mr. Pontifex, a friend of his, rang him up and said; "I have some friends here; do you think you could see anything for them?" As a general rule, Mr. Turvey is unable to "see" things at request, but this occasioned the solution of historical problems. He told Mr. Pontifex that he could see a "spirit" which came for a tall lady in black. "This, the reader will note," says the author, "is a description in itself, for I was not told that a lady was there at all." The lady in black who was with Mr. Pontifex thereupon came to the telephone, and the author gave her the description of the "spirit" form of a young man who was killed in the South African war.

POLITICAL.

INDIA'S INTEREST IN PERSIA'S TROUBLES.

'There can indeed be no question as to its being most desirable from the point of view of the defence of India that the *status quo* should be maintained in the Shah's dominions. The principle of the Buffer State fulfils Indian strategical requirements best, and it is most desirable in consequence that Persia shall remain an independent monarchy.' So writes a military correspondent of the *Manchester Guardian*.

The writer has observed, 'experience proves that when the troops of a powerful nation once overrun the territory of a weak and semi-civilised one it is apt to prove difficult to take those troops away again, even with every wish to do so, and experience, moreover, proves that such a situation not unfrequently provides excellent excuses for remaining in possession.' He continues:—

Our relations with Russia are at present most friendly owing to there being a certain international community of interests as between the two Empires. But this may change. The two nations may find themselves at some future date, as they have found themselves in the past in opposing camps. The feasibility of a Russian attack upon India may again become a source of grave pre-occupation to our statesmen and our soldiers. The heart of Persia is a long way from the backs of the Indus. The distance from Yezd to Sukkur is fully twice as great as is the distance from the nearest point of Russian Turkestan to Attock. But supposing the British Raj to be once extended westwards so as to include not only Baluchistan but also the country reaching to Shiraz and Bushire, and supposing a war thereafter to break out between ourselves and the great northern Empire, then a defeat of Anglo-Indian forces even on the remote borderlands would react far away back eastwards, and it might exert a most disastrous moral effect in India proper. The forcing back of our army upon Baluchistan would certainly gravely imperil our position in Hindustan. The overthrow of our troops would, moreover, be rendered likely by the fact that the conditions in the theatre of war ought to be very favourable to Russia.

The *Daily News*, enlarging upon the same aspect of the case, has pointed out that Russia's occupation of Northern Persia will create the gravest strategical situation in the history of the Empire. It will give India, for the first time, a

long land frontier with a first-class military Power, indeed, with two first-class military Powers—Russia and Turkey. It will turn the flank of India, and enable Russia, whenever she feels so inclined, to fight out the battle for India in the plains of Persia. It will in a military sense, wipe out Afghanistan, the Himalayas, and the deserts of Baluchistan as bulwarks of India. It will create in effect an Anglo-Russian frontier connected by a relatively short and direct railway with Moscow.

There is one other matter which calls for notice. The special correspondent of the *Daily Telegraph* has observed in a telegram of December 1, that the Anglo-Russian Agreement, which is now having such embarrassing consequences for Great Britain, has never been regarded in India except as a blunder.

'It will be difficult to persuade the "natives" that assent to the Russian aggression was not intended from the first, and part of a pre-conceived policy having partition as its end. But this aspect of the matter will not shock Indians, except those whose profession it is to be shocked by everything we do. A display of military strength is never wholly displeasing to the Asiatic.'

We are asked, therefore, to believe that the religious aspect is much more serious:

'Of late gradual exclusion of Mahomedan authority from Mahomedan lands has become a source of perpetual grievance to Moslems, and the whole Shia community will revolt against the expropriation of the only independent stronghold of the Shia branch of Islam.'

From the Indian point of view this is declared to be much the most important side of the affair. It is a very dogmatic statement and it stands in need of much qualification. The Mahomedans number one fifth of the population of British India and the proportion to the population varies from 14 per cent. in the United Provinces to 53 per cent. in the Punjab. But the Moslems in India and Turkey belong almost entirely to the Sunni or Traditional school of Islam. In Persia and Afghanistan the Shia sect preponderates and we question whether there is any more real religious agreement between the two divisions than there is between Catholic and Protestant in Christianity.—*India*.

GENERAL.

* RECRUITMENT TO THE PROVINCIAL SERVICE.

At a recent meeting of the Viceroy's Council, the Hon. Mr. Subba Rao asked :—' With reference to the reply given by the Hon. the Home Member to a question asked by me on the 22nd September last on the subject of the recruitment for the executive branch of the Provincial Service, will the Government be pleased to say whether they are now in a position to supply the information there requested ?'

Sir Archdale Earle replied :—' The necessary information has been obtained from the local Governments and a statement is laid on the table, which answers the first part of the question asked by the hon. member on the 22nd September, 1911. As regards the second part of the question, the hon. member is informed that the only province where the executive branch of the provincial service is filled exclusively by promotion from the subordinate service is British Baluchistan, and the reasons why such a course is adopted are :—(1) that the residents of Baluchistan are not yet fitted for the work of an extra Assistant Commissioner without considerable preliminary training in subordinate posts; and (2) that the residents of other provinces can only obtain knowledge of the special conditions of Baluchistan by working in the subordinate posts.'

POLICE TORTURE IN INDIA.

Mr. MacCallum Scott asked the Under Secretary of State for India: How many people have been tortured to death by the police in India or have died within a month of being tortured by the police since Jan. 1, 1906; and how many members of the police force have been convicted of murder in connection with these deaths.

Mr. Montagu: No doubt, unintentionally, the terms of this question differ in detail from those of the question put by my hon. friend on Oct. 31,

and Nov. 14, and postponed in order that inquiry might be made of the Government of India. I am now in possession of the information then asked for and trust that it will meet the purpose of my hon. friend. During the last six years there have been in the whole of British India fifty-seven cases in which policemen were convicted of ill-treating prisoners or witnesses. In six cases the ill-treatment occurred while the prisoners were remitted to police custody. In seventeen cases death ensued. The Government of India are consulting the local Governments and the highest judicial authorities on the questions of the remission of prisoners to police custody and the admission as evidence of confessions made before trial.

MOSLEM POLICY.

An important Moslem meeting was held in Calcutta on December 26th to consider the present position and determine the future policy of the Mussalmans. The Hon. Nawab Saiyid Mohammad Sahib Bahadur of Madras presided. Letters and telegrams expressive of their views from Sir Ibrahim Rahimtoola (Bombay), the Hon. Mian Mohammad Shafi (Lahore), the Hon. Nawab Nawabali Choudhri (Dacca), the Hon. Khan Bahadur Sharfraz Husain Khan (Patna), the Hon. Syed Mohammad Fakhruddin (Bankipore) and others were read by the convener, the Hon. Dr. Suhrawardy, who urged an immediate change of policy and a *rapprochement* with the Hindu community. After prolonged discussion the following resolution proposed by the Hon. Maulvi Abdul Majid Sylhet, seconded by Aga Moidul Islam and supported by the Hon. Mr. Ariff and Maulvi Wahid Husain was adopted :—That this meeting is of opinion that the time has come for the Mussalmans to change their policy towards other communities, but, considering the importance of the question, it is desirable that the line of policy to be adopted should be determined after further deliberation.

PERSONAL.

LALA HANS RAJ'S RESIGNATION.

The following is the official copy of the resignation tendered by Lala Hans Raj, B A., the Honorary Principal of the D A V. College, Lahore, and sent to Rai Bahadur L Lal Chand, M. A., President of the D A V College Managing Committee, through Bakhshi Tek Chand, M. A., the Secretary of the Committee.—

My dear Rai Bahadur,—It was in 1885, after I had graduated, that I wrote to your Committee offering my services to the D A V College as an Honorary member of its staff. My brother and myself felt at the time that in addition to the best efforts that were being put forth to raise a fitting memorial to Shri Swami Dayar and Saraswati, the greatest sage of modern times, something more was needed to further the cause which all of us had so much at heart. With this feeling I decided to devote my best to the D. A. V. College and for its success. You and your Committee were kind enough to accept my offer and appoint me first as the Head Master and later on as the Principal of this sacred institution.

The institution was opened on the 1st June, 1886. It had a small beginning but by the grace of God it now occupies a unique position among the educational institutions of this country. Numerically it is the biggest institution in the province, comprising 1,465 students in the School Department, 681 in the Arts College, 125 in the Engineering Department, 75 in the Vedic and Ayurvedic Departments, and 25 in the tailoring class. Not only in numbers but in educational efficiency also the D. A V. College and School have held their own in competition with the foremost institutions of the land.

1 The Arya Samaj has, of course, greatly benefited by the mental and moral resources which the

College has always placed at its disposal while the influence it has exercised on the public life of the province cannot be ignored.

The institution completed the 25th year of its existence on the 30th May, 1911. The 25 years of my service to the College also expired on the same date. In obedience to the vow I took in 1885 I have served with my whole heart and might the great Master through whom I received the light of Vedic Truth

Sir, it is very painful for me to break asunder the ties which have bound me to this sacred institution, but this must be done.

THE EARL OF CREWE.

The Hon. Babu Bhopendranath Bhan, on behalf of certain Hindu and Mahomedan noblemen and gentlemen of West and East Bengal, requested permission to wait in deputation on the Right Hon. the Secretary of State for India to offer him their respectful welcome to the province and congratulations on the announcement of the Royal boon. He has received the following reply from Mr. Lucas, his lordship's private secretary:—

"His Lordship desires me to say that while he much appreciated the kind sentiments of yourself and the gentlemen who are acting with you in proposing to wait upon him in deputation, and to present an address of welcome to the Province he regrets that he must decline the honour you propose for him. In so deciding he is acting in conformity with the practice he has consistently maintained throughout his stay in India in attendance on His Imperial Majesty, of receiving no deputations upon public matters. He desires me none the less to express his sincere thanks to yourself and your associates."



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THE WATCHWORD OF HOPE.

BY

THE HON. MR. JUSTICE SHAH DIN.

The recent visit of Their Imperial Majesties, the King-Emperor and the Queen-Empress, to our shores has opened a new chapter in the history of the relations between England and her Eastern Dependency; and in view of the great administrative changes in this country which have synchronised with that visit, it is not too much to say that the political evolution of the Indian races has entered upon a new phase. Beneath the magnificent pageants, processions and cavalcades, which have marked the royal progress from Bombay to Calcutta, and the intense enthusiasm and spontaneous manifestations of loyalty with which all classes of Their Imperial Majesties' subjects have throughout the land received them, there lies a deeper meaning. A great Western nation conscious of her proud privileges and alive to her heavy responsibilities, has extended across the seas her right hand of political comradeship to an Eastern people in the sacred person of a common Sovereign to whom both owe unquestioning allegiance; and the latter has grasped the kindly hand with a warmth of feeling which affords but faint indication of inexpressible gratitude. The East and the West have at last met on an occasion of unparalleled significance,—unparalleled both for its profound solemnity in the present and also for its potential value in the sum-total of the progress of humanity in the future.

The Royal visit has set the seal on the recognition of India as an integral part of the British Empire which holds one of

the masterkeys to its stability and strength, and has drawn closer together the bonds of union between two great sections of the human race representing, in an especial sense, the old civilisation and the new. It has given us the most practical proof of the deep personal interest which His Imperial Majesty and His Consort take in this country and has conveyed to us in a most befitting manner the good wishes of the great English people for our continued progress and prosperity. It has enabled us to realize more fully than ever the chastening effect which, the presence of a just and sympathetic monarch, animated by the highest sense of duty towards those committed to his charge, produces upon his subjects in the East. It has proved, as perhaps no other event could have proved, that the value of the connection between England and India as one of real advantage to both is being increasingly appreciated; it has helped to quicken the sense of self-respect in a race of ancient lineage and hoary traditions; and it bids fair to prove the starting point of a vigorous growth of the body politic under the influence of a healthy environment.

The great British people, who represent the most stable elements of enlightened and progressive democracy in the twentieth century, have through their august King sent to their fellow-subjects in the Eastern Hemisphere a message of high hope and continued advancement, breathing in every word and line a spirit of large-hearted catholicity and of a sincere solicitude for their well-being. That message was nowhere better expressed or more gracefully delivered than in the ever-memorable speech which His Imperial Majesty the King-Emperor made in Calcutta on the eve of his departure from that city; and the words of

which are still reverberating throughout this country :—

“Six years ago I sent from England to India a message of sympathy. To-day, in India, I give to India the watchword of hope. On every side I see the signs and stirrings of new life. Education has given you hope, and through better and higher education you will build up higher and better hopes.

“It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens able to hold their own in industry and agriculture and all the vocations in life; and it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a high level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart.”

In delivering his parting “message of loving farewell to the Indian Empire” at Bombay, His Imperial Majesty struck a note of profound wisdom that will appeal with ever-increasing effect, as years roll on, to all true hearts in this country :—

“It is a matter of intense satisfaction to me to realize how all classes and creeds have joined together in the welcome which has been so universally accorded to us. Is it not possible that the same unity and concord may for the future govern the daily relations of your private life? The attainment of this would indeed be to us a happy outcome of our visit to India.”

Let us hope that the profound lesson conveyed in the above words uttered with a solemn purpose on a solemn occasion will ever be enshrined in the heart of modern India. If “the signs and stirrings of new life” visible on all sides are accompanied by “unity and concord” in the daily relations of our private life, the watchword of “hope” given to us by our great Sovereign may yet be employed towards the attainment of a high aim, and India may soon be enabled to occupy a not unworthy place in the glorious British Empire.

THE ROYAL VISIT AND ITS RESULTS. :

BY

THE HON. RAO BAHADUR R. N. MUDHOLKAR.

Now that the visit of Their Imperial Majesties the King-Emperor and Queen-Empress to India has drawn to a termination and they are on English soil, it would not be inappropriate to take stock of the results it has achieved and of the benefits it has conferred, and to make a forecast of the influence which that visit and the incidents connected with it would exercise on the policy of the British Government and the attitude of the British public towards India on the one hand, and on the sentiments and feelings of the princes and people of India towards that Government and that nation on the other. The event was an unprecedented one in the annals alike of England and India. Never before had a British Sovereign left the United Kingdom to visit any of its numerous colonies and dependencies. Nor had any foreign potentate exercising sway over any part of India ever before gone and mixed amongst his people. Their Majesties too came amongst us at a time when the spirit of lawlessness and crime which had seized some misguided and thoughtless persons was believed to be still exercising its baneful influence. And though it is unquestionable that the vast bulk of the classes and the masses are actuated by genuine loyalty the anxiety was not quite absent if there may not be a sudden recrudescence of the miscreant deeds of the few mad. It was only natural that a tour planned and carried out under such circumstances should be followed with deep interest in every part of the British Empire. But nowhere so much as in India and England has its happy and successful termination which has exceeded the expectations of the most sanguine naturally brought to the forefront the main questions ‘what is the cause of this success,’ ‘what are the lessons taught by it.’

When the announcement was made in March last, by H. E. the Viceroy in the Imperial Legislative Council that His Majesty the King-

Emperor had decided to come out to India with Her Majesty the Queen-Empress to announce in person to his loving and faithful subjects the solemnities of his Coronation, it was hailed with pæans of delight by the Indian people, and the Indian press. The King-Emperor's decision was approved by some English journals on the ground that its spectacular accomplishments would strike the imagination and touch the hearts of the Indians, who, it was said, love nothing so much as a show. A more superficial view, uncomplimentary alike to British rule or to the Indian people, cannot be conceived. The Indians have no greater love for pageants than Englishmen, and though idle curiosity and the desire to enjoy fun may attract individuals for a day to witness shows and cavalcades, no sober and responsible person would have cared to waste his time and money for the purpose of witnessing vain and empty pageants or would have refrained from entering his protest against the expenditure of public funds by tens and hundreds of lakhs on them. To the Indian mind the visit of the King-Emperor has a deeper and a more solemn meaning and a greater value than the mere gratification of the eye. To the Hindu the king is the embodiment of the Divinity. He is Vishnu in the form of man. Whatever the faults, foibles, and failures of an individual ruler, "the King" amongst us—as in the theory of the British constitution—"can do no wrong." Amongst the Mahomedans too equally strong and abiding is the veneration for King-hip. For generations past the people of British India could get no occasion for the gratification of a sentiment which was of the nature of a spiritual craving. Those who witnessed the scenes of pleasure and enthusiasm roused by the visits of the Duke of Edinburgh in 1872, of His late Majesty King-Emperor Edward VII as Prince of Wales in 1875, Their Majesties the present King-Emperor and the Queen-Empress as Prince and Princess of Wales in 1905; those who have seen what reverential and affectionate greetings exceeding any given to Viceroy and Governors were accorded by the practical and matter of fact Mahratta and the shrewd and businesslike Gujarathi to the Duke of Con-

naught, a mere Commander-in-Chief though he was, because he was the son of the Queen, will have some conception of the Hindu idea of the divinity which hedgeth a King. Failing the Sovereign, the Indian heart poured itself out to the Sovereign's son whenever it could have him. Intense therefore was the satisfaction of the country at the announcement that the King and the Queen themselves were coming out to India.

Another reason for the popular delight was that alive as the Indians are to the manifold blessings of peace, order, justice, education, and the various amenities of civilized life which the British connection has given to India, it is to the three great Sovereigns who have occupied the British throne during the last sixty years that the gratitude of the people goes for such political privileges as they have acquired. The Proclamation of 1858 is aptly regarded as the Magna Charta of India. The pronouncement against the colour bar made by the Act of 1833 received therein not a mere confirmation but a vitality and a reality, it had failed to secure till then. It was therein that the Indians for the first time received the message of the "Promised Land." And though the equality before Law and the equality of opportunity to all vouchsafed therein have not been fully realized as yet, it would be wrong to deny the great progress made in that direction. The Proclamation of 1908 is as great a heritage as that of 1858. It is well known that in the drawing up of both these Proclamations the two august Sovereigns from whom they emanated had no small share. Keeping strictly within the bounds of the constitution Queen-Empress Victoria and King-Emperor Edward VII exercised potent influence over the shaping of the policy and administrative measures of their successive ministers and especially those in regard to India.* The

To the introduction and development of the elective principle first in the Municipal and Rural Boards and later on in the Legislative Councils, the increase in the numbers of these elective members, the expansion of their functions, the extension of their authority great value is justly attached by educated, aye, even by uneducated Indians. With all these measures for liberalising the Indian administration the name of the good old Queen and of her equally good son are associated as they personally took a keen interest in their promulgation,

Indian's veneration therefore for his Sovereign inculcated by his religion and confirmed by tradition and habit had received stimulus and strength in the case of the Royal Family of England by the part which the occupants of the Throne have during the last sixty years taken in raising the status and ameliorating the condition of the Indian people.

To these predisposing causes which would under any circumstances have secured a warm welcome from the Indians to a grandson of Queen-Empress Victoria and son of King-Emperor Edward VII, there was added fortunately a further cause due to the personal merits of the King-Emperor himself. His visit six years ago as Prince of Wales had even while he was still touring created a most favourable impression about the goodness of his heart and the kindness of his feelings towards the Indians, which was developed into abiding respect, regard and esteem by the remarkable speech delivered at Guildhall in which he pleaded for sympathy being made the keynote of England's relations with India. It is a well known fact that the exhortation and the example of the Heir to the Throne helped in no small measure the policy of conciliation and reform which Lord Morley and Lord Minto were striving to carry out. On the top of these came the Royal assurances after accession to the throne, the visible improvement in the tone towards Indians of the truculent sections of the self-governing colonies and the relaxation of repressive measures in India.

Again, though the visit to India was not regarded with favour by a section of the Cabinet it was His Majesty's firm stand that enabled it to be undertaken. A long and tedious voyage, a still longer and fatiguing overland journey, a round of exacting political functions and social ceremonials from the day of landing to the day of embarkation and last but not least, the risk involved in sojourn in a land where criminal madness has made its appearance, were obstacles which would have scared not only ease-loving rulers, but the majority of ordinary men. It was a manifestation of a high sense of duty, great

personal courage and a confidence in the good sense and loyalty of Indians, aye, even of the misguided few, to insist upon going to India in spite of the labour, trouble and risk. These things could not be lost on a people so appreciative and responsive as Indians. They enhanced the momentous character of the Royal visit and made the people yearn to pay their dutiful homage, and accord their enthusiastic welcome to their King-Emperor and Queen-Empress who had manifested so much sympathy and regard for them.

What Their Majesties did day after day from the moment of their landing in Bombay intensified the loyalty of the people, heightened their esteem and deepened their grateful love. The gracious simplicity of their demeanour and the confidence shown in the people have created fresh bonds of attachment and devotion to the Royal pair.

The boons announced at the Delhi Durbar through H. E. the Viceroy are in themselves substantial and of great importance. Even if they had stood alone the country would have sounded with the appreciation of His Majesty's consideration for his subjects and his interest in their advancement. But the annulment of the Partition of Bengal announced by His Majesty himself which transcends them all in the justice of its conception, the wisdom of its policy and the beneficence of its results, has touched the hearts of the people and roused their enthusiasm in a manner which few other measures would have done. "The greatest blunder since the Battle of Plassey" as the Partition has been very appropriately described, an ill-starred measure unwisely conceived, thoughtlessly and unfeelingly carried out and obstinately maintained against the prayers and entreaties of millions, it has done far greater harm to British Rule than any other act with the exception of that stupid order about greased cartridges which brought about the conflagration of 1857. It had deeply wounded the Bengalees and roused them to exasperation in a manner and to a degree unknown hitherto. Its cynical high-handedness and manifest animus against the Bengalee Hindus hurt to the quick most of the other

communities also. It was the culmination of the policy of pin-pricking and treading on the toes of the educated Indians, riding rough shod over their feelings snubbing their aspirations, cutting down their influence and circumscribing their future, which obtained its culmination during the regime of Lord Curzon. The cult of the bomb and the appearance on the Indian horizon of the gaunt spectre of anarchical crime and revolutionary propaganda are due to it. As admitted by the Government of India in their Despatch of August last it had engendered bitterness of feeling which was widespread and unyielding, had created resentment in the Bengalees which even after the lapse of six years continued as strong as ever, brought about troubles following in its wake which were by no means at an end. Yet so strong was the factious and factitious spirit created among certain sections by the worshippers of "prestige," and so keen, it was known, was Lord Curzon and his friends on the maintenance of the Partition, which he regarded with pride as his *magnum opus*, that statesmen and administrators, who were convinced that the measure was according to the immitable humour of Punch "a cur whom no decent dog would own," shrank from the hazardous and arduous task of doing justice to a wronged community by redressing a real grievance. The only effective method to prevent unreasoning clamour or control, the outburst of unforgiving vanity, was to secure the direct co-operation of the Sovereign in the great and noble task of conciliation and the removal of a serious wrong. The work was one which was in consonance with the fundamental principles of British policy, and what is more in conformity with the dictates of justice, humanity and righteousness. But it demanded the combination of intellectual strength and moral courage with generous instincts, noble impulses and a high sense of duty. The existence of this happy combination in His Majesty has enabled the Viceroy and the Ministers to effectively secure the solution of a grave problem which bristled with enormous difficulties and at the same time clamantly demanded treatment. How beneficent, how invaluable, has been the in-

tervention of His Majesty is realised by all thoughtful men and instinctively though vaguely apprehended by the common people. And deep and overflowing are the feelings of gratitude, admiration, affection and love, roused by this noble step. It has touched a chord in the nation's heart which had not been touched before, it has forged bonds of affection and devotion stronger than any that existed before.

The assurances of sympathy and interest which grace every speech, the pledges solemnly given in the Royal Proclamation and on the occasion of every Imperial pronouncement to maintain, foster and develop liberal institutions, to associate the people more and more in the administration of their own affairs, to place them on a footing of equality with the other members of the British Empire, to promote education, and the material and moral well-being and progress of the nation are, it is thankfully recognised everywhere, no lip professions, no conventional phrases in King George V. The earnestness of the Message of Hope is a matter of accepted faith. The free and easy manner in which Their Majesties deported themselves, and the gracious and kind consideration they showed all round, have captivated the hearts of all classes; and the confidence they showed in the people in going into Indian quarters and amongst crowds of Indians, unattended and unprotected by Military or Police escorts, has stirred the hearts of Bengalees. And to-day there are no King and Queen who possess the love, respect, devotion and loyalty of their subjects to any degree equal to what King-Emperor George and Queen-Empress Mary received from their Indian subjects. Their Majesties' visit has added to the stability of the British Rule in India. Would that all the servants of the Crown do the like and follow in his footsteps.

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THE CORONATION BOOKS.

By

DEWAN BAHADUR K. KRISHNASWAMI RAU.

THE news that Their Imperial Majesties Emperor George V and Empress Mary reached London safely in sound health after their eventful and historical visit to India, has filled the hearts of their Indian subjects with indescribable joy and relieved them from their intense anxiety for their safe return home for which they (Indians) were offering most devout prayers to the Great Ruler of the Universe. That India is the brightest jewel in the Crown of Great Britain, was illustrated by the memorable visit which has come to a happy close, for, no other part of the vast British Dominions over which sun never sets, received the unique honor of the Imperial visit. Their Imperial Majesties have made such deep and lasting impression on the Indian mind by their exemplary condescension and sympathy, and by their charming manners and conciliatory disposition, that the mere mention of their most honored names evoke genuine feelings of admiration and love coupled with gratitude. The Coronation Books are worthy of the greatest Sovereign in the known world. They have touched all classes from the Ruling Princes to the humblest subject of His Majesty.

The abolition of the "Nazarana" which several Chiefs were, in virtue of an ancient custom, obliged to pay, has enhanced their dignity. Whatever justification there might have been for the payment of the "Nazarana" when it was introduced by the Mogul emperors, their payment under the modern conditions was felt as a relic of slavery. The statesmanship which selected this humiliating impost for abolition cannot be too highly praised.

The grant of 50 lakhs of rupees for Primary education is a most beneficial measure in the interests of the masses. It is, no doubt, inadequate for the purpose intended. But it goes a great way to supplement the funds likely to be raised by the Educational Bill of

the Honorable Mr. Gokhale which, it is hoped, will soon become law. Its significance lies more in the recognition of the necessity for mass education than in its amount, especially as it is accompanied with a promise of its increase.

The annual pension sanctioned to the holders of the titles of Mahamahopadhyaya and Shams-ul-Ulma, is a gratifying revival of purely Asiatic patronage to high scholarship in Oriental Classics. Among Pundits, a grant of this description is known as "Varushasanam." *Many Native Princes still continue the practice of granting it to learned men.* As a rule, Pundits and Ulmas are comparatively poor, as their learning does not enable them to earn money like the learned and industrial professions. The pensions now sanctioned will enable them to devote themselves to further study. But for this timely help and encouragement, the classics would soon be extinct in British India.

The grant of distinctive badges to the holders of Indian titles such as Dewan Bahadur, Sirdar Bahadur, etc. supplies a desideratum, and is highly appreciated by the holders thereof. The Sanad granted to them under the signature and seal of the Viceroy and Governor-General, could not obviously serve the purpose intended by the badge which can be worn by those entitled to wear them on all public occasions.

The Army, the Navy and the Civil Service have received special marks of Imperial favour which will act as a further incentive to meritorious service. The civil debtors and prisoners had their share of the boons, the only regrettable exception being the political offenders whose release was generally anticipated.

The restoration of Delhi of Moguls (Indraprastha of the Pandavas) to the position she held as the Capital of India, is a distinct concession to the Indian sentiment. Calcutta is naturally sorry for the loss of her pre-eminence, but her importance as an intellectual, commercial and industrial centre, will not suffer by the removal of the Viceregal Court to Delhi. The Simla season practically lasted

for 9 months from April to December, and the Viceregal Residence in Calcutta barely exceeded 3 months. The City of Palaces ought not to feel keenly the absence of the Governor-General for 3 months, especially with a full-blown Governor to take his place in all public functions.

The conciliatory policy which is evident in the modification of the partition of Bengal, is of highest importance.

The careful selection of the boons reflects greatest credit upon their Lordships Hardinge and Crewe. It may be stated without fear of contradiction, that they have made the Indian public forget that they are under a foreign rule, and realize that they are the citizens of the greatest Empire, the history has known.

His Majesty's Visit to India.

[In connection with the Symposium on the King's Visit to India, which we published in our last issue, we have no doubt the following select pronouncements on the subject will be read with interest.—Ed. I. R.]

THE HON. SIR P. M. MEHTA.

We must remember that the boons announced at the Coronation Durbar are not all the boons that he has conferred upon us.

Among others, there are two of priceless value for which we are grateful. The first is the boon of the bright example which he has set as to how to regulate mutual treatment and intercourse between all his subjects—rulers and ruled—founded on mutual self-respect and human sympathy. The permeating influence of that example cannot fail to penetrate among all ranks of society and help in the solution of a problem which has caused the gravest anxiety among all friends of the British connection and has baffled the efforts of the best and wisest amongst us all to find a remedy. The second boon is, that, in drawing the hearts of all his subjects towards himself, their common Sovereign, he has drawn closer the ties of peace, harmony and union among themselves, however differing in race, religion, or colour.

THE HON. SIR IBRAHIM RAHIMATULLA.

To the ruling classes Their Majesties have clearly shown how easy it is to win the hearts of the people. Throughout the land the intense feeling of gratitude and attachment which has spontaneously sprung up towards Their Majesties shows in the clearest manner that the hearts of the Indian people can be easily won. If the lesson taught by the Royal visit is taken to heart by the official classes and sincere efforts are made to win the hearts of the people they will undoubtedly render a great service to the British Empire and to the people of this land.

THE HON. MR. JUSTICE SANKARAN NAIR.

For the great step that was taken for removing the capital of India from Calcutta to Delhi the reason assigned was that it was necessary to associate the Indians more and more in the government of this country and for that purpose it was necessary that there should be greater devolution of powers to the Provincial Governments, and that for the purpose of materially facilitating—I am repeating the Viceroy's words—the growth of local self-government on sound and safe lines, it was necessary to remove the capital. If this is not returning to the traditions of Lord Ripon, I cannot understand what it means. It does not require a sanguine temperament to see in these words that in the near future or at any rate, so soon as circumstances permit, we expect more extensive powers to be granted to local Legislative Councils, more powers of criticism and, perhaps, greater powers of control . . . There have been promises made in the Proclamation of 1858 and in the subsequent Proclamations there have been various promises made, but the promises now made—I call them promises—stand on a very different footing and almost all of them are accompanied, as we see in course of time, by acts which fully explain their meaning and which show the earnest desire on the part of those who are responsible for those measures and utterances that they should be carried out. The occasion of the visit of the Sovereign has been a unique one in the history of India and its success has been unique.

THE VICEROY'S MESSAGE TO LORD CREWE.

The Ruling Princes and Chiefs of India on the one hand, and the Non-official Members of my Legislative Council acting on behalf of the people of British India on the other, desire that I should forward to the Prime Minister the following message from the Princes and people of India to the people of Great Britain and Ireland. Telegrams from the leading Ruling Princes and Chiefs signifying this desire have been received, and the Non-official Members of my Council have acted on the authority of Public Meetings held at important centres in the different Provinces, at which Resolutions expressing the sentiments embodied in the message have been adopted:—"The Princes and People of India desire to take the opportunity afforded by the conclusion of the Royal visit to convey to the great English nation an expression of their cordial goodwill and fellowship, also an assurance of their warm attachment to the world-wide Empire of which they form part and with which their destinies are now indissolubly linked. Their Imperial Majesties' visit to India, so happily conceived and so successfully completed, has produced a profound and ineffaceable impression throughout the country. Their Imperial Majesties by their gracious demeanour, their unflinching sympathy and their deep solicitude for the welfare of all classes have drawn closer the bonds that united England and India, and have deepened and intensified the traditional feeling of loyalty and devotion to the Throne and person of the Sovereign, which has always characterised the Indian people. Conscious, of the many blessings which India has derived from her connection with England, the Princes and people rejoiced to tender in person their loyal and loving homage to Their Imperial Majesties. They are confident that this great and historic event marks the beginning of a new era ensuring greater happiness, prosperity and progress to the people of India under the reign of the Crown.

HIS MAJESTY ON HIS INDIAN TOUR.

The King, replying to a congratulatory address from the City Corporation at Buckingham Palace on February 10th. said:—

The homage we received from the princes and rulers in India and the devotion manifested wherever we went deeply moved us. We believe that these signs of affectionate loyalty testify to the undying attachment of the peoples of India to the Crown. I am confident that you, representatives of the City of London, the heart of the motherland, and all my people in these islands, will welcome and reciprocate the assurances contained in the message of cordial goodwill and fellowship from the princes and peoples of India.

Replying to a deputation from the London County Council, King George said:—

'I am gratified that the brilliant and momentous event past has been followed with such sympathetic interest by London. I trust this interest will lead to a deeper realization by all my people of their responsibilities towards the Indian Empire. The enthusiastic and affectionate loyalty which greeted the Queen and myself throughout our journey will always be to me a source of inspiration in my endeavour towards the general well-being of my subjects.'

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The Ethics of the Great Aryan Teacher.

BY

THE ANAGARIKA DHARMAPALA.

FOR two thousand and five hundred years the noble Religion of Compassion had existed giving solace to the many millions upon millions of human beings. Its keynote being freedom its followers are joyous in that it gives the impulse to soar into the lofty heights of intellectuality where rationalism and transcendentalism reign. It is the Religion which looks up to Supreme Wisdom as the highest attainment worth striving for in this earth life. The destruction of Ignorance is accentuated. Ignorance is the root evil producing suffering here and hereafter. Heavens, deities, devils exist, Buddhism does not ignore them, but what the great Teacher did emphasise was that even the gods were powerless before the majesty of Eternal Law. Law reigns supreme. The ignorant man not knowing the operations of the great Law of Cause and Effect commits evil which engenders causes producing effects which again produces suffering and misery either here or hereafter. There is no known beginning of the individualised personality. Consequently, Buddhism repudiates as false the theory of Creator who created the world out of nothing. Such a thing could not be that a god could exist where nothingness prevailed. Space and Nirvana are eternal according to the Teachings of Buddha. And the great Law that he promulgated gave thinking people food for thought. Everything is momentarily changing, undergoing a threefold evolution of birth, stationariness, disintegration. Every individualized cell, every atom, everything in the universe, our individual feelings, perceptions, ideations, are changing with radio-active rapidity. There is nothing that one can cling to and call it this is mine, and I am that. Attachment, therefore, to phenomenal things is due to the ignorance of the great law of Dependent Causation. If everything in the universe is changing from one thing to another

which is the result of the Causal Law and when we consider that this change is productive of eventual suffering, what wise man will cling to the sensations and perceptions that are to produce pain and suffering? The panacea which the Buddha discovered to destroy this eventuality is the Middle Doctrine of the Noble Eightfold Path.

The Buddha is the Tathagato, the Successor of the former Buddhas. To be a Buddha a highly developed human being has to make the greatest renunciation of the highest attainable happiness and take the vows of the ten paramitas under a living Buddha, and continue life after life to fulfil the perfections of Charity absolute, even to the giving of one's life, children, wealth and everything that is dear to man; live the life of complete moral perfection, renounce pleasures with disinterested motives, educate oneself to gain perfect wisdom, endeavour strenuously to walk in the path of truth, always to speak truth even at the risk of life, to show unlimited patience and never show anger, development of will power by the force of truth, to show universal love, and be equal minded. These perfections the future Buddha, or the Bodhisatva, to use the appropriate term, has to fulfil for many million births. The Bodhisat in the last birth was known as the Prince Siddhartha, son of the Raja Sudhodana of the Sakya clan of Gautama Rajputs, of the family of the Ikshvaku and of Queen Maya. On the full moon day of the month of May the Bodhisat was born at the Royal Garden of Lumbini in the Himalayan slope, not very far from the present railway station of Uska Bazar. The life story of the Sakyan Prince has been told exquisitely by the late Sir Arnold in his immortal epic "The Light of Asia." It is the story of the Great Renunciation of the compassionate merciful hearted Prince, who left his palace, parents, wife, and his only son, the little prince Rahula. For six long years the Bodhisatva followed the path of asceticism, mortifying his body, exposing himself to a rigorous self-denial until his vitality failed and he fell down in a swoon, and when he became conscious he resolved to abandon the ascetic life and adopt a middle

for the amelioration of the poor, the ignorant, the fallen. What a comforting Doctrine in this age of selfishness and aristocratic pride is this Dhamma! We are all equal at birth, all equal before death, all sympathise with old age and with illness. Renunciation is the foundation of Immortality. It is not the Renunciation of the pantheistic ascetic, it is not the Renunciation of the slave, the fanatic, the bigot, to get the goodwill of a superior being, it is the Renunciation of a king for the welfare of his subjects, the Renunciation shown by the mother to her loving child. This sublime Doctrine is poison to the sensualist, to the theologian, to the despot, to the aristocrat, to the plutocrat, to the indolent, to the monothest, to the pantheist, to the nihilist.

Let us reflect for a moment and see whether it is practical and practicable to follow the Doctrine of the Great King-Emperor of Righteousness. He tells us not to destroy life, not to steal nor take things not given, not to sensualise, not to utter untruths, and to abstain from alcoholic intoxicants. The Great Teacher for the first time enunciated the *attupanaika dhamma*, which connotes that one should not do to others that which he does not wish that others should do to him. On this foundation He taught the householder to abstain from killing, from stealing, from committing adultery, from taking alcoholic intoxicants, from lying, from using harsh language, from slander, and from useless talk, from covetousness, from ill-will. Will not society enjoy the benefits if there was mutual goodwill, each one sharing the good things with the other? The positive virtues which the Blessed One inculcated are Charity, Moral Conduct, Rational analytical Reflection, nursing the sick, the feeble parents &c., paying homage and showing obedience to parents, spiritual teachers, elders, taking a share in the good work that others do, and giving a share to others in the good work one does, preaching and teaching the Good Law, listening to the Good Law, and holding fast to the Moral Law of Evolution. These are the good Kusala enunciated by the Tathagato. Could one find anything superior to the moral Code pro-

mulgated by the Lion of the Sakyas? The life of strenuous activity of forty-five years provoking others to moral activity is given in detail, in its fullness in the literature imbedded in the Vinaya and the Sutta Pitakas. It is in the mellifluous, sonorous language called Pali that all that is sublime, aesthetic, rational, psychological, philosophical is to be found. Happy is the man who reads the Pali Dhamma. He is taken back to a period of activity in ancient India, when all India was free. Free from the shackles of despotism, from aristocratic arrogance, from bureaucratic insolence, from monotheism, from ritualistic orgies, pagan superstitions, such was ancient India under the good Aryan kings influenced by the compassionateness of the incomparable Doctrine of the all-merciful Tathagata Buddha Gautama. Once a Brahman asked the Buddha what His caste was, and the answer was "do not ask about my caste, ask about character, that is ask about the profession that one follows." To know a man's character we have to find what profession he belongs to. By his profession the man's caste can be known. This was a new aspect of the old caste question. He is the low-caste who destroys life and violates the moral precepts and abstains from doing good to his fellowmen. The Brahmanical connotation was modified by the Buddha to take all men into the fold of Brahmanhood. He is the Brahman who follows the Noble eightfold Path. He is the Aryan who associates himself with the followers of the Sublime Arya Dhamma.

The yellow robed Bhikkhus follow the higher Morality of Psychical Emancipation leading to Nibbana, the white-robed laity follow the above-mentioned ten virtues. Wherever the Bhikkhus went they brought illumination; their lives of renunciation, compassion, activity, became a living example to the people. Thus was Asia civilized. Religion was never forced by the Bhikkhus, for they had no dogma to give, Example and exhortation to lead a noble moral life is quite different from a system of enslavement which posited a terrific god who sits high up in some place in the land of no-

where, whose love could only be found through a selfish, dogmatic, arrogant priesthood, whose god was Mammon. The Bhikkhus taught the people to uphold noble traditions, to abrogate such laws that were unjust and retarded the growth of the national consciousness, to be patriotic, to cultivate arts and industries and to develop agriculture, and to abstain from *sensualising passion*. Slaughtering of animals for food, or for sports, drinking alcoholic poison which developed insanity, destruction of forests, were by moral persuasion stopped. The principles of heredity based on moral environments were taught which made parents to protect the future progeny from ethical destruction. Simple, peaceful, natural, without arrogance the Buddhist peoples lived helping each other, meeting regularly at the Viharas to listen to the Doctrine of the Great Teacher. How peaceful and humane are the surroundings of a Vihara where solitude reigns, its very atmosphere impregnated with the spirit of Buddha's redeeming universal love to all living beings. It is like the manipulating centre of a wireless telegraphic station, whence wireless messages of love and goodwill are continuously transmitted to the ten quarters of the globe, to the realms beyond, up and below. All systems that do not promulgate the virtues of the Eightfold Path are void of Truth. To know the supreme nature of the great Lord of Compassion there is only one way, and that way is to live the life of illumination as set forth in the Satipathana Sutta of the Digha Nikaya. The man who kills, steals, commits adultery, tells lies, drinks alcoholic liquor is destined to suffer. His path is the path of Insanity. Muddle-headed theologians whose only view of life is to enjoy here, and to bask in the bosom of a deity in the upper regions are half insane. Had not materialistic signs advanced as it has advanced to-day, had the theologians retained power as they did in the medieval period, Europe would never have occupied its present place of advantage. Science has come to help man to make him free. Theology fetters the human intellect. What is needed to-day is universal love as

taught by the Buddha, not as is taught by the Semitic prophets and an aristocratic priesthood. It is the all-embracing compassionateness, desiring for the welfare of all living beings, without bloody sacrifice either for man or god. Sacrifice of animals for the god has stopped but in its place a holocaust, a million-fold well-organised has come to stay. The stockyards of Chicago, of St. Louis where the millionaire pork-packers have their hecatombs of tens of millions of helpless animals, slaughtered for the benefit of half-insane, muddle-headed men and women, are embodiments of a vicious teaching, abominably wicked, founded on a semitic paganism. Could these gods help such a people to climb up the ladder leading heavenwards? *It is the reflex of an abominable hell.* Buddhism tells of a heaven joyous where only the kind-hearted, virtuous, morally pure are welcomed. A place fit for the wicked, the unmerciful is the opposite of heaven. The hell of the Buddhist is the heaven of the false religionist whose moral code is so full of immoral ethics. Truth is above wealth, relations and vested interests. All these must be sacrificed for the sake of Truth. What is Truth? It is the Doctrine of the Eightfold Noble Path: the path to eternal peace, to illumination, to wisdom, to Nibbana, where there is no pain, no anxiety, no illusion, no lamentation, no despair, no ignorance, and no illusory hopes. It is the Path that teaches that there is suffering in this life, that this suffering is due to ignorance and to selfish personal desires clinging to a false ego, that this Ignorance can be destroyed and Enlightenment gained in this life in perfect consciousness, and that the way is the Noble Doctrine taught by the Great Master of supreme Wisdom. This knowledge is called the Right Doctrine whose corollary is Right Aspiration which enunciates the principles of a threefold Renunciation, of sensual pleasures, of ill-will, and of non-mercy. A hygienic life of non-alcoholic, non-destructive aesthetic life is the result of Right Knowledge. Right Aspirations leadeth unto Right Speech which knows no harshness, no untruth, no slander, no gossip. Kind, gentle, humane, loving, truthful, profit-



DHYANI BUDDHA,

able, and wise are the words of him who follows the path of Right Speech. Right Speech doth lead to Right Action which consists in avoiding destruction of life, abstaining from unlawful gain, and avoiding the sensualising life of adultery and alcoholism. Right Action is followed by Right Occupation which is the gaining of a right livelihood which consists in abstaining from following destructive professions, such as slave-dealing, dealing in murderous weapons, dealing in flesh, dealing in poisons and in liquor. If Europe could only see the beauty of the grand Doctrine of Humanity there will be no sale of the poisonous abominations which are manufactured in countries supposed to be under the influence of the gospel of Christ. But such a thing is only possible when the people are trained in a more humane doctrine than the semitic morality which is now preached as the best they have. Utterly blind are the statesmen of Europe who are suffering from the effects of political insanity in that they will not see the utter destruction of all that is noble in man by coming under the influence of alcoholism. The poor Chinese for more than a generation had become mental and physical imbeciles, thanks to the higher morality of a Christian nation who for the sake of Mammon forced opium down the throats of the Chinese people, and when they resisted to have it, Christian bayonets were turned against them. For a generation millions of lives were sacrificed for the sake of a filthy lucre. A sober nation following the ethics of a higher religion came to the rescue of the Chinese, and the greedy race had at last to yield and the abominable opium traffic has come to an end. The principles of a higher ethical code condemns the liquor traffic, condemns the use of alcohol on the principles of heredity inasmuch as it affects the future well-being of a race. But the administrators of the governments are in no way concerned about the future of a race. Suffering from the effects of political alcoholism they care no more for the welfare of other nations than a tiger cares for a lamb. And the wheels of the European gods continue to grind slowly crushing the weaker races, making them imbeciles,

feeble-minded and utterly useless. If these Asuras can be brought under the influence of the Good Law of Sanity, we might look hopefully for a better future. To exhort people who are under alcoholic influence and to make them listen thereto, you might as well try to set fire to the Ganges or the river Thames. So much for the evil of alcoholism. It is one of the five evils condemned by the law of Right Livelihood, which is followed by Right Endeavour to avoid the springing up and the expansion of evil, and the exertion to produce righteous impulses and to have them expanded and developed. Here is the human effort vitalised by the noblest virility of Aryan manhood that nought can stop. Let me perish, but let me not give up the noble exertion to master the lower impulses and come out triumphant a victorious hero, fit to receive the homage of gods. Such is the desire of the follower of the Good Law of the Aryan Saviour of Humanity. This is Right Endeavour, which is followed by the intellectual training that gives power to stand firm, unaffected by the tornadoes of sensations, passionate impulses, tactual ideations both objective and subjective, master of the situation, no more influenced by the impediments of sensuality, ill-will, lethargy, irritability, doubt &c. This is the psychological training which Right Knowledge and its corollaries produce. It is called Right Analysis of the fourfold Attentions. His consciousness is now radiant, his mind is now clear, he is no more a creature of sensational impulses, he is free from sexuality, ill-will, lethargic indolence, and other abominations which produce pain. The harvest of his sowing he now reaps in the form of psychical illuminations, in the form of Jhannas, worthy to be the recipient of the homage of men and gods. He is now enjoying the bliss of Nirvanic enlightenment. He knows he is free from all delusions. He has cut off all desires that belong to the cosmic evolution. He is a purified god. This is the Grand Consummation of the Aryan hero.

IMPERIALISM AND IMPERIAL FEDERATION.

BY

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"The idea, then, which I would venture to suggest as governing all other ideas regarding our management of India is this fundamental idea of treating the relationship between us and the people of India as one of hearty comradeship"—Colonel Sir Francis Younghusband.

The British Empire is, indeed, a marvel of modern times, the like of which the world has never seen before. In its extent and population, development and constitution, and in its wealth and resources, it stands in marked contrast with and surpasses similar other aggregations known to ancient, mediæval and contemporary history. The small sea-girt isle, lying in a corner of Europe, at one time a part of one of the mightiest of empires, organised itself, by a steady process of assimilation and consolidation, into a strong and vigorous state and its people began very soon to stretch out their hands to grasp external dominion on land and sea, in Europe and outside it. In the struggle which ensued for mastery among the European nations, England obtained a decisive victory and the fall of Napoleon left her in undisturbed possession of the field. The United Kingdom could thus freely carve out its eventful imperial destiny, and though the Declaration of Independence by the American colonies lopped off a large and rich part of the Empire, the loss has, since then, been more than counterbalanced by the valuable acquisitions made later in India, Africa and Australia. And to-day the Empire stands without a serious rival in its enormous commerce and wealth, the myriads of its varied citizens and its splendid fleet and army.

After the fall of the Roman Empire, Europe relapsed into barbarism and chaos. The traditions of the Empire were, however, sought to be maintained in new environments in Western Europe and at Constantinople. On the conquest of Byzantium by the Turks, the memories of the Empire continued to be . . . and its shadows venerated in

Germany till in 1806, the last Holy Roman Emperor abjured his sonorous but empty title. By the end of the Mediæval period, the European peoples had begun to fall apart into distinct nationalities and were, for two centuries, engaged in the work of consolidation and enfranchisement, political and religious. The process of nationalisation was completed in the last century and the unification of Germany and of Italy represents the last phase of that evolution. This internal movement synchronised with an external movement of expansion and conquest. The European scramble for dominion was transferred to Asia and Africa and to-day every state in the West has its colonies, dependencies and spheres of influence outside Europe. The recent wars waged by France and Italy in North Africa are typical of the European hunger for empire.

These nations have their own peculiar imperial problems to solve and it does not appear that lapse of time will render their solution easier. But as has been remarked above, the British Empire stands out in sharp contrast with the other contemporary empires. The latter are more or less autocratic in their dealings with their colonies and dependencies. The United States, France and Portugal have smaller dependencies to control and though the colour difficulty confronts all the imperial states, whether monarchical or republican, the British Empire has to face certain developments which do not trouble the others. In the case of the British aggregation of states the title of Empire is a misnomer. If the Crown colonies and dependencies are left out of account, that Empire is a federation of independent units very much like the United States of America, where, however, the nationalism and cohesion are more complete. The presence of India among the constituent parts of the Empire is its main title to be called an Empire and this country is by itself an empire within the so-called larger Empire. The Imperial Government has only a nominal hold over the self-governing colonies of Canada, Australia, New Zealand and South Africa, which are practically independent. The bonds which bind them to one another and to the

mother country are ties of common blood and common interest. The old colonial policy which lost England her American children has been replaced by an attitude of friendliness and sisterly attachment. Great Britain has supplied the colonies with capital necessary to finance their railways and industries and with the men and women required to exploit the untapped resources of their virgin lands. The burden of defending them falls upon the mother country which receives no contributions from the colonial treasuries. In return for these services the United Kingdom gets new and expanding markets for British manufactures and outlets for its surplus population as well as the supplies of food and raw materials. Imperialism has latterly been commonly associated with land-grabbing and lust of wealth, with reckless ambition and pride and with militarism and brutality. Hence the word has now got a rather sinister odour about it. The way in which European states have been fighting over the partition of Africa, in defiance of international morality, the indecent scramble that is going on among those nations for the acquisition of dominion and wealth, and the manner in which the helpless inferior races are being driven to the wall and even trampled upon—all this lends strong colour to the contention of those who maintain that modern imperialism is degrading, selfish and immoral. These people assert that modern imperialism has created an aristocracy of speculators, capitalists and bondholders in whose hands wealth has rapidly accumulated and who embroil their states in quarrels in undeveloped countries where they wish to invest their superfluous cash. It is said that the advent of these men in Asia and Africa has brought no civilization, liberty and happiness into those continents and that imperialism is a mere cloak to conceal selfishness, greed and pride. Mr. J. A. Hobson* thus sums up his views with regard to modern imperialism:—"Imperialism is a depraved choice of national life, imposed by self-seeking interests which appeal to the lusts of quantitative acquisitiveness and of forceful domination surviving in a nation from early centuries

of animal struggle for existence. Its adoption as a policy implies a deliberate renunciation of that cultivation of the higher inner qualities which, for a nation as for an individual, constitute the ascendancy of reason over brute impulse. It is the besetting sin of all successful states and its penalty is unalterable in the order of Nature." This is rather hard language, but it will be conceded, not sufficiently hard to condemn the atrocities committed by certain Western states upon the helpless negroes.

This dark picture does not, however, represent every species of contemporary imperialism though some of the ugly spots pointed out above are present there also. Opinions may differ as to whether imperialism is the last word in the progress of human societies or nationalism is the final stage in the healthy growth of peoples. But there can be no doubt that there is a higher and nobler species of imperialism which is calculated to make a notable contribution to the progress of world's civilization. The idea of a universal monarchy and a universal religion has haunted the minds of scholars and philosophers from the times of the Roman Empire. The ideal has, however, been seldom realized and the distinctions of race and nationality have triumphed. Sober-minded British* imperialists assert that their creed is not the glorification of conquest. It has created a system of states which is no longer merely European but cosmopolitan and the field of diplomacy has become worldwide. This, of itself, is not a great advance over the old state of things. Yet an imperialism which honestly seeks to take the torch of knowledge and civilization to the dark corners of the earth and tries to raise the backward races to a higher level of life is a policy that may be commended to the attention of imperial statesmen. Unfortunately the action of imperial statesmanship falls far short of the theory and thus the advantages of an empire become doubtful. The autocratic and irresponsible domination over vast masses of economically inferior races breeds in the rulers a haughty contempt for the noble principles of liberty and justice on which the democracy

* "Imperialism"—A Study by J. A. Hobson.

* The "Imperial Ideal" by Mr. W. F. Monypenny.

at home is based, while the subject populations get no scope to rise from the depressed condition in which they find themselves sunk. By a combination of superior genius for organization and material advancement and good fortune, the British race has built up a vast empire and the question that confronts the British people is, shall they allow it to drift where it may or shall they make efforts to promote its unity, strength and prosperity? A sense of imperial responsibility has been created in the mother country and the colonies and they are laying their heads together to concert measures for the purpose of common defence and mutual assistance. Apart from what are called little Englanders, who look upon colonies as encumbrances and ripe fruits falling from the tree, and others who believe that imperialism is an undesirable ideal for a nation to place before itself, there are many who take the Empire seriously and wish well to it, but at the same time, disapprove of the coercive and selfish measures which are associated with imperialism. They agree that the British Empire has a noble and a notable part to play in the history of civilization by maintaining the cause of peace, justice and humanity in the world but they do not believe in imperial unity secured by artificial ties. They would leave the integral parts of the Empire free agents to evolve their own destiny along their own lines and would control even a dependency like India only so far as her interests require such external restraint. They do not speak of accretions of territory and financial gain as assets of the Empire but emphasise its potential beneficial influence that may be exerted all round. The two political parties in Canada recently fought over the issue of the reciprocity agreement with the U. S. A., with the result that the proposed treaty is now shelved for an indefinite period. Mr. Borden's victory is regarded as a triumph of imperialism and Canadian nationalism at one and the same time. It was really the bogey of eventual absorption of Canada by the United States, partly justified by the past neglect of Canadian interests by the Imperial Government, which brought about the fall of

Sir Wilfrid Laurier. That liberal statesman and those who think with him in Canada and the United Kingdom, feel that a more convenient fiscal arrangement between the two contemning nations need not affect the relations between Canada and the mother country. While the British Liberals are sorry that the proposed Reciprocity Agreement which would have led to freer and more profitable trade between Canada and the United States should have been rejected by the electors in the dominions, they congratulate the Canadians, who are a mixture of English and French settlers, upon their national solidarity and deep attachment to the British Empire. The Conservatives charge their opponents with a lack of patriotism and fore-sight and with a cosmopolitanism that would sweep off all national distinctions. The readiness of Liberals to give self-government to Ireland and even to Scotland and Wales enforces still further the divergence of views held by British politicians on the Imperial among other questions.

Despite this divergence of opinion on the Imperial problem the brains of British thinkers have long been engaged in evolving schemes for the proper organization of the scattered members of the Empire into a united whole. Leaving the colonies to take care of themselves and contract alliances with foreign powers, is not a policy that could meet with general approval. The Federation League began its agitation twenty-five years ago and preached the doctrine that the resources of the Empire ought to be combined for common defence and all the parts which have their share of imperial burdens, must have a voice in the control of imperial expenditure and imperial policy. Since then positive proposals have been made and discussed* and the agitation in favour of an imperial federation has become more active after the experiences of the Boer War. It is contended, in the first place, that the burden of the business which the British Parliament has got to rush through has become so heavy that it is almost impossible for it to discharge its legislative duties effici-

* "Problems of Empire" by the Hon'ble T. A. Bramey.

ently. The Parliament has to look to the purely local affairs and then to those of Ireland, of the colonies though they enjoy self-government, and of the dependencies, and thus its control of the Empire is naturally slack and ineffective. Secondly, the existence of the British Empire depends upon the maintenance of the sea-power. The mother country has to defend its colonies and dependencies and to keep up a large and costly fleet. The colonies make no contributions towards the expense of the Navy which the British tax-payer has to bear. It is but justice which requires that in return for the protection they receive, the oversea dominions of the Crown should contribute their own share. But this taxation, though it may be cheerfully borne by the colonies at the outset, may in course of time, be regarded as an exaction. Then again, the colonies may not agree with the mother country with regard to the propriety and need of certain items of expenditure undertaken by the Imperial Government. They will demand an adequate representation in the councils of the Empire. On these grounds an imperial council or federal assembly, in which the various parts of the Empire will be represented, has been proposed. The question was discussed by the last Imperial Conference also. There are obvious difficulties in the way of inaugurating such a federal assembly. The long distances which separate England from the outlying parts of the Empire, the difficulty of apportioning the contributions to be made by each, and the questions that must be submitted to the council without embarrassing the position of the Foreign and Colonial offices, are some of these difficulties. However desirable a federal union may be, the obstacles in the way are too serious to be brushed aside. Mr. J. A. Hobson asks, "But how can the White democracies of Australia and North America desire to enter such a hodge-podge of contradictory systems as would be presented by an imperial federation, which might, according to a recent authority, be compiled in the following fashion: first a union of Great Britain, Ireland, Canada, West Indies, Australia, Tasmania, New Zealand, Newfoundland, Mauritius, South Africa, and

Malta to be followed later on by the admission of Cyprus, Ceylon, India, Hongkong, Malayasia with an accompaniment of semi-independent states such as Egypt, etc."* The federation is likely to be too unwieldy for efficient action and may probably give rise to serious complications which can be easily foreseen.

Thus the problem of imperial federation or a closer imperial union on certain definite principles bristles with enormous difficulties. Yet it is generally felt in the United Kingdom and the self-governing colonies that something must be done to obviate the inevitable disruption which will overtake the Empire if matters are allowed to drift. Since the Boer War, which evoked a spontaneous outburst of imperial loyalty throughout the colonies and dependencies and which demonstrated the urgency of a closer union of hearts, heads and hands, the imperial sentiment is growing stronger every day. Imperial conference after conference, in which the Prime Ministers of the colonies have conferred with the representatives of the mother country on subjects of common interest such as those of defence, communications and treaties with foreign powers, have served to keep the question fresh before people's eyes. Not only sentiment, but self-interest also, has made a United Empire an urgent necessity. The Australian Commonwealth with no means of self-defence and the yellow peril always haunting its mind, stands badly in need of naval assistance. The other colonies are similarly exposed and must needs look up to the mother country for means of defence. Conscious of this condition of helpless dependence they have offered to make contributions to the Imperial Navy and the question of maintaining a standing armament in the Eastern waters has been mooted. The mother country too wants the co-operation of the oversea dominions to share the growing burden and responsibilities of the Empire. For the past decade Mr. J. Chamberlain has been a strenuous advocate of the cause of imperial unity which, he believes, may be brought about by means of preferential tariffs within the Empire.

* "Imperialism"—A study by J. A. Hobson.

Mr. Chamberlain maintains that the opening years of the present century saw the end of one chapter in the history of the British Empire, that with the Peace of Vereeniging the era of expansion was definitely closed and that it is high time to think seriously of consolidation. He observes:—"The future of the Empire lies henceforward, not in its power to annex new territories, but in its capacity to unite existing dominions and develop existing resources." This is a more humdrum, but not a less difficult task. To it all our efforts should be directed whilst the nations that compose the Empire are still plastic, and before the growth of distinct national characteristics and divergent national interests has proceeded to such a point that what is now possible has for ever become impossible, and opportunities which are still within our grasp have finally passed away.* He points out what is now a commonplace of political study, that the territorial expansion of the British Empire was, in the main, a hap-hazard affair. Luck favoured the genius of his race in the extension of the Empire, but luck is too fickle to be relied upon and he calls upon his countrymen to face the issue squarely. He sums up the problem in these words:—"We have been, on the whole, wonderfully fortunate, but we cannot trust for ever to good luck. Success breeds envy; jealous eyes watch our progress, measure our strength or weakness, and seek out the joints of our armour. We are great in territory, strong in numbers, and rich in vast but undeveloped resources. But our union is of the slightest, and our development has scarcely begun. Are they also to be left to chance? Are they also to be the blind sport of forces which we but dimly understand and do not seek to control? Or is an effort to be made to find, and having found to pursue, a common policy by which the development of each may be made to serve the interests of the whole, and the strength of the whole to safe-guard and promote the development of each?"†

This, in a nutshell, is the imperial problem, presented by the "Missionary of the Empire," who preaches that the Empire cannot be held together by mere sentiment, which must be supported by something more solid, i.e., preferential tariffs, binding together the various members with commercial ties to the exclusion of foreign rivals. Now, it may be said, this imperial federation or union is all very fine; but what is the position which will be assigned in it, to this country? India is only a dependency, albeit the largest and the most populous of all the portions of the Empire. It may be regarded as a crown colony with no responsible self-government such as is enjoyed by Canada, Australia or South Africa. India's present and prospective status is viewed differently by people of different principles. The maxim most popular with one set of politicians is that India has been conquered by the sword and with the sword it must be maintained. They make no secret of the doctrine that the resources of this country must be at the disposal of its rulers and even the thought of educating and training its people to take their proper share in the administration of its affairs is intolerable. This line of thought represents the crudest form of imperialism found in vogue in the dependencies of some foreign European nations like Java or the Dutch. There is another school of imperialists who think too much of their own civilization and greatness to have any sympathy for the people of the dependency. Loaded with the "white man's burden" they would ever maintain their paternal domination over the subject races alleged to be constitutionally incapable of self-government, for the latter's benefit. Their imperialism is the glorification of conquest and the means of benefiting the predominant power in a variety of ways. Under it no political privileges can be conferred on the ruled as the country is to be governed for them from outside. A more liberal view is taken by a few broad-minded and sympathetic statesmen who regard the Indian heritage as a trust and have a high sense of their responsibility towards this dependency. They believe that it is the sacred duty of the British nation to govern India solely

* Preface to "The Case against Free Trade" by Dr W. Cunningham.

† *Ibid.*

in its interest and gradually to prepare its people for self-government. These high-minded and altruistic statesmen are charged with being silly sentimentalists and impractical day-dreamers—a charge which a closer examination of their position does not sustain. They know it would be a blunder, a crime for England to leave the Indian people to shift for themselves, a prey to internecine quarrels and to external foes. But they would educate the people and gradually train them for self-government and are prepared ultimately to stand aside or retire. This would be the noblest achievement of the British race, thoroughly in harmony with its best traditions.

To the selfish, narrow-minded imperialist, the idea of India standing on the same level as the self-governing colonies in any scheme of federation must, of course, be inconceivable though she may perhaps be represented therein by its government. Others think that her position as a dependency makes her representation in the Imperial Council superfluous or impossible. She therefore stands where she is, federation or no federation. Some of those, however, who know the Indian people, their intelligence, loyalty and the progress they are making, are of opinion that though the immediate granting of self-government and representative institutions would be premature, India ought to take a conspicuous place in any imperial assembly that may be formed. Thus Sir Charles Crosthwaite, K. C. I. E., observes:—"If Mr. Chamberlain's scheme for tariff reform or for preferences to our Colonies and Dependencies ever comes to anything, India will have to be dealt with on the same terms as the colonies. That is to say, she must enjoy equal fiscal freedom with them and be allowed to work out her own salvation. Moreover, should a Council or Conference of the Empire be called hereafter, she cannot be excluded from it..... There are men in India of high birth and sober, reflecting statesmanship who would adorn a seat in such an assemblage and whose advice would be of real value." And further:—"In conclusion I would observe that in any scheme of imperial federation India is bound to take a conspicuous place. Dependency

though she is, she, is a great country—a country whose greatness is growing..... The greater her independence, the more she will be able and willing to do for the Empire at large. It is for us to see that the rightful position of India is recognized and accorded to her."* This is the proper and statesmanlike view for Great Britain and the Colonies to take with respect to this country. Its ancient civilization, its strategical, military and commercial value to the Empire and the loyalty of the three hundred millions of its people to the British Throne entitle it to a position of equality among the component parts of an imperial federation. Unfortunately, the self-governing colonies, proud of their independence and haughty in their isolation, are not inclined to admit India to a place by their side in an imperial union. At one time their attachment to the mother country was an object of doubt and uncertainty and they might have allied themselves with or been merged into their foreign neighbours. This attitude has been definitely changed and their loyalty to the Empire is now an undoubted fact. The treatment which the colonies, in defiance of the mother country, accord to Indian British subjects shows that they are not prepared to regard the latter as members of an imperial union. The humiliating restrictions which are placed upon Indians in South Africa, Canada and Australia, the helplessness of the Imperial Government to put a wholesome pressure upon colonial legislatures in the matter and the fact that the Government of India has been compelled to resort to measures of retaliation against South Africa are not hopeful features of the proposed imperial federation. If one member of the Empire finds it necessary for its interest and in defence of its rights, to retaliate against another, the prospect of a union is indeed far from cheerful. If the federation or union is to be a reality and not a mockery, this attitude of the self-governing colonies towards non-white subjects of the Empire must undergo a material change. In view of this illiberal and

* India: Present and Future in 'Empire and the Century.'

selfish imperialism of the colonies one is inclined to despair of a genuine unity and believe in the prophecy that "the notion that the absence of any real strong identity of interest between the self-governing colonies and the more remote and more hazardous fringes of the Empire can be compensated by some general spirit of loyalty towards and pride in "the Empire," is a delusion which will speedily be dispelled."* This may be true of "the more remote and more hazardous fringes of the Empire," but certainly not of India, the heart and the most invaluable asset of the Empire. But the colonial feeling is there and is the greatest impediment to an imperial union.

The attitude of India itself is simple and clear. Her attachment to the British Throne and the Empire is unquestioned and her aspiration to take its legitimate share of the rights and responsibilities of the Empire is being made a grievance against her educated people. They are conscious of the blessings conferred upon India by British rule and the opportunities presented to them of self-advancement. The spread of Western education has aroused in a large section of the Indian population high aspirations about its future. There are impatient idealists everywhere and India has its share of them. But India's ideal of becoming a self-governing element of the British Empire has now been definitely recognized and avowed by its responsible representatives, who hope one day, however distant the time may be, under British guidance, to reach that cherished goal. No one who knows the conditions of India would suggest that "self-government should be immediately introduced here. But at the same time Indian public opinion does not subscribe to the view that India is constitutionally unfit for self-government and would never be in a position to rule herself. It desires that steady progress should be made by safe instalments towards the colonial ideal. While characterising the idea of transplanting British institutions wholesale into India 'as a fantastic and ludicrous dream,' and giving universal suffrage in India and insisting "that India should be on the same footing as our

self-governing colonies like Canada"† as preposterous, Lord Morley did yet give us his famous reforms, which form an important instalment of constitutional right. We cannot do better than quote here what the Hon'ble Mr. Gokhale said in this connection while addressing a British audience. He observed:—"The goal which the educated classes of India have in view is a position for their country in the Empire worthy of the self-respect of civilized people. They want their country to be a prosperous, self-governing, integral part of the Empire like the colonies, and not a mere poverty-stricken bureaucratically held possession of that Empire."‡ This statement admirably sums up the feelings of Indian people in the matter of the position they would desire to occupy in an imperial federation. Mr. Gokhale added that "of course, we recognize that the new self-government has to be on Western lines, and therefore the steps by which the goal is reached, must necessarily be slow, as for the advance to be real, it must be from experiment to experiment only." In any project of an imperial union this sentiment will have to be taken into account and the consent of the Government of India and of the people of this country cannot be assumed as a matter of course or of no moment. We have shown above that the feeling in the colonies and in many quarters in the mother country also is antagonistic to this view and until it undergoes the desired change no genuine imperial union or federation is conceivable. After all, such an organization must be based upon sentiment and enlightened self-interest in the component elements and an arrangement which appeals to neither, in India, is unthinkable.

* Morley's Indian Budget speech

† The Hon'ble Mr. Gokhale's paper on Self Government read before the East India Association.

** "Imperialism," A Study by J. A. Hobson.

TORU DUTT.*

By MR. P. SESHADRI, M. A.

IN addition to the immense biographical interest attaching to the pathetic career of this gifted woman whose life extended over about only a score of years, her work as a poetess is of great importance to one aspect of recent Indian literary history. Success in an alien language and that within a short period of existence is a feat which may stagger the wildest of literary dreamers. Early efforts in opening new paths at the clashing point of two great civilizations are eminently instructive and useful to succeeding workers by the guidance and help afforded by them. The achievements of the past are the hope of the future and nothing is of greater curiosity to a student of literature than the means by which he may be able to forecast the strange developments a nation's mind may show in its artistic expression—either in form, or in spirit.

An Indian woman who visited foreign lands, who drank deep at their fountains of culture, and who closed her fragile life of Sorrow and Song, with a period of intellectual production, devoted to the interpretation of the spirit and civilization of her country, leaving behind monuments of poetic genius that have won the approbation of competent critics and students of literature—*she* must be an object of affectionate study and loving recognition for at least her own countrymen.

The introduction of English literature and the enthusiastic adherence it has been receiving from the sons of the intellectual aristocracy of this country, the increasing importance that is being shown to it in the *Universities*, combined with the peculiar circumstances that have been strengthening its hold and influence on the people—these set one thinking of their probable effects on Indian attempts at literary expression in English. The best talent of the country is fed on the classical productions of English masterminds in all the branches of literature.

The longing for artistic expression, inevitable in all cases where there is anything like creative genius, must find its vent through some medium. An impartial investigation into the special circumstances of this country is sure to convince us of the fact that English will play in the Indian Education and life of the future, a more and more prominent part, than even the present extensive scope, which it is its privilege to enjoy. The capacity of the Indian of the present day for wielding the English language has drawn the genuine admiration of foreigners. This ability is seen not merely in the Indian orator's remarkable success on the political platform, but also in the regions of pure literary composition, even in poetry, which may be considered its chosen ground.

The question of the possibility of a nation acquiring mastery over an alien language, when separated by differences of race, religion and civilization, to such an extent that it may be able to produce even poets—this problem raises a number of issues which it is not possible to discuss here at any length. There is, it is true, the example of the early history of Spain in the days of Roman occupation, when there was the spectacle of people of Spanish descent like Seneca, excelling as Latin dramatists and poets. The case is not however quite parallel to the circumstances of this country as the Spanish absorption of Roman manners, religion and civilization was absolute and left no yawning gulfs. But this much may be ventured upon after a study of the conditions in this land. There is no use denying poetic genius to a great nation, which has enriched the world's literature with some of its most cherished monuments of Art. The absorption of the English language has been carried to a remarkably fine degree and is every day advancing towards perfection. Barriers of race, religion and civilization cannot effectively stifle creative genius, if it has a strong impelling force behind it. After all, this absence of absorption is likely to affect only the perfect acquirement of foreign colloquialisms, the vernacular richness of humour and epigram, the realisation of dialectical vividness and the presentation of the natural

* These are but detached pieces of a long sketch, published separately in book form.

flow of conversation in the language—virtues which however valuable in themselves, are not always essential to literary success, and on which moreover no demand is made in some of the most prized branches of literary craftsmanship. The encouragement given to the English language in this country, and the wide public the medium secures, combined with the illimitable capacity of the nation to produce men of genius—these must be able to annihilate all obstacles, which are not really of the exaggerated dimensions, ignorance and pessimism would make them out to be. There is abundance of material for poetic treatment in India, in its superb natural beauties, its marvellous history and legend and in its mystical religion and philosophy, not to speak of its multitudinous problems, assuming shapes and features unknown to all the past ages of the world. The prosaic scenes of Anglo-Indian life have furnished material for the poetry of Rudyard Kipling; a foreigner in the land,—Sir Edwin Arnold—has striven with remarkable success to depict the religious and philosophical spirit of its people; Sir Alfred Lyall, Laurence Hope and others have achieved similar success. How much more easy should it be for the Indian who is imbued with Western culture and has acquired mastery over the English language, to interpret his country and civilization in the garb of the English Muse, if he has only real creative genius for the poetic art!

The success which Toru Dutt and a few others have achieved in the past, inspire one with strong hopes and it is not too much to expect that in the near future, England and India will be united in inseparable bonds of intellectual kinship. This belief is widely shared, as may be seen from the fact that Lord Curzon, in a speech before the Society of Authors in England, ventured to prophesy that in course of time, a society of Indo-English authors may meet at the capital of British India. If there is the possibility of literary prognostication with any success, it may be said that there will spring up a class of Indo-English poets in the future who will do for the poetic interpretation of India what

Longfellow, Lowell and Walt Whitman have done for America.

II

The work of the poetess who forms the subject of this sketch has received recognition at the hands of a critic of the eminence of Mr. Edmund Gosse and she is chiefly remembered as the author of a volume of English verse, entitled *Ancient Ballads and Legends of Hindustan*, the first edition of which was published in 1881, by Messrs. Kegan Paul Trench and Co., with a sympathetic biographical memoir from the pen of the English critic. Dr. Richard Garnett has accorded her the rare privilege of including some of her *Ballads and Legends*, in the volume of *Hindu Poetry* in the *World's Classics*.

Toru Dutt, or Thorulata Dutt, was born on the 4th March 1856 in Calcutta and if Providence had not deprived this country of her valued life, she should now have been a poetess in the full meridian of her splendour. One could fondly imagine that she might now have stood forth as a glorious literary personage of the first rank, crowned year after year by the rapturous applause of all the English speaking world. She came of a very respectable and gifted family, the Dutt of Rambagan in Bengal, being the daughter of Babu Govind Chandra Dutt, himself a poet of some ability, as well as his brother Sashi Chandra Dutt, a Raj Bahadur and Justice of the Peace. Babu Govinda Chandra was a pious Christian and always displayed a remarkable vigour of intellect, breadth of sympathies and saintliness of character. The Dutt brothers,—whose nephew was the distinguished Indian statesman and man of letters, the late Mr. Romesh Chander Dutt—were educated at the Hindu College, Calcutta, and had a striking talent for poetry as may be seen from the whole library of *Sorrow and Song* put forth by them.

Toru was the youngest of three children, all short-lived like herself, the eldest, a brother Abin dying at the age of fourteen, and the other a sister Aru, who was her intellectual companion nearly all her life till removed by death at twenty, three years before her own end. Born in a specially enlightened and

gifted family, she had the inestimable boon of a good home-training, the like of which rarely falls to the fortune of a young boy or girl. The father was admirably fitted by his intellectual endowments and sterling character to guide the development of this child who must have shown unmistakable signs of genius, in its very early years. Toru's father devoted his personal attention to her education and he was actively associated with his two daughters in their early studies. The impulse for a love of English Literature seems however to have come from her brother's tutor, Babu Satis Chander who first imparted it to the younger members of the family. There was soon the remarkable phenomenon of two Indian girls who were scarcely in their teens, deep in the beauties of *Paradise Lost*. She was scarcely thirteen when the father took the two daughters for a course of travel and education on the continent of Europe. The death of Toru's brother made the father centre all his hopes in his daughter. A stay of four years, first at school in France and later in Italy and England, including attendance at a course of lectures at Cambridge served to equip Toru with the best culture of the West as is evident from her literary activities in the languages of England and France which reveal a striking back-ground of European learning in general. She did not lose touch with the life and civilization of her country, though as she says in her *Ballads and Legends*, she was

Far away

In distant lands, by many a sheltered bay
When slumbered in his cave the water-wraith
And the waves gently kissed the classic shore
Of France or Italy, beneath the moon
When earth lay tranced in a heavenly swoon.

The acquirement of European culture and the treasures of the English language in their very native homes must have exercised a profound influence on her.

The winter of 1873 saw them back in their Idyllic home in Bengal and all Toru's activity is confined to the last four years of her life, spent amidst the surroundings of her early years, where,

The light green graceful tamarinds abound
Amid the mango clumps,

under the very trees associated with the sweet sports and companions of childhood. She has described the surroundings of her home :

Far and near Kokilas hail the day;
And to their pastures wend our sleepy cows;
And in the shadow, on the broad tank cast
By that hoary tree, so beautiful and vast
The water-lilies spring like snow enmassed.

To her mind, already replete with Western learning, there now came a knowledge of Sanscrit literature with all its fathomless depth and profound mystery.

The family of the Duttas lived a life of reserved solitude and she had absolutely no opportunities of mingling with Calcutta Society. Anglo-Indians had no knowledge of the existence of such a blossom in their midst. When her literary contributions became known, the conjecture was ventured that it was some Anglo-Indian author who had chosen the Indian *nom-de-plume* as a prank.

* * *

The Ancient Ballads and Legends by which work she is most well-known, was not given to the world during her life-time, as also a tragical romance of hers in French entitled "*Le Journal de Mlle D'Arvers*," a story turning on the ungovernable passion of two brothers for a placid and beautiful girl, a passion which leads to fratricide and madness.

The acute and wasting illness of consumption brought her down to the sick-bed early in 1877, and after a period of protracted physical agony—which recalls to our minds the last days of Keats, whose life has many points of resemblance with that of this unfortunate young lady—she died on the 30th August when she had known the glories of the earth for only twenty-one years and six months.

III.

In her *Ballads and Legends of Hindustan* she has successfully striven to interpret the spirit of the East to the West. Tales of ancient Hindu life and mythology are narrated in poems alive with profound sympathy and enthusiasm. Hindu ideals of life and character are presented with force, animation and vigour. The cycle of nine legends and ballads strung

Drona exclaims in admiration of his heroic conduct and unflinching adherence to truth:

Fame shall sound thy praise from sea to sea.

Lakshman portrays the ideal Hindu brother, ever loving and dutiful, seeking glory in faithful service, "in life-long loyalty and truth." It is the story of his being forced by the unwarranted and unkind insinuations of his brother's wife, the heroine of the *Ramayan*, to leave her in the forest home which resulted in all the later developments of the Epic.

Prehlad depicts the boy-devotee braving the wrath of a tyrant father in his attempt to vindicate "The true God's name and power."

There is again the boy chafing under the ill-treatment of his royal father, who is under the control of a more favoured wife than his mother. He longs to attain

Far, far above the highest of this ^{a place} earth
and succeeds by prayer and penance in getting
imperishable renown. He

The highest heavens and there he shines a star ^{gained at last}

This is the legend of *Dhruva*.

Sita is a sketch in a few lines of

Three happy children in a darkened room,
listening enwrapped in sympathy to the ancient
tale of the troubles of the heroine of that
name, sung by their mother:

Tears from three pairs of young eyes fall amsin
And bowed in sorrow are the three young heads.

An emperor who has renounced the world to lead a *Sanyasin's* life is drawn in love and attachment to the young of a hind, rescued by him from death, which absorbs his care and attention to the detriment of his sacred rites and penances. This is woven into a delicate and human poem, the *Royal Ascetic and the Hind*.

One of the most stirring poems of the series is *Jogodhyn Uma*, an original creation of hers in which the Goddess Uma reveals herself in a divine vision to a priest—a story characteristic of popular Hinduism. A pedlar is hawking his treasure of shell bracelets:—

Pellucid spread a lake-like tank
Beside the road now lonelier still,
High on three sides arose the bank
Which fruit-trees shadowed at their will;

Upon the fourth side was the Ghaut,
With its broad stairs of marble white,
And at the entrance-arch there sat,
Full face against the morning light,
A fair young woman with large eyes,
And dark hair falling to her zone,
She heard the pedlar's cry arise,
And eager seemed his ware to own.

The bracelets clasp her slender wrist and she directs him for the payment of their value to the priest at the adjoining temple, whose daughter she professes herself to be. When the incidents are communicated to the priest by the pedlar, there is at first surprise at the mention of a daughter, when he has none and later on a consciousness dawns upon his mind that she must be Uma whom he has worshipped for years. They hasten to the bathing Ghaut and on the prayers of the priest:—

Sudden from out the water sprung
A rounded arm, on which they saw,
As high the lotus buds among
It rose the bracelet white, with awe.
Then a wide ripple took and swung
The blossom on that liquid plain
And lo! the arm so fair and young
Sank in the waters down again.

A few miscellaneous poems are appended to the volume from which may be singled out for appreciation, the stanzas on *France*, the sonnet on the *Lotus*, and the noble poem full of the reminiscences of her early life, *Our Casuarina Tree*.

IV

The lays are steeped in Hindu sentiments and breathe throughout the spirit of Hindu tradition and Hindu thought. Her poetry is essentially of her race and her country. There is not in her work, at least in her *Ballads and Legends*, the vain attempt to give an 'exotic setting to her songs, or delineate thought alien to the culture and civilization of her country. Now she indulges in giving vent to the fatalistic doctrines of the popular philosophy of her nation:

It is my destiny,
O fear not thou, but pity one
Whose fate is thine to die

or exclaims with world-weariness:—"Life is a shadow vain." Consolation is sought to be given by the doctrine of *Karma*, as where

Dhruva's mother attempts to reconcile him with his low position in life :

The ivory throne, the umbrella of gold,
The best steed and the royal elephant
Rich caparisoned, must be his by right
Who has deserved them by his virtuous acts
In times long past. Oh think on this my son
And be content.

There is the belief in omens :

Hearse the vulture screamed,
As out he strode with dauntless air,

she says, referring to Lakshman's departure.

Now it is the Hindu matron reciting to the group of her beloved children :

An old, old story, and the lay,
Which has eoked Sita from the past.

or,

A prose chronicle writ of old
By Brahmin sage.

It is significant that she should excel in depicting the finer graces and nobler attractions of womanhood rather than in delineating pure, sensuous beauty. The highest praise she can bestow on Savitri's charm is :

But the good
God's purity there loved to trace
Mirrored in dawning womanhood.

She loves woman, "in the meek grace of virginhood."

She is full of emotion, and Love's ethereal sphere is all her own. Here are the magical effects of Love :

She went away
Leaving her virgin heart behind
And richer for the loss. A ray
Shot down from heaven, appeared to tinge
All objects with supernal light;
The thatched had a rainbow fringe,
The corn fields looked more green and bright.

She has described how the fount of Love springs out anew within a blighted heart; she knows the rapidity of Love—as swift as a lightning flash. She sings that "when the heart-rose opens," it can never shut. Her range of sympathies is so wide that she can shed tears of sorrow and anxiety for

A wren
That sees the shadow of the hawk
Jail on—and trembles in affright.

She is drawn in love to a pair of doves,

Picking a living in our sheaves,
And happy in their loves,
Near amid a poplar's quivering leaves,

The story of the *Royal Ascetic and the Hind* is an exquisite study in tenderness of feeling and pathos. She administers a gentle rebuke to the stern ascetic author of the *Vishnu Purana*—from which this story is taken—who would imply as the concluding moral of his tale, that for the hermit king, it was a sin to love his nursing.

When she sees that,

The hind was at his side, with tearful eyes
Watching his last sad moments, like a child
Beside a father,

her heart goes out in absolute sympathy to the *Sanyasin* who in direct disregard of the principles of his monastic order

Watched and watched
His favourite through a blinding film of tears,
And could not think of the beyond at hand,—
So keen he felt the parting, such deep grief
O'whelmed him for the creature he had reared,
To it devoted was his last, last thought,
Regardless of present and of future both.

The review of Toru's poetical work is over. The delicacy and lightness of touch displayed in her verse bear testimony to her faultless and refined poetic tastes, and the music of her poetry is not the least negligible feature of her work. She cannot be accused of want of simplicity and her verse is a spontaneous outburst from beginning to end—a virtue which is perhaps the fundamental requisite of all true poetry. Critics are bound to acknowledge the existence of these and similar merits in her work and they cannot in any fairness deny the term *poetry* to verse of such a superior rank.

"It is difficult to exaggerate," says Mr. Edmund Gosse, "when we try to estimate what we have lost in the premature death of Toru Dutt. Literature has no honours which need have been beyond the grasp of a girl who at the age of twenty-one and in languages separated from her own by so deep a chasm, had pro-

duced so much of lasting worth."* It is a privilege for Indian students to read his assurance in the last lines of his introduction to the *Ballads and Legends*, "When the history of the literature of our country comes to be written, there is sure to be a page in it dedicated to this fragile, exotic blossom of song."

There is no necessity to plead for indulgence, in the critical estimate of the poetical work of a person who like the hero of *In Memoriam*, "perished in the green." The poetical treasure bequeathed by her is too valuable to sink into oblivion and she has established within its short compass, many of the essential virtues of a genuine poet. She is one of those "inheritors of unfulfilled renown" as Shelley calls them, and India will always continue to cherish with love, the memory of this "half-blown floweret" of song.

ON READING TORU DUTT'S ANCIENT BALLADS AND LEGENDS OF HINDUSTAN.

With loving rapture have I heard her lyre,

The simple music of its noble song,

The sweet and tender notes that bear along
Her fancy's flight to realms that bards aspire.

The lays of ancient deeds with hope inspire

The heart that sorely needs reviving life,

When called to face the deadly, trying strife
Of Duty's stern command with man's desire.

She set her gaze on Life while she had breath

And sang with fervour all its woes and joys;

The gifted Muse of song had scarce revealed
Her loveliness—when ah! the tyrant Death,

Stilled with ruthless hands the lyric voice,

And plucked the blooming bud from Poesy's field.

P. S.

* Mr. Gosse says in a letter to the present writer, "I am very glad that the memory of this pure and delicate poet should be kept alive in India. Her early death was a great misfortune, especially as her power in expressing in English—a foreign language to her—was astonishing, while yet her interest in the religion and philosophy of her own ancient race was vivid."

SOME ASPECTS OF INDIAN COMMERCE AND INDUSTRY.*

BY G. FINDLAY SHIRRAS ESQ., M. A., I. E. S.
(ON SPECIAL DUTY.)

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THE title which I have chosen for this paper admits of numerous forms of treatment. I might describe to you the vast trade of this great empire—an empire which is a land of many countries, I might dilate on the numerous expansion of Indian trade during the last few decades especially with Great Britain, the United States, Germany and China. I am, however, not to expatiate on this topic except incidentally. My aim is rather to devote myself to Indian industrial developments and to the question of Indian tariffs. My chief aim is to show how the future of India is inseparably bound up with its industrial developments. India will require in the near future a systematic development of its resources and the organisation of a trained industrial population. After one tours in all parts of India, he cannot but come to five conclusions:—

Firstly—That India perhaps more than any other country in Asia is in the throes of a great transition and this transition is marked in questions affecting industrial developments. The village in India is no longer a self-contained economic community and the impact of the West is responsible for this change. In Bengal, Madras, Bombay and in the United Provinces one sees vast industrial enterprises being undertaken. India's wealth is now, if ever, being produced by the organisation of industry. Organisation has been seen to be imperative; the industrial regeneration of India can be effected by no other means.

Secondly—Agriculture is and must remain by far the most important of Indian industries and

* Prepared for the Indian Industrial Conference.

wealth have just been tapped while the others (pre eminently among which are India, Servia and Roumania) had an *effete* industrial organisation which was now being displaced by a more up-to-date organisation that will go far to make competition fairer. Again, there is an increase of wealth to the owners of land and to workers themselves, as well as to capitalists. Australia fully realising the truth of this, willingly pays to Great Britain annually Rs 23 crores as interest and she has but 40 lakhs of population—and 1/100th part of the accumulated wealth of India. Some may argue that so far as the excess of exports over imports represents interests on capital invested no objection can be taken. It was to the sum paid owing to India's political connexion that exception is taken. The sum is no longer Rs 27 crores but Rs. 9½ crores.

Payments in connexion with Civil Departments in

India	Rs 26 lakhs
Army and Marine effective charges ..	127 "
India Office .. .	32 "
Furlough allowances . . .	127 "
Pensions and gratuities . . .	666 "

Rs. 9½ cr

This sum of 9½ crores is not tribute because a tribute is payment exacted without equivalent services but this sum in question is a payment for work done, for services rendered. As a distinguished Indian (Mr. Justice Ranade) said addressing his own countrymen, "It cannot well be a mere accident that the destinies of this country have been entrusted to the guidance of a nation whose characteristic strength is opposed to all our weaknesses, whose enterprise in commerce and manufactures knows no bounds, whose capital overflows the world, whose view of life is full of hope, and whose powers of organisation have never been surpassed."

Let me say a few words more as Parthian shots. Great Britain's credit enables India to borrow in the money market on terms which she could not do otherwise and this saving more than compensates for the cost of service. Japan with all its infinite capacity for taking pains, and with all its hard study of that branch of economics (which is called Finance) cannot borrow so cheaply as India. Japan pays for her loans 8 per cent, while India were she independent could not borrow at a lower rate than 6 or 7 per cent. This saving of 2½ per cent on her present permanent debt would be a little over 9 crores of rupees, equivalent almost to the sum which forms the Home charges for the services which India receives. Again India enjoys free of charge the use of the Ambassadors as well as Consuls of His Majesty's Government, throughout the world. This huge saving cannot be estimated with accuracy, but it is indeed great. Lastly India enjoys the services of the British Navy. The Navy costs some Rs. 44½ crores a year (for 1909 the estimates were Rs 54 cr.) India contributes but a modest lakh. At the same time we admit with the heartiest satisfaction and deepest sense of pride that the Indian Army is a source of strength to the British Empire, when, however, we total up the debits and credits we certainly find India receives more than she gives. I hope then that this, although one of the most curious of paradoxes, will appear to be one of the most transparent of fallacies.

INDUSTRIAL DEVELOPMENT

I come now to the question of industrial development and though I shall treat it briefly, I hope I shall not be considered dogmatical. The development of industrial undertakings and industrial education is certainly one of the foremost of administrative problems, especially in those provinces where there are rich resources not yet systematically developed and where too unfortunately there is little aptitude or enterprise shown in utilising

them. Gentlemen, we must not be blind to this principal cause of the failure of Indian industry. There is an awful lack of enterprise in agriculture, hand-loom weaving, sugar production, oil-pressing, not to mention the production of manufactured articles of a complex character. Cotton weaving, *e. g.*, is conducted on archaic and exceedingly wasteful lines. I have already referred to Indian agriculture and it being the principal industry of India no consideration of the industrial development can be complete without a reference to a topic which roughly requires special treatment.

AGRICULTURE.

Agriculture means the culture of the people who live on the soil, as well as the cultivation of the soil itself. Our chief difficulty lies in the fact that Indian agriculture is in the hands of small men, the capital is required in small sums, and it is supplied by small capitalists to men of small commercial intelligence at anything but a small rate of interest. During my tours in the United Provinces, Bengal, Eastern Bengal and Assam, Central Provinces and the Bombay Presidency I was much struck by the lack of real practical knowledge amongst the ryots who are conservative to a fault. Many conclusions arrived at Agricultural Colleges in this country are never heard of even by the better class cultivators. We perhaps are to be blamed slightly in this matter. There is only one way of improving the ryot's welfare and that is the eternal truth of getting into their skins, of realising their ideas and feelings. When once we see their point of view we shall guide them with greater ease to adopting improved methods of agriculture. Then will they take to improving their jute crops, *e. g.*, in cultivating a whiter fibre, in growing jute in rotation with paddy—a very profitable and economical enterprise—in planting and transplanting paddy more carefully and cheaply and in cultivating new staples. The soy bean, for ex-

ample, has undoubtedly enormous interest for India and a struggle between bean oil and cotton oil in the soap countries in the world has already begun. If its introduction into this country is successful there should be little difficulty in competing with Manchuria. Dry Farming which has been so successful in America might be introduced in a larger degree. Dry Farming means roughly the cultivation of drought resisting plants and also the most advantageous use of rainfall on the soil by careful preparation. A great deal can be done in the way of co-operation whether in the form of credit societies or of supply societies, *e. g.*, for providing the materials of agriculture, productive societies, *e. g.*, co-operative dairies and sale societies such as lac or grain societies. When in Eastern Bengal and Assam I found some startling rates of interest. Three villagers borrowed a maund of rice when the market price was Rs. 6 per maund. Not being able to pay in cash they made a bond for Rs. 7 stipulating for interest at 150 per cent. compounded every three months. In less than three years they were sued for Rs. 200 and the Munsiff decreed the entire claim. In another case three villagers executed a bond for Rs. 9 for cloth purchased stipulating for interest at 187½ per cent. every quarter. The same Munsiff gave a decree for the principal with simple interest at 75 per cent. I know of another case where 2 men took a loan of Rs. 15 at Rs 1 interest a day which comes to 2,433½ per cent. yearly. At the end of three years an *ex parte* decree for a claim of Rs 999 was given. There is scope for a more extensive use of agricultural machinery, but sufficient attention will have to be paid to the peculiarities of local agricultural methods. The work of Mr. W. H. Moreland, Director of Agriculture, United Provinces, has been very successful in this respect. Co-operative rural societies may own jointly agricultural implements and will decrease the limitations imposed by the

scarcity of capital in agriculture. Bengali ryot like his frater in the Deccan is supremely critical of any machine containing unnecessary parts or whose utility is not obvious. Superficial finish of machines, *e.g.*, highly varnished and coloured metal surfaces so attractive to the European is not desired by the Indian cultivator. There are local peculiarities, *e.g.*, the ryot of Eastern Bengal and Assam does only about $\frac{1}{3}$ or $\frac{2}{3}$ of the work of an efficient English labourer, his pair of bullocks can do but $\frac{1}{2}$ the work of an English pair of horses. His oxen are trained to go counter clockwise and gears must be designed accordingly. The flexor muscles are better developed than the extensors, so the ryots work more effectively with a drawing than with a thrusting stroke. Lastly he would rather sit down to turn a horizontal wheel, than stand up and turn a vertical wheel for a much shorter period.

WEAVING.

Of industries closely allied to agriculture weaving is the most important. 80 per cent. of the weavers in Eastern Bengal and Assam are engaged in agricultural pursuits. Dacca has always been famous for its muslins—Abrawan or "running water," Bafthwa or "woven air," Shshnam or "evening dew," though these are almost a thing of the past; and the demand in Europe for the old cotton flowered and sprigged muslin has almost entirely fallen off; when Burke prepared his impeachment of Warren Hastings the output of muslins and silks of Dacca was declared to have an annual value of Rs. 52,50,000. Though this sum is probably exaggerated yet in Europe there was an exceptionally huge demand for these celebrated goods. To day European taste has entirely changed and chiffon and similar substitutes have taken the place of Dacca muslins. Another reason for the decline is that there is an increasing sale of Japanese silks. A few years ago, I got three grades of chiffons from London and the prices were roughly—12/-, 1/- and 1/7-/. Prices of

similar grades of Dacca muslins are about 13 or 14 annas and one rupee thirteen annas to 3 rupees, ten annas a yard. The chiffon indeed looks even better than the local muslins. The salvation of weavers does not lie in the adoption of large and often expensive looms. It will be more expedient, firstly to utilise existing looms to better advantage by slight alterations which will increase the yield in many cases to 30 per cent., and secondly to assist the weavers to buy yarn cheap and to sell their products dear. There is no use at present for a central weaving school in Dacca until we have first looked to these points. In Eastern Bengal and Assam quite 75 per cent. of the weavers are dependent on Mahajans. In many provinces that I have visited, a weaver gets very little more than the cost price in good seasons and very much less than this price in bad years. What is wanted is an organisation to enable the weavers to dispose of their wares as economically as possible. There is no need at present for large expenditure on bricks, mortar, and laboratory appliances. Our industrial development is not, as many are apt to think, a matter that can be hurried and hurried.

SUGAR

The most striking fact of Indian Commerce in recent years has been the tremendous and unparalleled expansion in our sugar imports. This is especially phenomenal when we remember that India is probably the largest producer of sugar in the world and sugar is indispensable for a warm country like that we live in. It, however, cannot be said that the cultivation of sugarcane in India is contracting seriously because of these imports. We have to remember that the sugarcane in India is often grown in small patches which defy estimate and moreover the great mass of the sugarcane of this country is not converted into crystalline sugar but is consumed in the form of crude sugar or gur which is more nutritious than refined sugar. It is at the same time impossible not to believe that this huge

importation of foreign sugar at the rate of 107 lacs of cwts. yearly or nearly 2 seers per head of population can be continued without affecting the internal industry as a whole. You ask then what is to be done? We are not taking pains enough in the struggle for markets. We ought to develop the central factory system, i.e., factory situated in the centre of a tract of land reserved for sugar and its rotation of crops only. The cane is then as near the mill as possible and cultivation, cutting etc., can be done with the least possible waste. The complete triumph of this system is seen in the regeneration of the sugar industry in Formosa by the Japanese, and in Porto Rico. The Java planters according to the British Consul in the island, are devoting a large portion of their profits to improving their methods of production, while steps are being taken to provide better transport and machinery of the latest type. The price of imported sugar will fall probably as a result of this and Indian sugar will be subject to serious competition in its own markets. A protective tariff, I do not think, will cure this lack of enterprise. The ryots are strongly averse to using effective crushing mills. The most suitable mills are the three roller mills and these might be purchased by some of our rural co-operative societies. At the Allahabad Exhibition, the Hindi plant proved its excellence and sugar making by this process among better class cultivators would be profitable. In some provinces, there is great need for the Central Factory system. In Eastern Bengal and Assam, the East India Company had extensive mills and even to this day, there still remain some large sugar factories. In Rangpur especially as the district has a belt of country on both banks of the Jamuneswari suited for cane cultivation there are special advantages for a central factory.

I cannot go into details in the present paper with regard to the production of goods of a complex character on a large scale by up-to-date

methods. It is necessary, nevertheless, to refer to the importance of choosing a good locality in which raw material and fuel can be obtained cheaply, and from which goods produced can be readily transported to the consuming markets. There is need also of obtaining well-paid skilful artisans as the results of the experiments of employing captains of industry on this basis has been exceptionally successful in Japan. We must not forget that Indian industry is limited by capital. Without capital, land cannot be cultivated, mines cannot be worked, nor can factories be constructed. We are apt to think that laws and governments can create industry. This is seen in the argument for protection to native industry as the sole panacea. Government is playing a noble and generous part in increasing the efficiency of labour by education and sanitary legislation and it is thus enabling capital to do more work. When all is said and done it still remains true that one of the real limits to industry is capital.

CAPITAL.

The investment of British Capital in India has been discussed at length in two interesting papers read by Mr. George Paish before the Royal Statistical Society in 1909 and in 1910 respectively. Mr. Paish remarks: "No one can doubt the beneficent effect upon the prosperity of India of this expenditure of British capital for the development of the natural resources of the country, and the linking up of district with district, which has so powerfully helped to diminish the severity of famines. The great sums shown below have been lent to India at an exceptionally low rate of interest, and having regard to the immense increase in the wealth of the Indian people which has resulted, and is resulting, from the construction of railways, the burden of the low interest charge is quite negligible." The details are as follows:—

	£ (000s omitted)
Government	178,995
Municipal	3,522
Railways	136,519
Banks	3,400
Commercial and Industrial etc.	2,647
Electric lighting and power ..	1,763
Financial, land and investment	1,853
Gas and water	659
Iron, coal and steel	803
Mines	3,531
Motor traction and manufacturing	90
Oil	3,184
Rubber	4,610
Tea and coffee	19,644
Telegraphs and telephones ..	43
Tramways	4,136
Total	365,399

It is interesting to note that Australasia has borrowed 380 millions, Canada and Newfoundland 373 millions and South Africa 351 millions, the United States 688 millions and Argentine 270 millions, followed by Brazil, Mexico and Japan with 24, 87, and 54 millions respectively. Mr. R. N. Mukerjee, C.I.E., an eminent Indian business man, in the course of his Presidential Address at the Indian Industrial Conference in 1910, said in words which must be repeated: "Indian capital is proverbially shy and unenterprising, but this I ascribe largely to a want of industrial and commercial knowledge on the part of Indian capitalists, and consequent failure to realise the potentialities of the various schemes placed before them, coupled with a disinclination to depart from those time-honoured methods of investing and lending money, which have been in force for so many centuries and in many instances, bring in a return which can only be considered as usury. India, generally speaking, is a poor country, that is to say, the majority of the population are poor. But

there is wealth in India, and the possessors of it could, with but a fractional part of their amassed wealth, not only develop many of the industries that are dormant to-day, but make India industrially equal to any other country in the world. We often see articles in Indian newspapers, or hear speeches from public platforms, condemning the use of foreign (English) capital for the development of Indian industries. But, I am afraid, those who hold such views do not seriously consider the question in all its aspects. Apart from the fact that foreign capital is only attracted by signs of peace and prosperity, and that we know that foreign capital is welcome in any other country for the development of her industries, an important consideration for us in India arises from the fact that, for our own good, it is wise to allow British capitalists to interest themselves in our industries, and thus take an active part in their development. That industrial enterprise can be successful in India is amply proved by the many large and thriving industries, representing millions of capital which already exist, and it is a reproach to us, as a people, that practically the whole of these, with the exception of a certain number on the Bombay side, have been financed and developed by English capital and energy. It is true that when these industries were first started, our countrymen had little interest in, or knowledge of, such enterprises, but that attitude is rapidly changing, and it should be our aim and endeavour to emulate the example set us by our English fellow subjects and to join with them in the industrial development of India." It is the fashion in some quarters to protest against the incoming of British capital. India could well do with more of it. Canada and the Argentine Republic are having their railroads constructed for them and are increasing their trade in a way they could never do without this capital. The bulk of the Canadian and Argentine shares have gone into railroad construction. India is credited with

is no doubt that the export of cotton seed would decrease but there is every likelihood of a ready sale for the manufactured article in the form of articles of food and the edible oil might also form a suitable substitute for ghee of which the supply is now falling short of demand. Then again there is the case of paper. The raw materials for paper making are available in the country though not in an exactly accessible form. Large supplies of wood-pulp and wood meal could be made available from the forests of spruce and silver fir in the mountains and fibrous grass from the forests at the foot of the Himalayas. Vast quantities of hides and skins are exported which ought to be manufactured into leather and enormous consignments of cotton cloth which might be made within India itself if the staple of her cotton was systematically improved. It is surprising to find that in the classical days of Greece and Rome three products of India attracted the notice of curious enquirers—a tree from which the Indians made cloth (the cotton plant)—a reed from which a sweet juice was expressed (sugar-cane) and a plant yielding a dark blue dye known as indicon (indigo). These are the very industries which are in jeopardy to-day. These plants were not known to the ancient agriculture of Egypt and Mesopotamia. India has found herself surpassed by America and Egypt in growing crops that were peculiarly her own. In Egypt the cotton plant produces fourfold, in the West Indies the sugar-cane produces nearly threefold the return that they yield in India. And the cultivation of indigo now appears to be doomed by the manufacture of artificial dye in German laboratories. The Indian industrial progress has certainly been great during the last three decades but during the next two decades remarkable development will take place. We have to remember that the foundations of India's industrial prosperity have already been laid, her productive power is capable of infinite expansion, and the time is now at hand to improve

Indian Agriculture by strictly practical means so that its products can compete in the markets of the world, to extend her railways and irrigation, to coax British capital and above all to foster a strong spirit of co-operation. We must do away with hasty sentiment; we must go forward with a high heart and sober self-reliance. Let us hasten with caution, for, as some one has said, the most tragic miscarriages in history have been due to the impatient idealist and surely he is not absent from our midst.

SWAMI RAMA TIRATH.

AN APPRECIATION.

BY MR. PURAN CHAND.

FROM the heart of the people of this country once did rise prayers breathing peace for the whole universe. It was when they were tired of war and conquest, it was when the warrior race came home and saw that they had sold their soul for a mess of pottage—earthly empire. When the Aryan mind found that the battles won were really the battles lost, it turned inward. The spirit of renunciation completely vanquished the spirit of conquest in them. Peace and Love spread over the land and made it the holy land of the neighbouring races. From that time on, that page of Indian history has been considered blank where the life of renunciation is absent. In India, the ideal is not to measure success by the amount of gold one can manage to accumulate, nor even by the amount of knowledge one toils to store, nor by rank, nor by position, but only by the amount of self knowledge and self-culture. Man is to be judged not by his outer circumstances but by his inner experience. It is the inner man only that is held worshipful. The silent inner life of the sage though by no means eventful to outward seeming, reflected as it is from moment to moment

in a smiling profile, kind look, generous heart and tranquil mind is, in fact, the only true life whose evolution mankind ought to study. The story of such a life would consist in recounting the inner experiences of the saint in the form of his thoughts and teachings and still more in depicting the saint himself with his mystery-opening smiles and glances. Swami Rama's biography is that of the inner man. It is but the silent evolution of his mind, emerging from the world of matter by slow processes of self-realisation and entering into the domain of spirit.

Swami Rama's life is a rural hymn set in the tunes of the prairie and the jungle, singing of universal peace and love. It is the same note that had its birth in the glorious *Upanishads*. Nothing new about it but the singing of it, Swami Rama raised it once again from the bottom of his soul and he poured it forth in savage cries calling man from discord to harmony, from difference to agreement in-difference, from self to self-in-all, from diversity to unity-in-diversity. He called man away from hatred to love, from war to peace. From him did flow goodwill to all and charity of thought and feeling. He was a poet of the inner man and the inner nature. To him all men and things were divine. "*Tattvamasi*"—"Thou art That," "*Ekamaivadvityam*"—"One without a Second," these two *mantras* may be said to be the two golden wings balanced on which this ethereal *Hansa* soared every hour of his life into the eternal blue and soaring ever soared further and further till he was lost in Infinity.

Swami Rama was born in 1873 at Muraliwala, a small village in the District of Gujranwala, Punjab. He was born in a poor Brahman family. It is said Goswami Brahmans of Muraliwala are the direct descendants of Goswami Tulasi Dass, the famous author of the Hindi Ramayana. His father Goswami Hirananda had no means of livelihood except what the spiritual tours undertaken by him to Peshawar and Swat brought him. He was

the family Guru of the Hindus of the North-Western Frontier Province. Goswami Hirananda had to go to his disciples on ministering tours from time to time. Swami Rama's mother died a few days after his birth. He was brought up on cow's milk. It may be remarked here that though a Punjatee, Swami Rama's staple diet was milk and rice. He was very fond of milk and he could drink about 5 seers of it at a time. Swami Rama was thus born under the lowly roof of a poor Brahman family. He became a student at the age of five. His childhood and boyhood were passed in hard study. As he reached the higher classes, his father was not able to support him, and as a student he lived in extreme poverty. The dress of the boy Rama consisted of a shirt, a pair of Punjabee trousers and a small turban, each made of a cheap and very coarse country cloth, the entire outfit costing about Rs. 3. His fellow students relate that at times, he would forego his meals for the oil of his mid night lamp in his College days. Many a time he had to starve for days together without, however, showing the least signs of suffering or sorrow on his face, for he attended College regularly with a calm and peaceful appearance and kept to his studies as usual.

He had a soft handsome face of a typical Aryan cut. The eye-brows arched over deep black eyes, which showed the mystery and love of his soul. In contrast with a big, broad, prominent forehead, showing high intellectual power there was feminine softness round his lips. When he was serious, the lower lip pressed against the upper on a small round chin, which betokened indomitable strength of will. As a College boy, he seemed to give no promise of his remarkable after-career, but whosoever saw him even then, was impressed with his angelic nature and with a purity and innocence of life rarely met with. He was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his small, frail, fair



SWAMI RAMA TIRATH

Swami Rama's personality may be described as explosive. He would remain silent for months together as if he had nothing to say. He remained merged in joy. All of a sudden, he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote, one could be sure of getting something very refreshing and original. It seems he could not remain long in society without feeling some kind of loss which entailed weariness of soul to him. He used to run back to the mountainous solitudes to recover himself. There he would keep peace with running waters, with glorious sky and would lie on rocks for hours together with his eyes closed and his body thrown in the sunlight.

Swami Rama's highly cultivated emotion formed another attractive feature of his personality. Deep sincerity rained down from his eyes in such an abundance. His sweetness was irresistible. Mahomedans and Hindus loved him alike. The people of different races could see and recognise in this man Swami Rama some family likeness with themselves. Americans called him an American, Japanese called him a Japanese, Persians saw a Persian in him.

To see Swami Rama was to feel inspired with new ideals, new powers, new visions and new emotions.

Another feature which contributed to the charm of his very presence was his bold independence of thought, his great towering intellect. Whatever he taught, he had not only thought upon, but he had actually seen its working in his own life. He used to say that he believed in *experiential religion*. According to him the art of living consists in *luminous belief*. Theology has very little to do with the inner religion of the living man. If you are a living man, test the truth by trusting your life to it. Just as in science, authority has little weight in arriving at truth, so in religion, authority should have little or no weight and religious truth bearing on the nature

of inner man must be everybody's own and personal property through self-realisation. Every one must go to God through the failures and successes of his own life. *Life itself is the greatest revelation.*

Swami Rama after spending two years in the Himalayas, came down to the plains burning with missionary zeal for scattering the joy that he had found in himself. He sailed for Japan from Calcutta in the year 1903. He was only for about a fortnight in Japan. He was invited twice to speak to Japanese audiences. A Christian paper of Tokyo spoke in high terms about his personality and announced him as the "enthusiastic apostle of Vedanta."

On meeting Swami Rama for the first time, Dr. Takakuthau, Professor of Sanskrit and Eastern Philosophy in the Tokyo Imperial University, said to the writer that though he had many an opportunity to see Indian Sadhus and Pandits at Professor Max Muller's in England and also at other places in Germany, yet he had seen no man like Swami Rama. He was the perfect embodiment of Vedanta Philosophy. Mr. Kinzo Hirai, the famous Professor of Tokyo, who was the eloquent representative of Buddhism in the Chicago Parliament of Religions, was reminded of the Buddhistic period of Indian history of which he had read such vivid descriptions in Japanese and Chinese scriptures, when he conversed with Swami Rama. Mr. Hirai always remembered him after he had gone away to America as the "truly inspired Rama."

Swami Rama left Japan in November 1903 for San Francisco. He was for about two years in America. Most of this time, he lived in solitude. There he lived a simple life, carrying his own fuel on his head from the forest. People of California were struck with the indifference with which he treated the eulogies on his work and life and threw hundreds of newspaper cuttings into the Sacramento river for its information. He made a

we are ready to sanction considerable increase in expenditure.' The Education Commission of 1882 regarded this dispatch as definitely accepting 'as a State duty the education of the whole people in India.' One of the recommendations of that Commission was as follows: 'An attempt should be made to secure the fullest possible provision for an expansion of primary education by legislation suited to the circumstances of each province.' In the now famous resolution on Indian educational policy of 1904, the Government of Lord Curzon stated: 'There are more than eighteen millions of boys who ought now to be at school, but of this only a little more than one-sixth are actually receiving primary education.' Again, 'these figures exhibit the vast dimension of the problem and show how much remains to be done before the proportion of the population receiving elementary instruction can approach the standard recognised as indispensable in more advanced countries.' Further on, they said: 'They consider that primary education possesses a strong claim upon the sympathy both of the Supreme Government and of the local Governments and should be made a leading charge upon the provincial revenues.' The standard and methods of Western countries were definitely accepted as the guiding principles of Indian educational policy. In the circular letter of the Government of India, dated 22nd November, 1906, they expressed a desire to abolish fees as soon as the finances of the country permitted, and added the hope that the time had arrived for such a step. They said: 'To insist upon the permanent retention of fees is manifestly incompatible not only with universal school attendance but with anything that approaches to it.' The Government of Madras accepted these declarations of policy and were prepared to introduce the scheme of free primary education *per saltum* instead of gradually—*vide* letter dated 21st February, 1908. Though universal free primary education has not been stated in terms as a definite policy of the Government of India, there can be no doubt that that goal has been steadily kept in view in the expansion of primary education.

4. I think that the present method of promoting primary education must be pronounced to be substantially a failure. The number of boys at school in the primary stage at various quinquennial periods is stated as follows in Mr. Orange's report:—

1881	...	...	2,061,000
1887	...	...	2,381,000

1893	...	...	2,680,000
1897	...	...	3,028,000
1902	...	...	3,009,000
1907	...	...	3,631,000

Mr. Gokhale states in his speech that three million nine hundred thousand may be taken as the number of boys at school in the primary stage in 1911. The apparent ratio of progress has, however, got to be reduced with reference to the growth in the population of British India during the thirty years ranging between 1881 and 1911. The entire male population of the Indian Empire, with reference to the census of 1881, 1891, 1901 and 1911 is as follows:—

1881	...	...	101,321,656
1891	...	...	112,542,739
1901	...	...	117,801,912
1911	...	...	124,791,881

While the increase in the number of boys at school during the period from 1881 to 1911 may be taken roughly as 75 per cent., 25 per cent. out of it must be deducted as merely due to the increase in the population of the country. The ratio of boys at school to the total population of school-going age has no doubt been raised, but the increase in the number of boys for the thirty years may be roughly stated at about one million. If the population of India continue to be stationary and do not multiply at the rate at which it has done during the last thirty years, and if we take the present male population of school-going age at eighteen and odd millions on the basis of a 15 per cent. calculation, it must take nearly 250 years for the entire population of school-going age to be at school at the rate of $1\frac{1}{2}$ million for every thirty years. But as population increases in a geometrical ratio at the rate of 25 per cent., which is the increase during the last thirty years in the total population of the country, the problem of universal mass education on present lines must be hopeless indeed. If population and the number of boys at school both rose in geometrical progression at their present rates it would take at least 120 years for the whole population of school-going age to be at school. I have adopted the 15 per cent. ratio even for the four years of school attendance which Mr. Gokhale has fixed in his Bill, as Mr. Hardy's calculation of 15 per cent. for ages ranging from 6 to 11 was apparently for European countries and the shorter longevity in India would probably justify the same rate for ages ranging from 6 to 10. In the review of Mr. Cotton's report of 1897, the Government of India regarded the position as by no means encouraging, and they

characterised the progress as slow indeed. Nathan's report of 1902 for the quinquennium between 1897 to 1902 showed a set back, and he characterised the general rate of progress as 'most unsatisfactory.' Then followed the Educational Resolution of 1904 and more vigorous activity. On this Mr. Orange remarks at page 98: 'The rate of increase whether for the last twenty five years or for the last five is very slow when compared with the distance that has to be travelled before primary education can be universally diffused. If the number of boys at school continued to increase even at the rate of increase that has taken place in the last five years (that is, six hundred thousand to three millions) and there were no increase in population, several generations would still elapse before all the boys of school-going age were in school.' The voluntary method of persuasion must be condemned as a hopeless failure.

* 5 A policy of increased grants on definite lines is accepted by my honourable colleagues. An annual increment of 2 lakhs out of provincial revenues added to the present contribution of 923 lakhs, as suggested in paragraph 25 of the letter, will have to be continued for 40 years before the estimated provincial subsidy of 88.35 lakhs necessary to cover the present boy population of school going age taken at 2,039,000 is reached. But that population ought really to be taken at 3,057,000, for, Mr. Hardy's 15 per cent was for European countries and for ages between 6 and 11, and for shorter longevity in India may be assumed for ages between 6 and 10. If this be correct the period must be extended to 60 years. This again will have to be raised to 90 years if the cost of education is raised by 50 per cent. (see paragraph 9 of the letter) for the extended course of six years. Meanwhile, it is fair to assume that population will have doubled itself, leaving the problem of universal education as far from solution as ever. Unless therefore a substantial incremental addition from Imperial funds is certain there is practically no chance of realising the anticipation made in paragraph 25, namely, that the universal education of boys might be brought within reach in less than a generation. There is no doubt that, if more money were spent on primary education, better results would follow. But no resolution for increased subsidy on the part of the Executive Government can be free from the modifications consequent on the change of personnel or the fluctuations of finance, or the exigencies of

foreign or domestic policy. Nor has a resolution of Government the virtue of accelerating progress to the same extent as the legislative acceptance of an ideal placed before every town and village as the motive of local organisation and effort.

6. The only alternative which has been accepted in modern times and been found invariably successful wherever it has been tried is the policy of compulsion. The rigour of that policy Mr. Gokhale has endeavoured to soften by the adoption of what may be called 'optional compulsion.' But various objections have been taken to it, sometimes even from opposite standpoints:—

(a) It is argued that the measure is fraught with 'grave political danger,' as compulsion is certain to breed 'discontent to a dangerous degree.' In paragraph 6, however, it is admitted that it 'may fairly claim to rank as a popular measure.' Before I proceed to examine this it is interesting to notice that in 1868, Lord Lawrence observed: Amongst all sources of difficulty in our administration and of possible danger to the stability of our Government, there are few so serious as the ignorance of the people.' Education amongst Hindus of the higher castes has been regarded as a religious sacrament, and the reading of the Koran as a solemn religious duty amongst Mussulmans. It is admitted that 'in India it is not the case, as in Japan in 1872, that farmers, artisans and merchants regard learning as beyond their sphere' (see paragraph 7). That any gentle pressure for the diffusion of education will ever be regarded by the people of this country as the tyrannical exercise of authority is, to my mind, extremely problematic. The enormous body of opinion, larger in volume than has found expression on any other question within my knowledge, has been discredited as in no sense representative. But it is a truism in politics that the voice and vote of every man, even if he be articulate, are unnecessary to signify the general acceptance of a view and that the judgment of the thoughtful section, selected at random from the common body, is a sufficient index to the popular feeling. Mr. Gokhale has rightly cast the initiative in the matter of compulsion upon local bodies. The sanction of the local Government is a safeguard against hasty action. The facilities for exemption from payment of fees and even from attendance on the ground of poverty or inconvenient avocations, must minimise the chance of friction between individual disinclination and compulsion from superior authority. The Government of India have rightly pointed out in their resolution of

1904: 'To the people themselves, the lack of education is now a more serious disadvantage than it was in more primitive days. By the extension of railways, the economic side of agriculture in India has been greatly developed and the cultivator has been brought into contact with the commercial world and has been involved in transactions in which an illiterate man is at a great disadvantage. The material benefits attaching to education have, at the same time, increased with the development of schemes for introducing improved agricultural methods, for opening agricultural banks, for strengthening the local position of the cultivator, and for generally improving the conditions of rural life. Such schemes depend largely for their success upon the influence of education permeating the masses and rendering them accessible to ideas other than those sanctioned by tradition.' The popular appreciation of the present-day need for an acquaintance with the three R's is sufficiently keen to save the masses from a sense of political oppression as the reason for compulsory attendance, even with an educational rate adding 40 lakhs to their present burdens in this Presidency.

(b) It has, on the other hand, been argued that a law for compulsory school attendance is bound to remain a dead letter.

(i) It is maintained that school-attendance committees will exempt almost everybody for one reason or another from the obligation to attend school. I see no warrant for this assumption. *The committees themselves are required to be constituted under by-laws which must have the sanction of the local Government. It is easy to provide for an officer of the Educational Department of the rank of supervisor or sub-assistant inspector (there are 268 supervisors and 111 sub-assistant inspectors in this Presidency according to the report of 1907) being a member of each school-attendance committee so as to prevent any laxity of action on the part of those committees. We may even adopt the analogy of section 3, clause 1, of the Irish Act whereby provision is made for half the members being appointed by the local authority and the other half by the Commissioners, whose place may be taken here by the inspector of schools, or the Director of Public Instruction.*

(ii) An objection has been raised of the want of competent or qualified teachers. This has always been the standing argument against compulsory education. The qualification of the teacher is nothing more than a knowledge of

reading, writing and arithmetic. This minimum can be found amongst many people who have never obtained the normal training school certificate. It is found necessary to employ at the present day in England large numbers of uncertificated and student teachers—please see the report of the Board of Education for 1908-1909, pages 116 and 117. When Japan inaugurated compulsory education, Sharp says: 'There was a natural difficulty about teachers. The Japanese had little conception of a trained teacher. Any one who could speak a language was supposed to be capable of teaching it' (paragraph 23). 'Even at the present day,' he says in paragraph 452, 'though primary teachers ought, by rule, to be provided with licenses, owing to the shortage in teachers, there are many who are not (21.5 per cent.) and some are preparing themselves for the licensing examination.' Though licensed and properly qualified teachers are the ideal to be aimed at I cannot agree that the lack of certificated teachers is a serious impediment to Mr. Gokhale's scheme.

(iii) Another objection is based on the ground of lack of school accommodation. Clause 7 of the Bill insists upon its provision. Mr. Gokhale said in his speech at Madras: 'If Japan may be content with verandahs for school-houses, there is no loss of dignity for the Indian school boy to be housed in such a manner.' The idea of substantial school buildings according to type-designs is borrowed from Western conditions of climate not applicable to this country, and this poor country may well dispense with such structures. It has been my conviction that more money has been wasted on the fattening of contractors and the Department of Public Works than is justifiable in the climatic conditions of this country. A thatched or tiled shed situated in the midst of half an acre of open ground dotted with a few trees, the whole thing costing only a few hundred rupees, is far more adapted for the needs of a school house in this country than the more costly structures which may gratify the eye of the cultured architect.

(iv) A more serious objection than all that has gone before is the shortness of the course provided by Mr. Gokhale's Bill. It is said: 'It is true that Japan and Baroda began with four years, but they are finding that the period is too short. Unless we can go in for six years, the game is not worth the candle.' But this argument overlooks that both Japan and Baroda have achieved solid results on a four-year basis. If they are now

dissatisfied after years of trial with the old period, that is no reason why we should not begin on a modest scale leaving it to the future to extend the period when changed conditions may justify such a course. It was in the year 1908, after thirty years' experience of a four-year elementary course, that Japan thought it was time owing to its deficiencies to extend the elementary school course to six years. I am unable to accept the statement that a boy who has gone through a four-year course forgets everything that he has learnt in after life even amidst the opportunities of agriculture or other business bringing him into contact with writing and correspondence. I quite admit that some men who have only received this modicum of education between 6 and 10 may, in after-life, forget their early acquisition. But it is a great exaggeration to assert that every man amongst those who only received a four year training has an absolutely blank mind with reference to what he learnt in his early days. Reading, writing and arithmetic meet a man at every turn in his life whatever be his avocation. If he had a foundation in those directions in early life, the ordinary relations of life must tend to increase his knowledge without any further schooling. The value of that knowledge, small as it may be, in enabling the agriculturist, the day-labourer, and the petty trader to carry on his avocations with more intelligence and less liability to deception cannot be over rated. He is more accessible to a knowledge of the rules of hygiene and sanitation spread through leaflets and newspaper paragraphs, and he must be regarded as altogether a happier man for the greater ability to accommodate himself to the forces of nature and the surroundings of modern life. Moreover, it is not unreasonable to hope that in many cases a compulsory four-year course may lead to a voluntary addition of two years. I am unable to agree with paragraph 14.

The period selected by Mr. Gokhale very little affects the boy-labourer of a factory who can only enter it after he is nine (vide section 23 of the Factory Act), and the ordinary needs of agriculture cannot be said to be dependent upon the labour of boys who are below ten years of age. I do not, therefore, share the view expressed in paragraph 16.

(v) That compulsion is impracticable or will be largely resisted by the people is effectively refuted by the example of Ceylon and Baroda, not to speak of the Philippines, for the conditions of the Native State and the neighbouring island of Ceylon

are in every respect similar to those of British India. It is true that their area is much smaller. But although that may have a bearing on the financial aspect of the question, it has none with reference to the disposition of the people to accept compulsion.

(vi) The strongest and, perhaps, in my judgment, the only argument against the Bill is the financial one. Mr Gokhale has endeavoured to reduce the expenditure in various ways. He proposes that the Act shall not be applied to any area in which one-third of the school-going population is not already under instruction. He reserves the discretion to the municipality or local board to apply it to a particular local area. He burdens the locality with the financial responsibility for one-third or more of the cost so as to check the too ready disposition to avail itself of the new law. He gives the local Government a further discretion to accept or not the proposition of the municipality or local board to apply the law to the locality. These appear to my mind to be very substantial limitations upon the scope of proposed legislation. But figures worked out on the basis of an immediate application of the provisions of the Act to every local area are misleading. I would be prepared, if necessary, to add a limitation to the provincial contribution in amount instead of merely in ratio. Section 18 of the Irish Education Act of 1892 provided a fixed grant 'of 210,000 pounds or of such other amount as Parliament may determine having regard to the amount of free grant under the Elementary Education Act, 1891.' The distribution of this amount was determined by the fourth schedule to the Act. My present suggestion would, to a certain extent, assimilate my scheme to the scheme of increased grants without legislation accepted by my honourable colleagues. But my idea is to fix a statutory maximum, which may or may not be worked up to as the result of local bodies applying the Act to their special areas. Or under section 18, by-laws may be framed fixing the maximum provincial contribution from time to time to be divided amongst local areas whose application of the Act and levy of the educational rate are approved by the local Government. I have thought it unnecessary in view of the above suggestion to examine the financial aspect in detail for determining the possible scope of Imperial or provincial expenditure under the Act.

7. I agree with Mr. Gokhale in claiming for compulsion greater results in the spread of education than for any other known means of action.

Quoting from the report of the Royal Commission of 1886, he says : 'The increase of the numbers on the roll is largely attributable to compulsion. Among the witnesses before us, Mr. Stewart appears to stand alone in his opinion that provided that required accommodation had been furnished, the results would have been much the same if attendance had not been obligatory. But to estimate fairly the influence which compulsion has had upon the great increase in the number of children attending school, we must speak of it under the three heads into which its operations may be divided. There is first the *direct influence of compulsion*. This is exerted over parents who are indifferent to the moral and intellectual welfare of their children who are very eager to enjoy what advantage they can from their children's earning but who never look beyond. Secondly, compulsion exercises an *indirect influence*. Many parents are apathetic, yielding weakly to their children's wish not to go to school ; but they are keenly alive to the disgrace of being brought before a magistrate, a fear of which supplies a stimulus sufficient to make them do their duty in this respect. In addition, the existence of a compulsory law has considerably affected public opinion and has done much to secure a larger school attendance by making people recognise that the State regards them as neglecting their duty if their children remain uneducated.' The Ceylon Commission of 1905 expressed itself as follows :—

'With the exception of one or two districts of the island, little good will be done by any system which does not enforce compulsory attendance. The parents throughout a large portion of the island exercise very little control over their children and will leave them to do as they like in the matter of school attendance. The result is that, where there is no compulsion, boys attend very irregularly and leave school very early. That compulsory attendance is desirable, we have no doubt.'

8. I have so far dealt with the objections to compulsion even under the limitations contained in Mr. Gokhale's Bill. But there are certain objections of detail most of which, I venture to believe, might have been taken to the Irish Act and the Ceylon Ordinance :—

(a) With reference to paragraph 13 of the letter I think the precaution suggested is exaggerated. It is enough to say that not less than half the numbers shall be present at the meeting, voting for the introduction of compulsory education and the imposition of a special cess and that the majority shall be not less than two-thirds of those present.

(b) I do not agree with paragraph 17 of the letter. In teaching the three R's no school appliances are worth mentioning. The teacher is implied in education and funds are provided for with a view to supply him.

(c) Objection is taken in paragraph 15 to the one-mile limit of road between the school-house and the pupil's residence. This provision is modelled on clause (a), of section 3 of the Irish Act, which prescribes a two-mile distance 'by the nearest road.' The word 'road' has created no difficulty in Ireland for the last twenty years and need not in British India.

(d) Objection is taken in the same paragraph 15 to 'other sufficient cause' in section 5, clause (b), and apparently also to the phrase 'seasonable needs of agriculture.' These words are substantially reproduced from clause (b), section 3, of the Irish Act. If they confer an undesirable latitude of discretion on the attendance committee, the power to make by-laws is sufficiently wide under section 18, and can, if necessary, be made wider to circumscribe the action of the committee.

(e) It has been said that the limit of income, which is a ground of exemption from payment of fees, will lead to inquisitorial enquiries and is an unworkable criterion in practice. I am disposed to agree with this criticism. I think it is sufficient to empower the committee to exempt individuals on the ground of poverty as in clause 2, section 9. The rules as to poverty must be different in different localities and may to some extent be defined by by-laws or left to the absolute determination of the committee.

(f) The constitution of the committee is left to by-laws under section 19. They may differ in different localities. But being subject to the sanction of the local Government, that authority, in my opinion, may insist on the presence of a supervisor or a sub-assistant inspector on each school committee or one half of the number being nominees of the Director of Public Instruction. This, in my judgment, will ensure considerable uniformity of action or at all events help to save the committees from very erratic courses of action. And if each head of a school, with reference to which the committee has to act, is also a member of the committee, I think we may feel pretty certain that particularly unreasonable conduct will be avoided in considerable measure.

(g) The Bill does not provide what shall be the character of the educational rate. The object of the author is apparently to leave it to the Government of India to determine its form. But

I see no objection, having regard to the importance of a taxing provision not being omitted from the statute itself, to an express provision that the educational rate shall be not more than six pies in the rupee of land-revenue to be added to the one anna of road cess, or a percentage addition to the house-tax in municipal areas. I am aware that a six pies additional road cess will bring in only about 28 to 30 lakhs from the local board areas in this Presidency. The addition to the house tax in municipalities will bring in only a few lakhs (about three lakhs on an extra rate of 2½ per cent with reference to the present receipt of 11 80 lakhs). If double this amount is provided out of provincial revenues, I would consider the income which would be capable of natural expansion sufficient for many years to come. My suggestion would entail no extra machinery or new methods of enquiry for the ascertainment and the collection of the tax. The present expenditure in Madras is 34 lakhs, of which provincial and local revenues together contribute 21 lakhs. The scale I have fixed is the maximum to be worked up to.

(A) I think it would be necessary to confer certain powers on local Governments with reference to the constitution of the school committees in place of the existing references to the Government of India. I agree with paragraph 24. But I do not think that any power to institute compulsion need be conferred upon the local Government.

(i) The provision prohibiting employment of a child that ought to be under instruction is a reproduction of section 2 of the Irish Act, and having regard to boys of nine and below not being eligible to be factory labourers, I see no objection to the enactment of clauses 14 and 15. I do not agree with the criticism in paragraph 16.

(j) The last three lines of clause 10, sub-clause 1, seem to me to be superfluous, clause 19 being sufficient for the purpose.

(k) Section 4 of the Irish Act speaks of attendance 'in such regular manner as is specified in the order'. Similar language may have to be employed in sub-clause (ii) of section 12 so as to prevent merely nominal compliance with the magistrate's order to, attend. No provision seems to me to be necessary to help parents of refractory children.

(l) I do not think there is any practical difficulty in determining what repeated non-compliance is within the meaning of section 13 as apprehended in paragraph 22. It may be advisable to enact a provision similar to sub-

clause (iii) of section 4 of the Irish Act, that a complaint with respect to continuing non-compliance with the attendance order shall not be repeated by the school attendance committee at any less interval than two months. But perhaps the object of clause 13 of the Bill is to limit the action of the school committee to a single complaint for repeated non-compliance.

(m) I see no reason to think that the penalties prescribed are too low as supposed in paragraphs 21 and 23. Imprisonment in default of payment of fine should be provided against.

9. The conclusion, therefore, to which I have come is that the Bill is desirable and necessary; that it is conceived in the best interest of education; that there is no reasonable probability of political or other danger arising from its enforcement; that it will largely accelerate the pace of educational progress; that allowing for laxity in the administration of the law here and there and for excessive zeal in its premature application to parts of the country, there will be an abundant return in the shape of increased interest in education amongst the great mass of the people and the educational authorities of the country. It seems to me that real political danger lies in resisting a large mass of enlightened opinion supported by European missionaries and by large numbers of Englishmen connected with the administration of the country so as to leave an abiding source of irritation and bitterness and a standing theme for a widespread public agitation which cannot make for the peace and good government of the country. I would support the Bill.

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THE MAHARAJAH OF DARBHANGA.

Council as Representative of the Non-Official Members of the Bengal Legislative Council to the place left vacant by his deceased brother, and since then, he has been elected four times to the Supreme Council as Representative of the Non-Official Members of the Bengal Legislative Council. He was awarded the Kaiser-i-Hind Gold Medal in 1900. He served as a member of the Police Commission in 1902, and, consequently, had to travel all over India. There were only two Indian Members in the Commission, the other Member being Dewan Bahadur Srinivasa Raghava Aiyengar, a Government servant. He appended two strong dissentient notes separately to the body of the Police Commission Report advocating some urgent popular reforms such as the separation of the Judicial from the Executive functions. He was created Knight Commander of the Most Eminent Order of the Indian Empire in 1902. The hereditary title of Maharaja Bahadur was conferred upon him in 1907. He has been elected four times as the President of the British Indian Association, the premier Landholders' Association of Bengal which has its head office at Calcutta. He is the Life-President of the Bharata Dharma Mahamandal, the Behar Landholders' Association, Tirhoot Landholders' Association, Maithila Mahasabha and the All-India Religious Association of Hindus. Under the Presidentship of His Highness, the Mahamandal has made considerable and rapid progress. It has secured a considerable amount of funds, owns a big house at Benares, publishes magazines in different languages, trains and employs preachers and does useful literary work. He is also a member of the India Famine Trust. He is the sole trustee of the Calcutta Mahakali Pathasala which is the first institution in Bengal to introduce the system of imparting education to girls on national lines combined with appropriate religious training, and it is being supported by a liberal subscription from Darbhanga Raj from its

very inception. He served most creditably as President of the Reception Committee on the occasion of the visit of Their Royal Highnesses, the Prince and Princess of Wales (now Their Majesties, the King Emperor and Queen-Empress) to Calcutta in 1906, and placed the sum of one lakh at their disposal to be used for charitable purposes to commemorate the event. The same was accepted and given by Their Royal Highnesses to the Medical College Hospital, Calcutta, and to the *Lady Dufferin Hospital Fund*.

When Khudiram committed the atrocious outrages at Muzaffarpore, the Maharaja Bahadur forthwith came to Muzaffarpore and strongly condemned the abominable deeds in the strongest terms, for which his life was threatened, but he did not care in the least and remained firm in actively uprooting anarchy and sedition. It was he who first conceived the idea of starting the Hindu Association with the triple object of fostering loyalty to the Government and King, protecting and promoting Hindu interests in a loyal spirit, and promoting friendly relations between Hindus and other communities. The Behar Hindu Association was duly launched into existence at Sonapore, of which he was elected President. Under the auspices of that Association, a grand public meeting of the Hindus of Behar was held at Muzaffarpore in 1907, under his presidentship, which condemned anarchy and sedition in a most forcible and effective way and established a permanent Loyal League, of which he was elected President. The object of the League is to take active steps to prevent the introduction of anarchical and seditious feelings into Behar. The Punjab Hindu Sabha was also established under his guidance and inspiration. He, in collaboration with Babu Sarada Charan Mitter, brought into existence the All-India Hindu Association. It was at his suggestion that His Highness the Aga Khan, consented to hold the Hindu Mahomedan Conference

at Allahabad in 1910, instead of at Bombay, as previously settled, and he took a very active part in that meeting.

He is founder and principal Director of the Bengal National Bank of Calcutta. He takes much interest in the voluntary Panchayat system and is the President of the Behar Panchayat Association. He was made an ordinary Fellow of the Calcutta University in recognition of his princely gift of 2½ lakhs, part of which has been devoted to the construction of a fine building for the library called "The Darbhanga House." He is a patron and president of many associations scattered over different places in India. He is also the President of the Calcutta *Sangita Samaj*, a very active philanthropic association.

He is the real head of the Maithil Brahman community in which he exercises considerable social power. All caste disputes are referred to his decision which is final. In fact, *he is the leader of Hindus throughout India*, who look upon him with reverence and respect. He is versed in English, Sanskrit, Persian, Urdu, Hindi and Bengali, and is a fine conversationalist. His range of studies is vast and varied, and he even now spends much time in studying books on different subjects. His collection of books in different languages is of the choicest kind. He possesses a very large and splendid library containing a fine collection of mostly English and Sanskrit books on various subjects, which is being augmented every month. He is versed in the esoteric lore of Hinduism and can unravel the mysteries and explain the rationale of Hindu customs, usages, rites and ceremonies with the knowledge of an expert. He has penetrated into the sanctuary of the Hindu religion. His researches into the profound spiritual truths of the Hindu religion in all its forms, makes him a strong upholder of orthodox Hinduism, the religion proclaimed by ancient Rishis, the ancestors of the Hindus, and no amount of sneers and taunts from

any quarter would affect him in the least. But, as already said, his orthodoxy is not of the blind and unreasoning order, but is full of the deepest meaning to him. He is a man of very active habits and high religious temperament and very devoutly performs his religious observances without regard to the great bodily trouble and inconvenience he has to bear on that account. He has travelled far and wide, and visited almost all the sacred places and shrines in India including the twelve *Jyotirlingams*, four *Dhamas* and seven *Puris*. At the time of the Gubana lake rising, he was in that quarter on a pilgrimage to Gangotri, and his life was then in danger. His habits are very simple, quite in accord with those of ancient Hindu personages, and he is very scrupulous in observing strictly Hindu rites and ceremonies. He occasionally performs severe religious austerities and penances, and observes long fasts. Hundreds of Brahmans are employed by him in various places for performing religious rites, and they are thus helped by him. He is very painstaking and often toils at his desk for nearly 5 hours at a stretch. He supervises the working of all departments of the Raj personally.

One most remarkable thing regarding him is that he has perfectly conquered *krodh* or anger which, in the words of Bhagwat-Gita, has been described as "all-consuming, all-polluting." He never shows anger even towards his menial servants, however provoking their faults may be. He celebrates annually Ganesh Puja, Indra Puja and Durga Puja with due solemnity and at considerable expense, when, besides the performance of religious ceremonies lasting for many days, various entertainments are provided for the public, to which people flock to witness from far and wide. At Darbhanga annually a *fête* called Sri Rameshwar Mangala is held in his honour which takes the form of a water carnival or procession and excursions of boats on a lake, and this is witnessed by

many thousands of people of all ranks and classes, as it provides excellent amusement to them all.

He maintains an English High School at Darbhanga, Sanskrit Colleges at Darbhanga and Benares, a Girls' School at Darbhanga, and eight Vernacular Middle Schools in various parts of the Estates. He granted a very handsome monthly subscription amounting to Rs 500 per month to the Muzaffarpore B. B. College at a very critical period of its existence and thus saved it from being made a second grade College. He maintains a large General Hospital and a Lady Dufferin Hospital at Darbhanga, one indoor Hospital and nine outdoor Dispensaries in various parts of his Estate. He possesses a splendid stud under the supervision of a European Veterinary Surgeon who has another European as his assistant.

He has built a very splendid palace at Rajnagar in Darbhanga district at a cost of £160,000. It is the finest example of the magnificent Oriental architecture in Bengal since the Moghul period. The palace is most picturesque and looks quite grand. It is very richly furnished, and is fitted with electric lights, fans, telephones, lifts, water-pipes, hammams, fountains, &c &c. He is at present constructing a marble temple at Rajnagar which will cost many lakhs. He has constructed temples at Darbhanga, Bankipore, Benares, Kamakhya, Kharagpore and other places, and has restored and constructed temples destroyed by earthquake in the Kamakhya, Sylhet and Kangra valleys at considerable expense.

He has presided over many important meetings and Conferences at Calcutta, Darbhanga, Muzaffarpore, Sonapore, Bankipore, Benares, Allahabad, Lahore, Meerut, Madhubani, Supaul and other places at which he has delivered most weighty and important speeches which are highly valued as containing the soundest and most practical views and counsels of wisdom. Their number will not be less than a hundred. To enumerate a few, I may mention the memorable sittings of Sri Bharat

Dharma Mahamandala at Delhi, Calcutta and Allahabad,—the latter being attended by such personages as Sri Saukaracharya of Gobaradhan Math (Puri), the first and second Sessions of the Parliament of Religions held at Calcutta (1909) and Allahabad (1910), the first sitting of the All-India Brahmana Conference at Lahore (1909) organised by such eminent men as Sir Pratap Chandra Chatterji, the Industrial Conference at Lahore (1909), at all of which he delivered speeches, which are considered masterpieces and valuable contributions to the subjects dealt with therein. Wherever he goes, he is accorded most enthusiastic receptions. The receptions accorded to him at Delhi, Allahabad and Lahore on the occasion of the sitting of Sri Bharat Dharma Mahamandal and the Brahman Conference sittings were memorable—the latter was attended by His Highness the Maharaja Bahadur of Kashmir himself.

On the demise of His Majesty the King-Emperor Edward VII, a grand and memorable Hindu demonstration was most successfully organised by him at Calcutta when the vast mourning procession of Hindus headed by him walked on foot from the City to the Maidan where His Highness read his speech expressing the grief of Hindus at the death of their beloved King and a vast multitude of the poor were sumptuously fed.

The Darbhanga Raj has always been famous for all sorts of charities, especially those of the religious kind, and the present Maharaja is fully and excellently maintaining this tradition. His principal charities are: Victoria Memorial Hospital, Muzaffarpore, Rs. 34,000; Famine Relief Fund (1900), 1½ lakhs; Queen Victoria Memorial Fund, 1 lakh; Calcutta University, 2½ lakhs; Bharata Dharma Mahamandal, Rs. 25,000; King Edward Memorial Fund (Bengal), one lakh; Patna Municipality, Rs. 25,000; Investment for Anathasala, Rs. 1,00,243.

Whenever famine has occurred in his estates,

he has gladly remitted a large amount of rent to the ryots and spent very handsomely on relief works besides constructing such works of public utility as canals, &c.

His recent princely gift of 5 lacs to the Hindu University, has been the crowning point of all his charities, as it is the biggest subscription which has so far been given for the purpose. This has evoked universal admiration, has gladdened the hearts of all beyond description, and most sincere blessings and prayers have been offered for him. Not only has he given a princely donation but he has also been instrumental in obtaining Government sympathy for the University scheme and securing the Central Hindu College for the Hindu University with the valuable co-operation of Mrs. Annie Besant. He is now leading the Hindu University movement and it is hoped that under his leadership the University will become an accomplished fact. He will shortly make a tour for collection of funds for the University and will head the deputation for the purpose. In returning the compliment of donation of Rs. 5,000 to the Hindu University by H. H. the Aga Khan, H. H. the Maharaja Bahadur donated Rs. 20,000 to the Moslem University, and the telegrams exchanged between them in this connection showed that each community welcomed the University of the other.

He has given Rs. 25,000 to the Calcutta Imperial Reception Fund opened to accord a suitable reception to Their Imperial Majesties in Calcutta, and as President of the Pageant Sub-Committee, he has taken great pains and trouble to make it a success. He twice visited Simla to confer with General Drummond on the subject, as the management of the Dussara processions has lain entirely in his hands.

In the twelve years ending with July 1910, i.e. since the accession to the gadi of the Maharaja Bahadur, the Darbhanga Raj has spent the following sums:—

<i>Pension</i>	..	Rs. 3,04,145 : 1 : 4½
<i>Donation</i>	..	" 12,07,202 : 11 : 10½
<i>Charities</i>	..	" 3,55,793 : 13 : 10
<i>Subs.</i>	..	" 2,74,910 : 8 : 9
<i>Religious Buildings</i>	..	" 2,53,585 : 15 : 8
<i>Public Utility</i>	..	" 2,11,010 : 8 : 0

Total Rs. 26,06,618 : 11 : 6 to which if Famine, and Anathalaya investment funds and the Hindu University donation amounting to Rs. 10,36,491 and 1,00,243 and 5 lakhs respectively are added, the total will come to Rs. 42,43,385.

He enjoys the confidence both of the educated classes and the Government on account of his deep patriotism and profound loyalty to the Government, and sound practical views on public questions—this unique combination makes him respected and loved by all classes. He is thus a great political asset both for the Government and the people and one of the very few men in India who can satisfactorily and successfully represent the true needs of the country to the Government and interpret to the people the true wishes and intentions of the Government regarding any Government measure, and thus establish harmonious and cordial relations between the rulers and the ruled.

His estates which are generally compact are situated in the districts of Muzaffarpore, Darbhanga, Monghyr, Bhagalpore, Purneah, Gaya and Patna, and also in Assam. There are nearly 15 European sub-managers and factory managers serving in Darbhanga Raj under a European General Manager. He has established a Bank at Darbhanga. He owns fine palatial buildings at Darjiling, Simla, Allahabad, Benares, Purneah, Muzaffarpore, and other places. He is possessed of a large and fine collection of valuable jewellery amongst which are such historic gems as the Dholepore Crown and the Nepal garland.

He has been instrumental in starting a well-conducted Hindi weekly paper which is published from Darbhanga and is named "Mithilamihir."

He has many times given excellent parties at Darbhanga and his Calcutta residences, notable among them being those in honour of Lord Curzon, Mr. Dadabhai Naoroji, Sir Edward Baker and His Highness the Aga Khan.

He is an expert at chess in which he has very few equals in this country, and is also a fine player at Rackets.

He has three children: the Maharaja Kumari born in the year 1905: the senior Maharaja-Kumar the heir-apparent, Maharaja Kumar Kameshwar Singh, born on the 28th November 1907, and the junior Maharaja-Kumar Vishveshwar Singh born in 1908.

On the occasion of his last visit to Delhi for the Durbar, he was accorded a most enthusiastic and grand reception at the Railway station by the public of Delhi headed by Hindu, Jain and Mahomedan leaders. On the occasion of the Delhi Coronation Durbar, he, under the instructions of His Honour the Lieutenant-Governor of the Punjab, organised a grand Hindu procession headed by himself for the purpose of offering prayers for Their Imperial Majesties on behalf of the Hindu community, and it was a complete success. Leaders of different Hindu sects and distinguished Pandits of different parts of India joined the procession and prayer-offering function. They all came in response to his invitation, and Sri Sankaracharya and many leading Pandits were guests at his camp.

On the morning of 16th December, the representatives of the Hindus, Mahomedans and Sikhs who took part in the prayer headed by the Maharaja Bahadur of Darbhanga were presented to Their Imperial Majesties at King's Camp, and as their leader, the Maharaja Bahadur was presented and introduced first of all by the Lieutenant Governor of the Punjab.

INDIANS IN THE TRANSVAAL.

BY MR. L. W. RITCH.

FOR sometime past I could not understand how it was that parents lawfully resident in the Transvaal, whose minor children came to South Africa with a view to entering the Transvaal, via Lourenco Marques, found it impossible to get beyond Portuguese territory and so to their homes. The complaints that reached me were to the effect that it was impossible to get railway tickets at Lourenco Marques, until the children in question produced permits from the Registrar of Asiatics. Now, the law is quite clear as to the right of minor children whose fathers are lawfully registered to enter this Province. There is nothing in the Immigration Law about permits being necessary for such cases. It, however, became quite clear as time went on that some sort of compact existed between the Asiatic Office here and the Administration at Lourenco Marques. I found means of circumventing them, advising the parents before they went down to fetch their children to purchase return-tickets on their behalf. This seems to have driven the Transvaal authorities to a further step. A few weeks ago five children were arrested by a Portuguese official at Rossano Garcia, a few miles on the Portuguese side of the border, and, because they could not produce permits, were compelled to return to Lourenco Marques, whence they had come (paying their own fare for the privilege). As soon as I heard of this, I communicated with the British Consul at Lourenco Marques, with the result that the children were released. However, with a view to investigating matters, I went down to Lourenco Marques, and learnt from the Consul who is a courteous and conscientious gentleman, that the arrest was the result of a mistake. With a view to testing the truth of this, I accompanied a batch of about thirty

children a few days later. I took the tickets for them at Lourenço Marques and all went well till Rossano was reached. There, a Portuguese official entered the train, and went from carriage to carriage, demanding from all Indians their permits to enter the Transvaal. On my advice, they refused to discuss the matter with the gentleman, and I challenged him to interfere with them in any way. He evidently thought discretion the better part of valour, and we went through into British territory, where the whole party was promptly arrested because the children were unable to produce permits. The cases have all been remanded to Johannesburg, where the first batch will be heard to-morrow. I have communicated with my Committee in London, as also again with the Consul in Lourenço Marques, with a view to an investigation of this charge being made and any repetition being prevented. I have no doubt at all in my mind that here again the Asiatic Department of this Province has been at work. The whole thing is almost incredibly scandalous. It is bad enough that we have to fight our own Government without having to combat outside conspiracies of this kind.

The Government has fired the first shot with a view to enforcing the Gold Law and Townships Act. I have received a notice from the Government Attorneys to surrender my titles to a property recently bought in my name by Amod Moosa Bhvat, a prominent Indian merchant of this Province. The notice also requires me, under certain pains and penalties, to evict the occupants of the property. Mr. Bhvat has opened a large and modern business on the premises, and also lives there with his family and assistants. A meeting is in progress as I write, to discuss the position. So far as I am concerned, I have no intention of obeying the Government's demand, but this is a matter that may have to be carried far, and, unless it is fought out to a finish and that successfully, it means that every Indian

property-holder in the towns of this Province will have to surrender his property without compensation, and remove himself and his business into one or other of the compounds or locations. Both Mr. Polak and I have registered in our names considerable fixed property on behalf of more prosperous members of the community, and it is perfectly clear that the policy of the Government is, first, to beggar the people, and then, segregate them as the price of their remaining in the country at all. I need not, I am sure, do more than state the bare facts, which are sufficiently scandalous and require no comment.

[In connection with Mr. Ritch's article, the following report of a discussion on the question in the House of Lords which took place on the 19th of this month, will be read with interest by our readers.—*Ed. I. R.*]:—

In the House of Lords, Lord Amphill raised a debate on the question of Indians in the Transvaal. He asked regarding the allegations that the Portuguese at Mozambique forcibly detained Indians, while the Union Government permits were being examined with the likelihood of their deportation to India in consequence of the expiry of Delagoa Bay permits; whether minors were not allowed to accompany their parents and whether the Government had communicated with the Union on the subject. Lord Amphill said the Indian question was more than ever of enormous public importance.

Lord Emmott said the Colonial Office had no official information, but if representations were made Mr. Harcourt would consult Lord Gladstone in the matter.

Lord Amphill replied that he was surprised that the Government had no papers on the subject. It was pitifully disappointing that the matter should be allowed to remain where it stood. It was idle to say that they would interfere with a self-governing colony. He pointed out that all

CURRENT EVENTS.

BY RAJDUARI.

BRITISH POLITICS.

"ULSTER will fight." That was the war cry of the men of Belfast who have sworn undying vengeance to the introduction of Home Rule in Ireland. It has been heard before with the most hollow sound and with the fury out-mahading the most fanatic Mahadists of Soudan. There is in reality nothing to differentiate the fire-eating Ulsterians from the frenzied followers of the Mahdi. Ulster has said before and says it now that if it fights it is because it thinks the cause for which it battles is the right cause. "Ulster will fight and Ulster will be right." That was the refrain of Lord Randolph Churchill who befriended these wild men of Belfast some twenty-five years ago. But in the quarter of a century which has elapsed since that cry was raised, immense floods of water have flowed across the Irish Channel, so that the cry has lost all its force. Gladstone's first Irish Home Rule Bill has passed into oblivion. On its debris a new Home Rule plan has been devised of which the key is devolution to the proposed Irish Parliament, all legislative affairs for the better government of Ireland which the Irish themselves could manage. To those who have closely followed the trend of events in Ireland during these many years past and the proceedings of Parliament at Westminster, it cannot but be apparent that such a devolution has become an absolute necessity if the large problems of Imperial Government are to be satisfactorily considered and disposed of. For years past the work on this account has been growing and accumulating. As a result it has to be performed either perfunctorily or postponed from time to time. To relieve this congestion has become imperative. It could not

be allowed to hang on. It is not only Imperial affairs that lag behind but many local affairs of first importance which under existing constitution have necessarily to be disposed of by Parliament. Scotch and Welsh affairs as much as Irish, which are of paramount local importance and which could be best disposed of locally by a local legislature must therefore be devolved on local bodies. Then only the congestion could be removed and the Imperial Parliament find sufficiency of time to deliberate on affairs of Imperial policy with greater leisure and maturity of opinion. International politics are now-a-days of such primary and vital concern to the nation that if they are to be looked after to the satisfaction of the nation, no other course remains but devolution—devolution of Irish affairs to the Irish people and devolution of Scotch and Welsh affairs to the Scotch and Welsh respectively. It is inevitable and it is utterly futile of the fanatic Ulster man to arrest the inevitable. So that the old battle cry, whether rightly or wrongly raised a quarter of a century ago, has lost its significance in view of the new and complicated factors that have since risen and overwhelmed Parliament. For Ulster now to fight is not only far from right but senseless. Why Lord Londonderry, Sir Edward Carson and their supporters and followers fomented their organised revolt against the Ministry is not apparent. Worse still is the organised opposition they offered to Mr. Winston Churchill. It was intolerable to give him no chance freely and fairly to meet face to face the men of Ulster and propound to them what the new Home Rule Bill will mean. It is something that the pressure of enlightened British public opinion eventually shamed the leaders of the organisation into abandoning their original intention to make it so hot for that resourceful and intrepid Minister as to prevent him from speaking. All through this seven weeks' war of hollow sound and irrational fury that capable young Member of the Government seems

CONTINENTAL.

On the Continent the new German Reichstag has been most conspicuous for the talk it has given rise to among all the great Powers. Despite the mailed fist the Socialist organisation has triumphed. It has won with flying colours many a seat. The strength of the parties is that the Socialists command 110 votes, the Centre 99, the Conservatives 68, the National Liberals 96, the Radicals 50, and non-descripts 26—say 397 in all. Were the seats re distributed, as they ought in all fairness to be, the Socialists would get 130. Their most sensational triumph was in Potsdam. The Centre has lost 10 seats. Their greatest defeat and humiliation was in Cologne. Their abject support of Catholics and their attitude of *non possumus* in reference to popular measures of reform have cost them this loss. Chauvinists as the National Liberals are called have gained nothing. The German Government finds for the first time that it has no clear majority. They cannot embark on additional costly armaments against the popular wish which in this matter is determinately opposed. Social reforms, for the better welfare of the populace, are urgently demanded and until these reforms are achieved the Government is bound to meet with many defeats and even rebuffs. No combination of groups is possible. The Reichstag may be dissolved at an early day but the Emperor is doomed to disappointment if he thinks he can get back his majority. The political lesson taught by the German election ought not to be lost on him.

In the death of the distinguished Count Aehrenthal Austria has suffered a distinct loss. But for the masterful Foreign Minister the annexation of Herzegovina and Bosnia would not have been so easy. But it is too premature to pass a verdict on the deceased Minister so far as his Foreign policy was concerned. Suffice to say it was a bold one not unmingled with Jesuitical ethics. But they say that in foreign diplomacy and action the end

justifies the means. In Hungary, there is a great tension and the recent establishment of a Catholic Bank has created a great deal of sullen dissatisfaction which will bode no good. The leading clerical organs are very bitter and adding fuel to the fire which any day may lead to a big blaze. Anyhow all may go well for the brief span of life which yet remains to the aged Emperor; but there can be no two opinions on what may follow in the wake of that near contingency.

Holy Russia is once more in the throes of a severe famine which for relief would demand as many as 16 millions sterling. But even then the condition of the Russian agriculturist will be far from happy. Meanwhile, famine or no famine, the progress of the Military and Naval Races goes on merrily. Russia is fast building up her Navy to retrieve her disaster in Japanese waters. There has been a talk of friendly relations with Austria; while domestic affairs seem to be all at sixes and sevens.

King Alfonso is stirring the country and necessarily playing to the popular gallery in view of the sad catastrophe that has fallen his next door south-westerly neighbour. The Carlists gave some trouble lately but it is doubtful whether they can ever regain the day. The tension with the clerical continues.

The Italo-Turkish War drags on its slow existence, mostly of a drivelling character. Hinterland has become a kind of another Alsatia for King Emanuel. But the Turks are determined to fight tooth and nail. There was a *balcon d'essai* to the effect that Turkey should make her peace with Italy by accepting the solatium of a few million *lirs* for the loss of Tripoli. But the brave Turk has a soul above such sordid consideration. He has openly declared that never would he enter into such an unhallowed bargain—an exchange of territory for a mess of pottage. Meanwhile he has entered on a vigorous campaign of

boycott as a reprisal. The Italian is proscribed in Turkey and the Italians are notified to quit the country bag and baggage with their belongings "Served them right" says the righteous world of civilisation.

ILL-FATED PERSIA

Neither Sir Edward Grey's previous apology nor the one lately offered to Parliament has removed by an atom the growing conviction of the British people that by his utter pusillanimity he has sold Persia to Russia, never mind however ingeniously and sophistically he may labour to prove that all his conduct and action in Persia has been in harmony with the Convention and a serious effort to prevent the *status ante quo* which would be so disastrous to India. It is with this kind of contemptible bogey that he has tried to frighten the nation into an acquiescence of his policy. But it is needless to say it has given no satisfaction. There is now before the nation the other side of the true account of British subservience to Russian diplomacy as so graphically given by Mr. Shuster in London. He has courageously unmasked the entire cunningness and base dissimulation of the Russian and shown how weak and hollow is Sir Edward Grey's laboured rigmorole. When such an independent and impartial non-partisan journal of first rate repute as *The Economist* observes as follows in its issue of 27th January last, it may be taken for granted that Sir Edward Grey's period of office is doomed. Aye, aye. He has really by his own mouth convicted himself as "an impossible Foreign Minister." "Sir Edward Grey's excuses about peace are refreshing but not convincing. Our reply to Sir Edward Grey and others is: if he could not maintain the Convention, why did he make it, and why should Great Britain be *particeps criminis* in its violation"? That is the crucial question to which Sir Edward Grey has not made any reply in his recent exposition of Persian affairs before Parliament.

Indeed, it is quite sickening to criticise the many amazing sins of omission and commission of Sir Edward Grey in Persian affairs. He has ridden to a fall. But in order that the fall may not humiliate him the King, in anticipation, has rewarded him with a *K. G.*

CHINA.

Affairs in China have so far improved that the Son of Heaven has issued a "decree" (what a mockery for a sovereign driven away from his throne by the might resistless of destiny) agreeing to form a Republic in harmony and in obedience to the wishes of his loyal people? There is a Gilbertian irony about the whole thing which is indeed refreshing. In reality, by virtue of this decree the Manchu has signed his own death warrant. He may now retire to his native stronghold on a fat "Imperial" pension. The Republic, however, is proclaimed. Dr. Sun-Yat-Sen has resigned in favour of the One Suoeng Man of China, Yuan-Shu-Kai as the President with his capital at Nanking. Peking and the Manchu are correlative terms. It would not suit the Republic to have its capital in hated Peking. The new capital must be de-located from all Manchu traditions and therefore the old capital must be revived after too and a half centuries. It remains to be seen whether the great Powers will recognise the Republic.

DALAI LAMA REDIVIVUS

Of late there have been appearing a variety of gossip in the Anglo Indian papers of the early transplantation back of the much-hated and universally condemned Dalai Lama back to Lhasa. The fact is that the wish is father to the thought. *Those organs of opinion* who had foamed at the mouth on the scuttling out of Tibet are now moving heaven and earth by means of an organised conspiracy to rehabilitate the Lama whom they once hooted and hissed and hounded in order that he may be supreme at Lhasa for their own objective. The movement is sinister and should be carefully watched and the reader should be cautioned against the accuracy of the many statements now daily appearing in the Curzonian organs of Chauvinism both here and at home.

Diary of the Month, Jan.-February, 1912.

January 28. A *Gazette of India Extraordinary* notifies that Sir Reginald Craddock has taken over the duties of a temporary Member of Council of the Governor-General under the usual salute.

Prince and Princess of Teck, having returned from Seringapatam, Cuvery Falls and Mysore, attended the parade service of the 7th Hussars and the Royal Artillery Brigade at the Holy Trinity Church, this morning, where the Bishop of Madras preached an impressive sermon.

January 29. The Viceroy and party arrived this evening at Dacca. The entire route was decorated, and crowds lined the streets to welcome His Excellency. He was presented with an address from the Dacca Municipality.

January 30. At a Meeting of the Punjab Chiefs' Association, Sirdar Daljit Singh, of Kapurthala, was elected Secretary in place of his brother, the late Sirdar Patpat Singh.

January 31. It is announced that the Czar has granted a pension of 10,000 roubles yearly to Count Tolstoy's widow.

February 1. The King presented Colours to the South Staffordshire Regiment and conferred the Grand Cross of the Victorian Order on General Sir Archibald Hunter.

Sir Shapurji B. Broacha has forwarded the Bombay Electric Supply and Tramways Company's Preference shares of the value of Rs. 1 lakh, bearing interest at the rate of 5 per cent. *per annum* to the Trustees of the Bombay Parsi Panchayat Trust Funds, with a request to keep the whole amount in trust, and utilise the interest in giving relief to destitute Parsi widows and orphans. To-day's market value of those shares is Rs. 1,20,000.

February 2. The following Press Communiqué issued in the Home Department:—Under Section 3 of the Indian High Courts Act, 1911, (1 and 2

George 5 cap 18), the Governor-General in Council has been pleased to appoint the Hon'ble Mr. W. Tannon, I. C. S., Superintendent and Remembrancer of Legal Affairs, Eastern Bengal and Assam; Mr. Syed Hassan Imam, Barrister-at-Law and Mr. Asutosh Chaudhuri, Barrister-at-Law, to act as Additional Judges of the High Court of Judicature at Fort William in Bengal for a period of two years, with effect from the dates on which they take their seats in the said Court.

February 3. A public meeting of the citizens of Calcutta was held this afternoon at the Town Hall to give expression to their profound sense of the beneficent and far-reaching results produced by the Royal Visit.

Dr. Rash Behari Ghose was voted to the chair.

February 4. Mr. E. L. Weston, Assistant Director of Public Instruction, Bengal, died at St. Xavier College, Calcutta to-day from the after effects of internal injuries, received in the autumn by a fall from his horse.

February 5. The *Medina* arrived fourteen hours before she was expected, and caused a sensation in Portsmouth. The King and Queen dined on board.

The meeting between the King and Queen and other Royalties will take place this morning, before Their Majesties leave for London.

February 6. A unique gathering was present at the Mansion House to-day, at the Banquet offered by the Lord Mayor to the Provincial Mayors and Provosts who welcomed King George on his return to England from India.

February 7. Sir Edward Grey was received in audience at Buckingham Palace to-day, after which Lord Lansdowne spent half an hour with King George.

The death is announced of the Rev. George Roy Badenoch, Editor of the *Asiatic Quarterly Review*.

February 8. The Right Hon'ble Amir Ali presided at a farewell reception in honour of

the Red Crescent Corps, which has been engaged for six months. Further funds are solicited for hospital work and the relief of famine stricken women and orphans.

February 9. The death is announced of Sir Henry Oakley (formerly of the Indian Educational Service). He was aged 79.

February 10. At a meeting of the Dacca Association this evening at the Bar Library, the following Resolution was passed.—“That the members of the Dacca Bar Association have learnt with alarm and anxiety the announcement that the Government of India have decided to recommend the constitution of a University at Dacca and also a separate Educational Department with a Special Education Officer for East Bengal and do place on record their respectful but emphatic protest against the aforesaid measures as unnecessary and calculated to be detrimental to the best interest of education in this part of the country.”

February 11. A largely attended public meeting was held this evening at Faridpur in the Mela pavilion, presided over by Babu Caminkumar Mukerjee, President, Bar Association, to protest against the proposed University for Dacca.

February 12. The death is announced of Mr. Delaunay Belleville, the inventor of the boilers that bear his name.

February 13. Sir Edward Grey has been appointed a Knight of the Garter.

The papers point out that the honour conferred on Sir Edward Grey is a signal mark of Royal confidence, he being the first Commoner to be so honoured since Sir Robert Walpole.

The Earl of Durham has been appointed a Privy Councillor.

February 14. At the meeting of the Madras Legislative Council to-day the following Resolution moved by the Hon. Mr. Atkinson and seconded by the Hon. Mr. T. V. Seshagiri Aiyar was unanimously passed.—

That there be recorded in the Minutes of this

Council an expression of the gratitude of the Council for the services rendered to this Presidency by the late Hon'ble Mr. V. Krishnaswamy Iyer, C.S.I., Member of Council, and also an expression of regret by this Council at the loss which His Majesty's Government and this Presidency have sustained by the death of Mr. Krishnaswamy Iyer. Secondly, that this Council offer an expression of deep and respectful sympathy to Mr. Krishnaswamy Iyer's family in the sad calamity which has befallen them in his death.

The following Press Communique is issued:—His Majesty the King Emperor has been pleased to approve of the appointment of the Right Hon'ble Lord Pentland to be Governor of Madras in succession to Lord Carmichael.

The following has been issued to night from the Private Secretary's Office:—His Majesty the King Emperor has been pleased to approve of the appointment of the Hon'ble Sir Jones Meaton, K.C.S.I., to be Lieutenant Governor of the United Provinces in succession to the Hon'ble Sir Jones Hewett, when the latter retires in July next.

February 15. Reuter cables that the Queen has presented the Indian Section of the Victoria and Albert Museum with a series of beautiful and interesting examples of Mogul, Rajput and Tibetan industrial art.

February 16. In addition to the Order of Hanedan Ali Osman, the Sultan has conferred upon King George the Order of Nishan-i-Imtiaz, set in brilliants. The simultaneous bestowal of the two highest decorations is unprecedented.

February 17. The aviator, Mr. Graham Gilmour, was killed while flying in the Deer Park at Richmond to-day. He had started from Brooklands on a new baby monoplane, and when at a height of 400 ft. the machine buckled. He was killed instantly.

February 18. A number of arrests have been made in Seoul, Korea, in connection with a plot

to assassinate Count Terauchi, the Governor-General. They include Baron Inchiko, ex-President of the Privy Council and President of the Y. M. C. A., in Korea.

February 19. In the House of Lords to night, Lord Ampthill raised a debate on the question of the Indians in the Transvaal.

The Franco-Japanese Treaty of Commerce and Navigation has finally been passed by Parliament.

February 20. The House of Assembly (Cape Town) by 72 votes to 34 rejected Sir Leader Jameson's motion attacking the Government for unfair treatment of civil servants, after a speech by Mr. Hertzog quoting a mass of evidence showing that appointments were in the interest of the service, and were totally dissociated from racialism, nepotism, and jobbery.

Dr. Jameson hoped that the Government would give an assurance that the change of system was conducing to contentment. He maintained that Mr. Hertzog had failed to disprove Mr. Jagger's indictment that the Ministry of Justice was recking with racialism, favouritism, and jobbery.

February 21. In the House of Lords this evening, Lord Curzon, after taking his seat as an English Peer, called attention to the changes announced at the Delhi Durbar, and moved that papers be laid on the table in connection therewith.

February 22. In the House of Lords this evening, Lord Minto, speaking for the first time since his return from India, resumed the debate on the Durbar announcements, and said he hoped that the King's visit would stamp the relations of the British and Indian peoples with everlasting friendship.

February 23. H.E. The Viceroy presided at the Meeting of the Imperial Legislative Council to day, and before the proceedings of the Council began, His Excellency made a handsome reference to the death of Sir John Jenkins.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

English Philosophy: A study of its method and general development. By T. M. Forsyth, M. A., D. Phil (Edin), London: Adam and Charles Black.

We welcome this handy little volume on the development of English philosophical theories and methods. It is an excellent *resume* of the various English philosophical theories from Hobbes to the modern time, and the essential feature of the book consists in the remarkable delineation of the correlation that exists between the development of such theories and the development of method. Every new advance in philosophical thinking means also an advance in the method by which the results are obtained. This relation between method and doctrine is more interesting and instructive in the English development than in any other. Experience is taken as the starting and basis, and the differences of doctrinal conclusions reflect differences in that method.

The book is written in a fine style, neither too simple nor too technical. It is its special merit that it can be understood even by the ordinary student of philosophy. It is the pride of the English thinkers that they always avoided the mystic, and laid stress on whatever was amenable to sense-observation. As we have remarked, they made their philosophical theories rest entirely on experience, and it is the development of this conception of experience as the basis of philosophic thinking side by side with the development of this thinking itself, that is made by Dr. Forsyth the uniting thread by which all the speculations of the English philosophers from Bacon and Hobbes to Green, Bradley and Hodgson, are made to hang together. The expositions are interesting and accurate, and the estimates are fair. We heartily recommend the book to every student of philosophy.

where is Heaven. *By E. P. Berg (William Rider & Son, Ltd., London)*

E. P. Berg offers this book as conveying a cheering message to those that have almost lived out their lives and have begun to feel the effects of the cruel hand of Time. They are told that the soul is immortal, that after this earthly vesture is laid aside the soul gets a spiritual vesture of eternal youth and is admitted as a co worker with God in the training of human souls to His own likeness. God is our Heavenly Father, and it is hence extremely unlikely that he will forsake His sons instead of continuing their existence in another sphere. He has made us spiritually akin to himself in potentiality here, and in full realisation afterwards. The present life is incomplete, and if we are meant for perfection, we cannot cease to exist but must go on progressing until realisation comes. That we gradually advance nearer to God, and that we have a longing for immortality are in themselves sure indications of such immortality. The effect of sin is moral degradation, and God's punishment is remedial, not vindictive, intended to win the erring soul back to Himself. Heaven is not a place, but a certain state of the soul in which it is imbued with the lofty and divine principles of love and service which animated Jesus.

Our author teaches the above lessons in modern Christian theology in a series of letters addressed to a dying friend, preaching words of wisdom and solace, and seeking to instil the hope that the future life would be brighter than the present. In a simple, child-like way the writer bases the arguments for immortality on the basic principles of the Christian religion. We are sure the book will have its intended effect in the case of a large majority, as men are prone to derive solace from such lessons particularly in their last moments when the thought of their separation from the life's enjoyments is apt to be keenly oppressive.

Hazell's Annual for 1912. (*Hazell, Watson and Viny, London*)

Hazell's Annual for 1912 is a helpful guide to the great political questions of the coming year. Its interests, however, are by no means confined to politics nor even to the more serious phases of social and religious progress. Music, Art, Sport, and the Drama all have due space accorded them, and among new features we welcome a review of the Books of the Year, a map of the territorial changes in the French Congo, and a Diary—extending over eleven pages—of notable events. The mass of information contained in the volume is rendered readily available by a very full and clearly printed index. The Annual is an almanac and an encyclopædia in one, and while it is indispensable to the politician, the writer, and the preacher, it commends itself by the variety and authenticity of its information to everyone else who wishes to be well informed.

English Composition. By F. J. Rahtz, M.A. (Methuen & Co)

This useful book of Mr. Rahtz must be in the hands of every teacher of English composition working with the elementary classes. The special methods adopted in the book are bound to quicken the somewhat languid interest usually shown by pupils in that subject. A very successful attempt has been made to bridge the gulf that generally exists between composition and other subjects.

Power Through Thought-Control. By Marion Lindsay, London. (L. N. Fowler & Co)

This is a short but interesting pamphlet of the New Thought School, wherein the importance of thought as a force is explained, and the achievements of thought control referred to. It brings out in choice language the value of mental control.

TOPICS FROM PERIODICALS.

The Ancient Scriptures and Modern Life.

This forms the subject of an article by Prof. P. K. Telang of the Central Hindu College in a recent number of *Modern Behar*. The unbiassed mind with which the writer approaches the subject makes it particularly interesting. Prof. Telang observes :—

"Now, it is true that we have by no means reached our majority yet, nor even years of discretion: but we have certainly outgrown leading-strings and go-carts. It is, therefore, time that instead of trying to make out that we are anxious to follow the injunctions of the Shastras to the very letter (a proceeding which involves a great deal of deception and even self-deception) we should boldly and manfully, as befits Aryans, make up our minds to assimilate the spirit of the Shastras, which will save us, while we shake ourselves free of the letter which killeth and the vast wilderness of particular rules which would drag us down. History paints in glaring colours the tragic fate of the Hebrew nation which, in spite of warnings from the Son of God Himself, preferred the letter to the spirit of their Law and so involved themselves in irretrievable ruin."

"Can we as self-respecting, truth-loving, men and women honestly say that we value and respect the Shastric rules? There is not a single rule or ordinance of the Shastras that we have not most flagrantly broken or so whittled down with our self-seeking casuistry that it has been rendered absolutely unrecognizable as Aryan. Nay, we have set at naught the very Sanatana Dharma that forms the foundation of these rules, and, as the inevitable consequence of this breach are suffering degradation and misery. We have broken all rules, we have upset all principles of individual purity, of social polity, of spiritual felicity. And we have

done all this either for the bag of gold or the flash-pots of Egypt, for social prestige or for earthly power: very, very rarely indeed have motives of pure and generous Aryanism moved us. We have also allowed the strong hand of the foreigner from time to time to run his scimitar through our Shastras and often enough have we borrowed from the enemy of the Shastras his un-Shastric methods and practices. The consequence has been that what stalks through our streets as Hindu orthodoxy is a tear-compelling mixture of all sorts of elements which whatever else they may be, are certainly not purely Aryan. And still has this hybrid creature the temerity to point to the letter of the Shashtra and cry heresy at everything that attempts, by a thorough understanding of Sanatana Aryan principles, to relieve our sad state by bringing-back amongst us the ancient principles of freedom, of justice, of spirituality. Let us end this once for all. The path of reform lies clear and defined, already mapped out in broad detail if we would but see with eyes rendered clear and piercing by living and realizing the Dharma Sanatana."

There can be no sounder advice given to our orthodox Hindu brethren than that contained in the following lines :—

"Let us in the name of the Blessed Rishis stand out manfully for the ancient Aryan lore and culture: but let us not forget that we stand in danger of being led into a bog by a dead literalism, a mechanical orthodoxy, a false Aryanism. Our salvation lies in taking a firm stand in the Sanatana, the Eternal and in making a firm stand against the conditioned, the relative.

SISTER NIVEDITA. A Sketch of Her Life and an account of Her Services to India. As. 4.

SWAMI RAMA TIRATH. A Sketch of His Life and Teachings. Price Annas Four.

G. A. Natesan & Co., 4, Sunkurama Chetty St., Madras.

The Trials in the Transvaal.

Mr. S. S. Adajaina gives a careful account of "Our Trials in the Transvaal" in the January number of the *Indian World*. The nature of these trials is familiar to all. In the agitation to get them remedied Mr. Gandhi has indeed played a most important part. His powerful influence was exercised to strengthen the bond between the Muhammadans and the Hindus suffering together in distant Africa. Consequent on their brave refusal to do the obnoxious Registration, thousands of Indians have suffered imprisonment under very brutal circumstances aggravated by a very cold climate. But their organised, though painful agitation, has not been without some success.

At last the Union Government introduced the General Immigration Bill, but it was not accepted by us. So the Bill was withdrawn, and a settlement was effected between Indians and the Union Government, by which the obnoxious Registration Act is to be repealed, and there will be no racial bar in the Immigration Registration Act. The educated Indians who will enter now will not be called upon to register. Besides these, the prestige of the Indian community now stands much higher than it did five years ago. The greatest good achieved is the stoppage of indentured labour. The Government has now to consult our leaders before they pass any legislation affecting the Asiatics, and there are many other advantages derived from the struggle.

But this has been achieved with no small difficulty.

Two precious Indian lives have been lost, and one Chinaman committed suicide. More than 3,000 men have gone to gaol and undergone the worst sufferings. Men were sent to gaol time after time, many an Indian home having been ruined and thousands and thousands of pounds lost. Our women acted heroically throughout the whole struggle.

Mr. Adajaina concludes by paying a tribute to all who have been helpful in the cause of their troubles, and he can count among them several Englishmen, a generous German, Jew, and Indians.

Moslems and Indian Interests.

The Moslem World of January has an interesting article on "Moslems and Indian Unrest" by Mr. S. M. Mitra. Mr. Mitra begins his article with an answer to the question who are the Moslems of India? "Hindu blood," says Mr. Mitra, "does not run only in the veins of most of the middle and lower class Indian Mahomedans, but is to be found in such of the highest members of the Mahomedan aristocracy as are descendants of the Mogul Emperors of Delhi."

It will be seen that since 1605 no less than six Mogul Emperors of Delhi, viz.: (1) Jahangir, (2) Shah Jahan, (3) Bahadur Shah I. (4) Ahmad Shah, (5) Alamgir II., and (6) Bahadur Shah II., out of a total of twelve, have been by Hindu mothers. In other words, half the number of Delhi Emperors of the seventeenth, eighteenth, and nineteenth centuries have been sons of Hindu women. Some of the daughters of these Hindu ladies—wives of Moslem Emperors and nobles—were married to the Mahomedan aristocracy of India.

And in tracing in outline the history of the relations between the Hindus and Mahomedans Mr. Mitra says:—

The *entente cordiale* that existed for centuries between the Mahomedans and Hindus in India was, no doubt, greatly due to the influence of the Hindu mothers of the Moslem Emperors and Chiefs in India. This *entente cordiale* is based on moslems respecting some Hindu customs though opposed to Moslem ideas, and the Hindus cheerfully following some Moslem practices though conflicting with their religious traditions.

Mr. Mitra gives instances, where in more recent times Hindus and Mahomedans have "joined hands in military operations and revolutions and have made common cause."

Mr. Mitra says—and it may be said that this is the central idea underlying his essay:—

My point is that there has been, and is, sympathy between the Hindus and Mahomedans: they do not willingly tell of each other. If the Mahomedans did not sympathise with the Hindus in the present unrest, the Hindus could not possibly have taken to violence without the authorities receiving information in time to enable them to act. The Mahomedan lives side by side with the Hindu in all Indian towns. It is impossible for the Hindu to continue practice with revolvers or bombs without the sound of gunpowder explosion attracting the attention of a Mahomedan neighbour,

Rulers and Ruled in Ancient India.

Prof. Jogendranath Samaddar contributes to the January number of the *Hindustan Review* a short article on "The Rulers and the Ruled in Ancient India."

"I doubt," writes Mr. Samaddar, "whether there is any other country in the world which can compare favourably with the ideal which the Hindu *Shastras* uphold before us, regarding this important question. In many of the *Suktas* of the Rig-Veda the king is worshipped as a God and all are enjoined to worship him as such. The priest in the Rig-Veda says, 'O king! we place you on the throne! Be thou the lord of this country! Let all the subjects adore you! May thy kingdom be never destroyed!' The law-giver Manu says, 'Do not think lightly of the king, even if he be a boy.' In another passage, he says 'If the king remains pleased, the whole kingdom thrives. If the king is displeased, the whole kingdom suffers. He, in fact, is all in all.'"

The two great Indian epics—the *Mahabharata* and the *Ramayana*—have enjoined upon all subjects the most devoted loyalty to their king, as witness their sayings:—

"The kings are the originators of all peace and of all religious duties. So to serve the king under all conditions should be the bounden duty of all subjects."

"Do not talk lightly of the king, as you would do of a man. The king is the earthly god." "Those men who would think well of the people, should consider the king as the highest in the land. As the disciples adore the guru (spiritual guide), so should the people adore their king." "The man who thinks ill of the king, even in his heart of hearts, will surely suffer and in the end is certain to go to hell."

But all this duty was not one sided. Such advice as is contained in the following texts from *Manu*, *Mahabharata*, *Agni Purana*, etc., show that according to the conception of our ancestors, the duties of the king and his subjects were reciprocal:—

"The king should treat his subjects as a mother does."
 "As a mother forbears from all luxury for the sake of the child in her womb, so the king should do those things only which are conducive to the good of his people."
 "You should perform those acts which lead to the benefit of the people, though it may interfere with your desires and pleasures."

"As the pregnant mother forbears everything for the sake of the child in the womb, so should the king do for his subjects which are under his protection." "As the duty of the king consists in protecting his subjects with justice, his observance leads him to heaven. He who does not protect his people or upset order, wields his royal sceptre in vain."

Islam and the Purdah.

Mr. Mir Sultan Mohideen has a paper on "Islam and the Purdah" in the *Muslim Review* in the course of which he says:—

We boast having, according to the Koran, given the highest place to women compared to other nationalities, but of what use are all these while their very existence is to be in seclusion as birds in cages. We have made it an easy work for competing races by imprisoning half of our number. While every nation on the face of the earth is doubly strong we are single-handed, with the weight of the other half, hanging on us and making us come down on our knees before the world's progress.

The Koran says, "let women go about without covering their faces and hands." The greatest of the commentators of the Koran are all agreed on this point. The right Hon'ble Ameer Ali explains it in his book *The Spirit of Islam*. His Highness the Aga Khan, the religious head of a large section of the Muhammadans, publicly denounced it as President of the Muhammadan Educational Conference of Delhi. Her Highness the Begum of Bhopal, and Her Highness the Maharani of Baroda are now in London, freely moving about and teaching by their example the unfortunate women in India to release themselves and enjoy God's freedom. The simplicity with which His Highness the Maharaja of Baroda travelled about with his Zenana is a good lesson to lovers of false pomp and vain grandeur.

The Depressed Classes.—A Symposium by His Highness the Gaekwar of Baroda, Mrs. Anne Besant, The Hon'ble Mr. Gokhale, Sir Valentine Chirol, Rt. Rev. The Lord Bishop of Madras; The Hon'ble Sir Narayan Chandavarkar, The Hon'ble Mr. V. Krishnaasami Aiyar, The Asanganika Dharmapala and others. Price One Rupee. To Subscribers, Rs. 12.

Essays in National Idealism. by Dr. Ananda K. Coomaraswami, with 6 illustrations. Rs. One. To Subscribers, Rs. 12.

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The Partition of Bengal.

In the course of a characteristically vigorous article in the January number of the *Empire Review*, Mr. C. J. O'Donnell discusses "Lord Hardinge's Partition of Bengal." There is, an interesting expression of opinion in the concluding passages of the article, from which we make the following quotation:—

Up to the period of partition disorder or ill-will had been unknown in Bengal. . . . This was the state of things when the Liberal Government came into power at the end of 1905. During the debate on the Address in February, 1906, the case of Bengal was laid before Mr. (now Lord) Morley. A few ex-members of the Indian Civil Service had just been returned to Parliament, and they unanimously condemned the partition and warned the Government of the danger of leaving it uncorrected or unmodified. The Secretary of State for India declined to interfere, and decided to treat Lord Curzon's measure as "a settled fact." No other course seemed open to Lord Morley. In practical politics it is generally recognised that the assertions of the omnipotence of the law must precede reforms or conciliation. The struggle went on for five weary years, and although crime has not entirely disappeared, order is now generally maintained.

Lord Hardinge has taken advantage of the great amelioration in the condition of affairs, and refusing to blight his administration by another five weary years of conflict, has decided to deal radically with the intense discontent, which was still directed against the partition in its existing form. It has been asserted that the agitation against Lord Curzon's measure was dying out. This is certainly true as regards its violent and criminal manifestations, but no one who reads the vernacular journals or the speeches of Indian members of the Legislative Council can be in any doubt that smouldering discontent and anger pervaded the whole province. Lord Hardinge was beyond all question accurate in stating in his great despatch of last August that "there was reason to fear that, instead of dying down, the bitterness of feeling would become more and more acute."

Baba Bharati on Indian Education.

One of the most noteworthy articles in the new *Nineteenth Century* is one by Swami Baba Premanand Bharati, who under the heading: "How King George can win the hearts of the Hindus" plunges into the conflict of Western civilisation with Hinduism. The Swami emphasises that he has "never been a political person either when I belonged to the world or since I have renounced it." He speaks of the recent Durbar as the occasion of the crowning of the Emperor, describes previous Durbars, when the "formal declaration of the assumption" of rule by the Sovereign was proclaimed, as sorry farces. His principal argument is that the modern Western education imparted in India is "killing the Hindus mentally and morally."

"This new English system of education is so nauseatingly materialistic, all-intellectual and soul-killing, that the Hindu mind, being essentially spiritual, has failed to assimilate it. Its fine spiritual stomach cannot digest such gross intellectuality and materiality. The result is the unhinging of the mind, brain, heart and soul. This is intellectual insanity, or electricity, if you will, and its extreme cases have produced the "anarchists" who concocted plans for freeing India from the British yoke by bombs and pistol-shots."

It is robbing the Hindus of the jewel of their soul, and the remedy:

"The Hindus must be given their own literature, their religion, philosophies and Shastras to study in the beginning, in order to build a foundation, and upon that foundation you can raise a super-structure of modern wisdom in a mixture of old and new styles, built with the bricks made out of their old-world national mentality."

This is the ideal the Swami would like to see pursued not only in higher education but still more emphatically in primary teaching, and along with it he would enact the prohibition of cow-killing.

The New Departure in India.

Dr. J. Beattie Crozier, in the *Fortnightly Review*, lays down a few rough general principles for the government of India, suggested by his own special studies on the Constitution building side of Sociology. The first part of the article is devoted to an exposition of the reasons which have rendered it very easy for us to establish our authority in India. The latter part of it deals with our prospect in the future. Dr Crozier thinks the one shadow, which is as wide as the sky is the modern political spirit which cannot be exercised or fought with carnal weapons. The most that we can do is to give it as free a vent, as wide an outlook, and as fair an arena as possible.

With regard to the Indian Princes, he would make up to them in "honours" for any ultimate political powers which the necessities of our supremacy must deny them. He would leave them to enjoy their own independent sovereignty as protected by their treaty rights, so much so, indeed, as if they were Afghans or Tibetans.

As to the young Europeanised Brahmins, he would grant them an equality of opportunity to all those positions and honours in their own country to which their abilities can carry them, even up to the Imperial Legislative Council. He would reform the methods of examination and education and give them the widest extension of authority in all the civil affairs of their own country, while reserving the supremacy of ultimate power for ourselves. He would not give any popular franchise.

As for caste he would try to dissolve it by indirect action from within, he would hand over the fifty millions of "Outcastes" to Christian missionaries. As for the people in general, he would offer them all alike a free and open primary education.

The Law Courts of Chandragupta.

Mr. Narendranath Law has written in the January number of the *Modern Review* the first of a Series of Articles on the Judicial System of Chandragupta and the Law administered by his officers. There were two classes of courts—"the courts composed of judges well-grounded in sacred lore" and "the courts for the removal of thorns." There appears to have been a difference in these two classes of courts, both as regards their composition and their jurisdiction. The former class of courts of these were presided over by, three persons well-grounded in the *Shastras* and three ministers who sat together for hearing cases; the former were most probably Brahmins,—the recognized depositories of sacred learning, and the latter the three judicial officers who supplemented the knowledge of sacred lore of the former by their knowledge and experience of the world.

The other courts were composed of,

three officers with their knowledge of the world and three "oversers" who, it seems, investigated the cases by enquiries on the spot when required, remained present at the time of trial and helped the three other colleagues.

As regards their jurisdictions, the first class of courts,

generally decided such cases as arose from the personal grievances of one or a few individuals against another or a few other individuals, and the punishments were only in fines—these fines being not even very heavy ones. The cases that came within the jurisdiction of the other class of courts generally related either to matters that affected the government, the king himself, the public at large and large bodies of men, or to such other heinous offences as murder. Though small fines were inflicted by this class of courts for offences that were not so grave yet the fines for the graver offences ranged up to a very high limit. Another distinction consisted in the fact that it lay in the power of this class of courts to inflict capital punishment with or without torture according to the gravity of the offences.

It appears that the headman and the elders of a village could settle disputes among the villagers, and the headman could inflict punishment in certain cases.

And:

the king with his ministers and learned Brahmins formed the highest court of appeal.

Citizenship of the Working Man.

In an article under the title of, "Citizenship of the Working Man" in the January number of the *Hibbert Journal*, Mr. Ramsay Macdonald, M. P., replies to an attack on the policy and methods of the Labour Party made by Professor Henry Jones, of Glasgow. Professor Jones stated: "If I had the power, as I have the will, I would arraign the Labour Party before the national conscience and ask it to show cause why it should not be condemned for corrupting the citizenship of the working man." This sentence was a preliminary to an indictment against modern methods of political controversy which are responsible for discussions disfigured and degraded by misrepresentations of facts, looseness of argument, unfairness of spirit, and the reckless use of opprobrious epithets and accusation of ignoble motives. Mr. Macdonald most strongly protests against the Professor's attempt to attribute to the Labour Party failings which have received uncompromising chastisement at the hands of the Labour men and says that such attacks, with neither substance nor excuse, tend to keep the Labour Party alienated from, and a little contemptuous of, the professional frame of mind. While admitting that the Labour Party is not free from imperfections, and may at times even fall on the mud and lapse into the very errors of which, as a party, it has been the sole combatant, Mr. Macdonald observes.—

Whoever is at all likely to understand the Labour Party's possibilities for good must, first of all, understand how to regard its shortcomings, for, the party is not to be frightened out of existence by scoldings from the dainty minds of University professors. On wide fields of life the party has little experience—as yet; it has come into an inheritance of entanglement and disorder. . . . Its recruits have had but scanty training except in factories and fields, and when called upon to lead in politics they have to lay aside old tools and pick up novel ones. . . . Not a man among us in Parliament has set its

foot inside a University class room to be taught Its (the Party's) simplicity of thought and appeal convey more real truth to the people in forms of expression that are, perhaps, faulty, than the man of academic training can embody in the most accurately expressed phrasing of the schools.

Mr. Macdonald claims that the activity of the Labour Party has brought about the more frequent reference which we now have in politics to the moral responsibility of the community, for, however the Labour Party appeal may be framed, its aim is to reach the elementary moral sentiments of the people. Its descriptions of fact may be crude and biassed, but its final appeal is, "ought this to be." There is not a crusade for temperance, for clean living, for national and racial righteousness, for spiritual idealism but has had the support of the Labour Party.

The Labour leader strongly condemns those of the intellectual class who write about the Labour Party. In their writings.

"I have invariably found a recklessness of statement and accusation against workmen, their ways, and their motives, or a patronising air of superiority of mind and conduct, which is nothing but a manifestation of a class-feeling from which the writers innocently believe they are free."

Mr. Macdonald claims that the labour men :

....."are superior, both in their mind and their practice, to the preaching abstraction of a man whom Professor Jones has in his mind as the model Labour leader." He then enters into a lengthy examination of the position of the Labour Party with reference to Professor Jones's accusation that it is "corrupt in its very conception," and maintains that the Party has never made a class appeal, and has protected itself against champions who offered to serve it, when it suited them and be independent of it when they thought well. It began with a constitution, and its constitution had at first to secure a good stable nucleus for whatever additions had to be made afterwards. It was not a combination of one class, but of experience and thought, of criticism and construction. The general tone and temporary of the Labour Party in regard to the great social and political problems of the times are more or less determined by the fact that "the Labour movement lives in its ideal city. . . . But it is sojourning amidst injustice, amidst ill, amidst ugliness. . . . It therefore has wrath as well as aspiration."

The Whites and Non-Christian Races.

THE Right Hon. James Bryce contributes to *The International Review of Missions* an instructive article on 'the Impressions of a Traveller among non Christian Races.' Referring to the Spanish conquest of The New World and to the Spaniard's desire to 'save the soul of the heathen' he says that the primary object of the conquerors was to amass wealth. 'They did this with such ruthless cruelty that in some thirty years all the native Indians in Hispaniola (now Hayti and San Domingo) are said to have perished. The same thing happened before long in the rest of the Antilles.' 'Down to our time the same thing has gone on though with far less violence and cruelty than that which marked the doings of the 16th century.' He says:—

"Everywhere the native has suffered: everywhere the white adventurer or trader has attempted to treat him as if he had no rights or has regarded him as a mere instrument by the use of which he can profit. To some extent it is inevitable that the weaker race should suffer by this contact but there has also been much wilful and needless wrong doing on the part of the white men who have gone among the aborigines... Within the last few years there have been shocking and horrible things done in some parts of Africa by some so-called civilized Governments."

According to Mr. Bryce, while the British Government in India and the Government of the United States in the Philippine Islands should keep strong drink from their subjects, the private white men living in these countries often 'disgrace' the Christian name by their doings. "Their conduct constantly hinders or retards the good work which the strongest and the most enlightened Governments desire to do, as well as that of missionaries. The work of bearing the white man's burden too often takes the form of filling the white man's pocket."

The Revival of Islam.

THE *Muslim Review* for January contains notable article on the "Revival of Islam" from which we take the following:—Persia has shown the way. It was starting signal. Other Islamic countries quickly responded. The Turkish nation found a stumbling block in Sultan Abdul Hamid. He was the head of the Muhammadan confederacy. He was their spiritual pope. But religion would not tolerate sloth and neglect. Being the representatives of an energetic race, they would no longer tolerate inertia. Abdul Hamid was de-throned, and in his stead Mahomed, his brother an advocate of true principles and precepts of Islam, was installed.

Amir Habib ullah from his State saw the march of events. He could not retard the growth. Before any agitation cropped up, he took the initiative. He introduced a system of education in his country and modified his despotism to suit the temperament of that warlike race.

Muslim India was not an exception. The basis of intellectual operation of the whole Islamic federation lies in the spirited, enthusiastic and sturdy eighty millions of Indian Muhammadans. Standing on the bed-rock of a historic past and inspired by the names of great rulers and administrators who ruled India for more than ten centuries, the young Indian Muslim viewed the triumphal march of his brethren with pride. There are millions of educated Muhammadans who feel and think; and the organisation known as the All India Muslim League is a striking testimony of the revolution in the thoughts and ideals of modern Islam.

It is not of this individual growth and development I speak of, but I refer to another development which has recently grown. Recent events have turned the current of Asiatic history. What could not have been achieved in ages has been accomplished in a moment.

QUESTIONS OF IMPORTANCE.

Mortality amongst Educated Indians from Diabetes and other Diseases

The following circular has been sent to leading men in India by Rai Bahadur Lala Baij Nath, Retired Judge, Agra:—

The recent death of two of our important public men, the Hon'ble Mr. Krishnaswami Aiyar of Madras and the Hon'ble Rai Bahadur Lala Ramnunj Dyal of Meerut, from diabetes, in the midst of their career of public usefulness, has once more brought the question of the comparative longevity of our educated men to the front. As suggested by the *Times of India* any medical man of research who would investigate the causes whereby educated people die of diabetes, would have deserved well of the country. Cholera, plague, and fevers, seem to claim as many victims from amongst the educated classes as from the others. But the former are greater sufferers than the latter from complaints like dyspepsia, constipation, piles, diabetes, and other kidney diseases, lung troubles, and nervous disorders like paralysis and unless something is done to minimize the evil, we shall be daily losing our best men at periods of life when they are becoming useful to the country. I am, therefore, desirous of taking up the enquiry suggested by the *Times of India* should the leading medical practitioners in the country, both European and Indian, as well as our men of light and leading help me with their views on the following questions, which I submit for public consideration. The conditions of no two parts of India are the same, and it is necessary to get the opinions of the best informed men from every part of the country. It would also be well if those who are suffering from diabetes and the other diseases mentioned above, were to give us the result of their experience and point out the causes by which these troubles were originally brought about, and what

tends to increase or mitigate them. The questions submitted are merely tentative and such as a layman can think of. Should any others suggest themselves to medical men and others they may favor me with their views upon them also. Should we receive sufficient data to go upon I shall publish the result in a popular form free from professional technicalities for public use in consultation with some of our medical friends like Surgeon Major B. D. Basu, I. M. S., Retired, Allahabad, who has already given much attention to the treatment of diabetes by suitable diet:—

(1) What are the most prevalent disease amongst our men of education from which others not so highly educated are comparatively free?

(2) Is their power of resisting disease as good as that of the others?

(3) Are complaints like diabetes, lung troubles and paralysis common amongst the educated classes of your part of the country?

(4) Do these diseases claim more victims from amongst the educated than from the others, and generally at what periods of life and which of them claims the most?

(5) What conditions of life tend to favor these diseases and what the contrary?

(6) Are any particular classes of food and drink or particular preparations thereof responsible for these complaints?

(7) How far has the system of early marriages and the consequent loss of vitality to do with it?

(8) How far has life at School and College to do with these troubles?

The matter is of vital importance as affecting our well-being as a nation and I hope all classes of our medical men whether practising after the European or the Indian system, as well as all our leading newspapers and public men will give the matter due consideration and will kindly help the enquiry.

UTTERANCES OF THE DAY.

Lord Hardinge on "The Dacca University"

[A Deputation headed by Dr. Rash Behari Ghosh waited on H. E. the Viceroy, on Friday, February 6th. There were altogether ten gentlemen representing the various provinces in Bengal and Eastern Bengal, among whom were Mr Surendranath Banerjee, Bhupendra Nath Bose and Raja Peary Mohan Mukerjee.]

In the course of his Address, Dr. Ghosh said that the proposal to establish a new University at Dacca had been received with alarm and considered to be in the nature of an internal partition. The appointment of a Special Officer in charge of Education in Eastern Bengal with the likely creation of a separate education cadre would widen the division. Dr. Ghosh further said that the members of the Deputation were in full sympathy with every effort that might be made for the spread of education among the Mahomedan community in Bengal. Dr. Ghosh said that the greatest and most keenly felt objection would be the division that the new University at Dacca would introduce into the corporate life of the community. He prayed that the Viceroy might reconsider the matter or, at any rate, not arrive at a definite decision until H. F. Lord Carmichael, on whom would devolve the task of working the University at Dacca, had had an opportunity of examining for himself the question in all its bearings.]

His Excellency in reply said.—

Gentlemen,—I have received with pleasure the references in your representation to the memorable announcements made by the King Emperor at Delhi, and I gladly accept your assurance of your earnest desire to foster and to perpetuate the happy state of things inaugurated by His Imperial Majesty. You rightly attribute to me a desire to promote harmony, and I am hopeful that the pro-

nouncement that I am to make will conduce to that end. You are anxious lest the constitution of a University at Dacca and the appointment of a Special Officer for Education in Eastern Bengal should be in the nature of an internal partition, and widen the division between the re-united Provinces. In regard to the statement that the University of Calcutta has become an unwieldy institution, you urge that the University of itself has never made any complaint on this score, that with the creation of separate Universities in Behar and Burma the congestion, if any, in the Calcutta University, will be relieved, that the surroundings of Calcutta are not so bad as some would imagine and that the large numbers who are examined by the Calcutta University are not very different from the members examined by the London University, that the remedy for such evils as may exist will be met not by the creation of a separate University, but by the establishment of Colleges in the mofussil, the extension of the residential system and the foundation of special institutions and facilities, where necessary, for the Muslim population in Eastern Bengal. I may say at once that no proposals which could possibly lead to the internal partition or division of Bengal would meet with any support from the Government of India. Any such measures would be opposed to the policy embodied in the announcement of His Imperial Majesty to the views of the Government of India. The constitution of a University at Dacca, and the appointment of a Special Education Officer at Dacca rest solely on grounds of educational policy both general and local which are already appreciated by a considerable section of the public, and which I hope that you will appreciate after you have heard what the views and intentions of the Government of India are. I am proud to be the Chancellor of the Calcutta University. I appreciate highly the excellent work which that University has done in the past, and I am confident that it will continue

to maintain its high traditions, but I cannot believe that an examining University will satisfy any longer the needs of advancing India. Many thoughtful educationists, including the Vice-Chancellor of the Calcutta University, have drawn attention to the need of University Teaching, and to the development of the Association of teaching and Residential Universities. The movement for the establishment of Universities at Aligarh and Benares rests upon the widespread demand for a residential teaching system. Before the arrangements announced by His Imperial Majesty were considered, the Government of India who, I need not tell you, take the greatest interest in the advance of education in India, had included in their educational programme the constitution of teaching and residential Universities including a University at Dacca. They were and are convinced that the more such Universities are multiplied and distributed over India, the better it will be for the cause of Indian education and for the development of the moral character, no less than of the intellectual ability of the students. The Calcutta University which controls 52 Colleges with 13,375 students has a jurisdiction extending over the Bengals, Assam, Behar, Orissa, Chota Nagpur and Burma, examines some 9,000 candidates for Matriculation alone and is responsible for the Higher education of a population of more than a hundred millions. In the United Kingdom of Great Britain and Ireland there are no less than 17 Universities for the needs of a population of 45 millions, one University for about every 2½ millions. I do not wish to attach too much importance to a mere numerical comparison between the Universities in England and in India, but even allowing the variety of conditions the difference of figures is remarkable. The Oxford, Cambridge and Edinburgh University each possess a total of between 3,000 and 4,000 students. The Glasgow University has between 2,000 to 3,000, Manchester 1,550, the University of Wales 1700,

and other English Universities appear to have less than 1,000. The inadequacy of the then existing system to meet the local circumstances and the severe strain imposed by the increasing numbers upon the Calcutta University were urged so long ago as 1886, as reasons for the establishment of a University at Allahabad. The argument of numbers is far stronger to-day. Can it seriously be contended that it is compatible with educational progress to face the steadily increasing burdens on the Calcutta University in a spirit of inaction. How can the huge numbers continue to be examined satisfactorily, and how can the distant Colleges continue to be adequately inspected. Are we to be content for ever to have one University for the re-united Province in the teeth or experience in other countries? I cannot believe it. The most noteworthy fact in the recent history of the English University development is the gradual abandonment of the Federal University which examines but does not teach. The London University was itself re-organised in 1898, and a Royal Commission is now sitting to consider its further re-organisation. I cannot understand how anybody can pretend that the constitution of one or even two or more Universities in a single Province can possibly lead to an internal partition or division any more than the existence of Universities in most of the large towns of Europe or the contemplated Hindu and Mahomedan Universities which many of you support lead to partition or division. There is no compulsion upon parents to send their children to any particular College in any particular jurisdiction. The relations between the neighbouring Universities are clearly susceptible of administrative adjustment. I share the views of those thoughtful Indian gentlemen who see in the creation of the new Universities the greatest of boons which the Government can give India, namely, the diffusion of Higher education. It is a striking compliment to the intelligence and

educational progress of Bengal that the Government of India should have proposed to create in Bengal the first Teaching and Residential University of its kind in India, and the Government of India are confident that after mature reflection *their proposal will be regarded in this light, and as a distinct advantage on the present education system.* During the five years preceding the constitution of the Allahabad University the number of students increased by 37 per cent. In the five years following that event it increased by 17 per cent. in the territories within its jurisdiction.

I must assume that you are not less interested than the Government of India in improving the surroundings of student life in Calcutta. In regard to this matter I speak with some personal knowledge, and I do not speak alone. I need not quote in extenso the well known account of the life led by the students in Calcutta, which was published by Dr. Garfield Williams, and never has been seriously challenged. I will take one passage only. "There is practically no University social life" says Dr. Garfield Williams. "Most Colleges have a few ill-attended Societies exercising quite a minimum of influence." The Calcutta University Institute appeals obviously only to the very few. Believe me, you cannot exaggerate the significance of the absence of this social side in a University. The place where the students live huddled together, says Dr. Indu Madhub Mullick, who has special professional experience among Indian students, "are most hurtful to their constitutions. The houses are dirty, dingy, ill-ventilated and crowded. They are often most objectionable. In a case of sickness of an infectious nature, such as smallpox, chickenpox, measles, cholera, and typhoid, they have no place in which to be segregated, but lie in the same place as others, some of whom they actually infect and, etc." I will quote an even higher authority, that of the Vice-

Chancellor himself. These are the words of Sir Asutosh Mukherjee in his last Address to the Convocation "That the situation is fraught with the gravest danger cannot be questioned for a moment. The residences now provided *are in many instances so unsatisfactory that the arrangements for superintendence of so rudimentary a character, and the lack of intimate association between teachers and students so generally the rule, that the present system, if continued, cannot reasonably be expected to foster the conception of true academic life among our students.* The surroundings in which many of our students live and the obvious danger to which they are so often exposed are calculated in many cases to effect the complete ruin of the students not merely from the moral and physical but also the intellectual standpoint." My own observation, I am sorry to say, fully confirms the wider experience of these gentlemen, and I ask you, gentlemen, and I ask the parents of Bengal, are you satisfied that your sons should be brought up in such surroundings? Whatever your reply and there may be, mine is that I am not satisfied, and I resent the fact that many intelligent and refined young men should be brought up in such unhealthy and unequal surroundings. It is the solemn duty of the Government of India to spare no effort to remedy this state of affairs, and these are the reasons which have led the Government to think that experiments should be made upon new lines. On grounds of general policy, then, the Government have for some time been convinced of the necessity of creating new Universities in India and Universities of teaching and residential kind. There was a special reason for the announcement of their decision when I met certain Mahomedan gentlemen at Dacca. As you are aware, gentlemen, the Province of Eastern Bengal was before the partition very backward in education. Since 1906 it has made great strides forward. In that year there were 1,698 Collegiate students in Eastern Bengal

Bishop Whitehead's Sermon at Delhi

The following is the full text of the Sermon preached by the Bishop of Madras before the King Emperor at Delhi :—

Our service this morning forms part of a great historic event unique in the history of the British Empire, and it is more impressive because it is being offered not only by this congregation but by many thousands of our brethren and Europeans throughout India. The prayers which we have used are being said this morning in cities and villages, in cathedrals and mud prayer houses, in twenty different languages, and this union in prayer on this historic occasion expresses our deep sense of the spiritual and religious truths which lie behind the Coronation Durbar.

We believe that all power comes from God. The splendour of the scenes amid which our Emperor is crowned emphasises the truth that he reigns as God's representative. Behind all the magnificence of this Durbar stands the supreme sovereignty of God. And as we worship this morning before God's Throne, the whole significance of the Coronation of our King lies in our profound belief that he is truly called by God to his high office, that he has received from the hand of God the Crown of the British Empire, and that he is anointed by the Holy Spirit of God to give him wisdom and strength for his great work. I speak only as a representative of the Christian community in India, but our non-Christian fellow-subjects believe no less firmly than we do in the divine authority of their Sovereign, and the enthusiastic loyalty felt by the whole people of India towards their Emperor is due in no small degree to their belief that he rules over them as the representative of God.

This service too brings home to us the vast responsibility of Empire. As all power comes from God, so it is given us to fulfil the purpose

of God. The history of the world is the gradual fulfilment, even through the working of human passions and ambitions, of God's eternal will. Whatever is out of harmony with that will, comes to naught; whatever opposes it, is swept away. The kingdom of the world must at last become the kingdom of our Lord and of His Christ, that kingdom where the fatherhood of God and the brotherhood of man reign supreme. It may seem now a goal that is very far off, but whether far or near, it is the final goal towards which God is guiding all created life. And the permanent value of any empire or any social institution must depend upon its power of bringing nearer the kingdom of God, by making real and effective in the world the ideal of brotherhood. Here then lies the work of our Empire in the coming years.

And let us not forget that the achievement of this great end does not lie merely with statesmen and politicians, but far more with ordinary people in the ordinary routine of daily life. What is needed above all things is the sweeping away of the narrow traditions and un-Christian feelings that make brotherhood impossible, and a sincere effort on the part of individual men and women to look fairly at the facts of life in the spirit of Christ and to apply to their relations with all classes and all races the principle of brotherhood. We need to keep steadily before us the very highest ideal that the gospel of Jesus Christ can give us. We must not be content with lower standards. The Englishman in India stands for efficiency, for duty, for justice; let him also stand still more definitely for brotherhood and love.

Nothing less than the love and self-sacrifice of Christ will avail for the great work of Empire which God has entrusted to us to-day. There are high barriers and deep gulfs that separate race from race and class from class in our Empire and in the world. The one power that can enable us to bridge the gulfs and break down the barriers is the love of God and the power of the living Christ in our hearts and lives. God grant that this power may be ours.

TO FACE PAGE 193.



THE NEW MAHARAJA OF NABHA.

Industrial Baroda.

CHANGES BETWEEN 1901-1911.

The old native industries have ceased to be profitable and no new industries have taken their place. Trade which was formerly centred in towns is now shared to a large extent by the villages also. Thirty years ago there were no shops to be seen in villages and the villagers had to go to the nearest town for the purchase of such articles as cloth, sugar, salt, etc. Now, all the larger villages have their own shops which supply the local wants. The opening of new railways or the extension of old ones has also ruined the trade of some towns. When a place was unconnected with railway, goods for its market were obtained from Bombay, Ahmedabad or Surat through agents in the nearest town with a railway station. The agents not only ordered out but also received the goods, and forwarded them in carts to the indenters. When such a place itself becomes a railway station, goods are obtained direct, instead of through the agency and the trade of the old railway towns thus suffers. For this among other reasons, the town population in the State is in some places stationary and in others decadent. Most of the towns in all the districts have made no progress in population since 1872.

AGRICULTURE AND FACTORIES

Apart from the bad seasons and plague, the past decade was one of great progress. The State railways which in 1901 had an aggregate length of 184 miles, have in 1911 grown to 446 miles or more than double in length. In 1901-02, the cultivated area in the State amounted to 5,815,095 bighas. In 1910-11, it was 6,074,321 bighas, an increase of 259,226 bighas or 4.5 per cent. The additional area brought under cultivation consisted mainly of fertile lands relinquished during the famine period. In 1901, there was only

one spinning and weaving mill in the city of Baroda, and 44 ginning factories and presses in different parts of the State. In 1911, the number of spinning and weaving mills have increased to 4, that of ginning factories and presses to 83, and seven dyeing mills, five oil factories, and 42 factories of a miscellaneous nature have sprung up. Joint stock companies have risen in number from 6 in 1901 to 39, and their capital has increased from Rs. 88,250 to Rs. 66,13,500.

EDUCATION.

Of the total population of the Baroda State, only ten persons out of a hundred are literate in the limited sense, in which this term was used at the Census. Taking the sexes separately, one male in every six can read and write and one female in every 50. Of the total number of literate males, 68 per cent. are over twenty years of age, and four per cent. under ten. Baroda is the only State in the whole of India in which Primary education is both compulsory and free.

Late Sir P. N. Krishnamurthi, K. C. S. I.

The following Government notification has been issued by the Mysore Government:—Whereas Sir P. N. Krishnamurthi, K. C. S. I., Jahgirdar of Yelundur, departed this life on the 10th December, 1911, and whereas Mr. Narasinga Rao Purnayya has applied to Government to be declared as the Jahgirdar of Yelundur, in succession to Sir P. N. Krishnamurthi, deceased, under the provisions of the Yelundur Jahgir Regulation I of 1885, notice is hereby given that the said application will be taken into consideration on or after 26th February 1912. Any representation from persons interested in the matter of the succession to the said Jahgir made before that date in writing to the Secretary to Government, General and Revenue Departments, will also be considered by Government.

The Tata Works.

The vast undertaking known as the Tata Hydro-Electric Power Supply Ltd, is rapidly going ahead. Construction is being pushed forward, and there are about 10,000 workmen engaged at present. The whole scheme will cost about £ 120,000. The *Advocate of India* representative had an interview with Mr Alfred Dickinson, Consulting Engineer in charge, in which he said — "This is a scheme authorised by the license granted by the Bombay Government in 1907. It is known as the Bulk Supply Scheme, the object being not to supply electric energy in small quantities for purposes of house and other lighting, but to supply energy in large quantities for power and such like purposes, such as driving of cotton mills and other works, and for supply of energy to railways and tramways. There are several methods of electric energy by steam engines, gas engines and oil engines, but the power in this one will be generated by water. To enable this to be done, large reservoirs are being constructed by erecting dams in Lanouli and Walvon valleys. From these reservoirs water will be conveyed in open duct to Khandalla. From here it will be conveyed in steel pipes to the Power Station, situated at Kampoli. In the distance between Kampoli and Khandalla there is a fall of 1,730 feet. At Kampoli will be established a large Generating Station, in which will be placed water turbines directly connected to electric alternators. From the Generating Station energy will be conveyed by overhead conductors to the Receiving Station in Bombay. It will be distributed to mills and other consumers by underground feeders in the same way as energy is now distributed by the existing Company. The power at present used by Cotton Mills alone in Bombay far exceeds the power at present being installed at the Generating Station.

The Sugar Industry.

CONFERENCE AT LUCKNOW.

At a Conference of those interested in the sugar industry at Lucknow, Rajho Prasad Narain Singh, Rai Bahadur of Baraon Estate, Allahabad, submitted a note on "Improvement in the Sugar Industry"

Allusion was made to the presence of Mr. Hulme, the newly appointed sugar expert, and pleasure was expressed at the interest that was being taken officially in the advancement of the industry, and in conclusion the following suggestions were put forward :—

(1) To popularise on a yet more extensive scale with Government help the above described Hadji's system of sugar industry amongst the people.

(2) To encourage shy cultivators and semindars to co-operate and to assist the Government in their efforts.

(3) To establish *rab* boiling miniature plants of that process in every three or four or more villages and *say* in a mile's circumference or radius with a central centrifugal factory.

(4) To lend the plants to cultivators.

(5) To appoint more Inspectors or Assistant Inspectors to supervise and initiate the people in the method sympathetically for the first few years.

(6) To give the cultivators Government *taccavi* for sowing extra sugar cane areas, in addition to what they might sow each year for themselves for making *gur*. To utilise *opium* advances in this case also.

(7) To limit and confine the *taccavi* for cane crops to be used in *rab*-making only and not in *gur*.

(8) To start central factories under this process with power establishment, and to experiment in some of them whether the vacuum pan system could be added to it with any benefit and then after some years' trials and sustained results to

add this on to the system where central factories are concerned, to allow the rural factories to remain as simple as possible without any vacuum adjuncts added to them.

(9) To promote irrigational means for cane areas.

(10) To introduce better qualities of cane species only after sustained trials at district headquarters and farms according to the nature of the soils in different districts or different parts in one and the same district.

Industries in the United Provinces.

A recommendation was put forward at the Naini Tal Industrial Conference in 1907, to the effect that the Cawnpore Technological Institute should be placed in a position to provide instruction in chemistry applied to the following industries, viz., (1) Sugar. (2) Leather. (3) Alkalies. (4) Bleaching, dyeing, printing and (5) paper-making. In this connection the Local Government, in November last, invited the opinion of the Upper India Chamber of Commerce as to the class of manufactures in which it is essential that the chemist appointed for the above purpose should have had practical experience. The Chamber thought it would be quite impossible to find a chemist who was an expert in the technology of such widely different subjects as those mentioned above. They considered that the man at the head of an institution of this kind should have a good knowledge of chemistry as applied to manufacturing processes generally, also of machinery and mechanical contrivances, and that he should possess sufficient commercial knowledge to enable him to work out the cost of processes and to determine their commercial possibilities. The assistant chemists, it was suggested, should each have a thoroughly practical knowledge of one of the different industries in which the institute is to give instruction. With regard to the salaries

which it was proposed should be attached to those appointments, the Chamber deprecated the sweeping reductions made on the original scheme, and considered the reduced salaries to be quite inadequate to tempt men having the required qualifications.

Indian Cotton for Lancashire.

The following *Press communiqué* from the Government of India will be read with interest :—

At a meeting of the Council of the British Cotton Growing Association, held on the 5th December, 1911, attention was drawn to certain Indian cottons which had been shipped to Liverpool during the year and which had been grown from seed in the Tinnevely district. A gentleman representing an important group of spinning mills reported that the cotton was very suitable for a considerable class of goods produced in Lancashire and that Lancashire could use 500,000 bales of this cotton per annum. The cotton in question is the variety known as Cambodia cotton of which description is given in the *Indian Agricultural Journal* for October last, and the congratulations of the Council of the Association have been conveyed to the local authorities in Madras for their success in producing so satisfactory a class of produce. The good opinion entertained in Lancashire of this kind of cotton has also been communicated to all Local Governments with a view to such action as is possible being taken towards its cultivation in areas suitable for it.

Oil from Grass.

A large industry in pressing oil from lemon grass is now being carried on in the Walwanad Taluk, South Malabar, by some native capitalists who shipped recently oil valued at over Rs. 10,000 to foreign countries where the oil, it is said, finds a ready market. The lemon grass is in abundance in the Walwanad Taluk, during all seasons of the year.

Indian Hosiery.

In case our cotton spinning and weaving mills are in want of something to do, they might offer an explanation as to how they have allowed cotton mills in Japan to walk off with the bulk of the cheap Indian hosiery trade, and they might add a line or two as to how the Japanese weavers are able to hold the Indian field in face of the fact that they have to pay shipping charges and customs duty before they are able to bring their goods into competition with those of Indian mills.

* * * *

The situation has all the appearance of being an extraordinary one. It is only within the last few years that the Japanese have attempted to storm the Indian market in the hosiery line but they have done their work so well that during 1910 they sent to this country hosiery to the value of £900,000, and it is fully expected that the value of these imports in 1911 will far exceed the figures for the previous years. It certainly does not at first blush look very creditable that our Indian cotton mills should be defeated to this extent on their own ground, but there is something in the fact that the Japanese lay themselves out for much finer spinnings than find favour here. But that is a defect that could be remedied, and is hardly an excuse for the Japanese success on our own commercial battlefields in the matter of cheap singlets, which seem to be gaining favour with wonderful rapidity amongst the natives. If our mills are really incapable of meeting this already large and growing demand, it would be interesting to have the exact reason clearly stated. We are aware that a question on this subject was asked in the Viceroy's Council some time ago, but elicited nothing wonderful. This Japanese hosiery import business has about quadrupled since then.

AGRICULTURAL SECTION.

Chemistry and Agriculture.

In the course of an article on "Technical Education" *versus* Practical Training, the *Pioneer* writes as follows on the importance of a knowledge of applied Chemistry to the progress of agriculture —

In two great departments of industry, technical education has been attended with extraordinary results, namely, agriculture and chemistry; in fact, one might say that the application of chemistry to agriculture has doubled the fertility of the soil in those countries in which it has been practised. The first experimental agricultural station in Europe was founded by Sir John Lawes at Rothamstead in 1840, and it was not until 1851 that Germany opened a similar station at Moecklen near Leipzig. Since then, Germany has gone ahead and has opened station after station, and there is now a very large number of such experimental farms throughout the country, where, by constant research and investigation scientific agriculture is advanced. As usual, England led the way with an isolated effort due to individual enterprise, the German Government has taken up the English idea, has exploited and applied our discoveries and has encouraged scientific agriculture by liberal grants. A very practical result of this action has been the creation of that wonderful industry "the manufacture of beet-root sugar." By the application of chemistry to the cultivation of beet-root, a crop has been raised which produces about £25,000,000 worth of sugar annually and which enables the cultivator to get ample supplies of fodder from the tops of the roots. This alone is a triumph for agricultural chemistry, but in other directions it has also done wonders for the staple crops of the

country. Had the Government of India devoted a tithe of their attention to the cultivation of indigo in the eighties, it is quite possible that natural indigo would still hold the field, and that the synthetic product of the German laboratories would never have been able to find a profitable market.

India, which is a purely agricultural country, offers a splendid field for the chemist and, although the rooted conservatism of the Indian peasant presents a troublesome obstacle to be overcome, it has generally been found that the best Indian cultivators are quite willing to adopt an improvement which increases the value of their crops and which is within their means to obtain. Unfortunately, the classes at our agricultural institutes are not attended by practical farmers, but by young men who are anxious to get appointments in the Revenue and Agricultural Departments of Government, men who have no intention of farming themselves, but are quite ready to show others how it ought to be done. It is doubtful if students of this type will prove of very great benefit to the agriculture of the country. The Indian peasant finds it difficult to learn by mere instruction, but he is always ready to imitate any good thing that he can see for himself and understand. It is remarkable how superior the village cultivation is in the neighbourhood of large indigo factories in Behar to that which is not so situated. The reason is that the villagers near the factories have watched the European planter's methods of cultivation year after year. They have seen his system of manuring, his deeper ploughing and the excellent results obtained, so in their humble way they imitate him and almost unconsciously raise the standard of their own agriculture. The lesson to be learnt is that the country needs not so much a body of itinerant instructors as practical demonstrations, to which the great

mass of cultivators will have ready access. To accomplish this end, a very large number of experimental farms must be established, where the actual effects of improved methods can be seen on the ground. In such places, really practical instruction can be given, the pupils will be genuine agriculturists and their only text-book will be Mother Earth herself.

The teaching of the experimental farm should be supplemented each year by an agricultural exhibition in every district, and the United Provinces owe a great debt to the present Lieutenant Governor for the splendid lead he has given in this respect. The educative effect of the Allahabad Exhibition was immense. It was visited by thousands of real cultivators and its lessons were carried to every village in the Provinces. No doubt, there was a mass of complicated machinery which was bewildering to the rustic, but at the same time there were many things which he could understand, and if the Exhibition sent a certain proportion of peasants to their homes, dissatisfied with their own primitive and extravagant methods, it did a great work. The annual agricultural fair of a district is a most useful institution. It can generally be made to coincide with some famous *mela* to which the country people resort in large numbers, and it serves as an index, which shows how far the teaching of the experimental farm has been effective, but the person who must never be forgotten in all experimental farms is the chemist. To the practical farmer he may seem a useless expense; but his value in the end is inestimable. The hosts of mediocre chemists in Germany have established the most flourishing industry in the country by utilising the inventions of the great chemical geniuses of England and France, who for want of an adequate rank-and-file could not themselves make sufficient use of their own inventions.

The Food of Indian Birds.

One of the most valuable of recent contributions to the "Memoirs of the Department of Agriculture in India" has just been issued in the form of a fairly bulky volume on the 'Food of Indian Birds'. The enquiry was carried out by Mr. O. W. Mason, lately Supernumerary Entomologist, Imperial Department of Agriculture, and its final object was to elicit definite facts regarding the influence, beneficial or otherwise, of birds as a whole, and of each common bird. Though apparently it has been limited to local observations round Pusa, the enquiry has been very exhaustive, and its results may be taken to apply generally to the whole of India, inasmuch as, in Mr. Mason's words, in all probability "foods of widely distributed species differ but little in different localities." It is, therefore, of great interest to learn from the brief summary of the enquiry which Mr. Maxwell-Lefroy contributes to the volume, that "in the main the birds common in Pusa are, from our point of view, beneficial," inasmuch as they assist the agriculturist by the destruction of harmful insects. Coming to details, there is a difference of opinion between Mr. Maxwell-Lefroy and Mr. Mason in regard to the crow. Mr. Maxwell-Lefroy would protect the crow, because it feeds on *Chrotogonus*, the very destructive grasshopper, though "sight of the specimens dealt with ate frogs." Mr. Mason, on the other hand, says that "crows cannot definitely be classed as beneficial, and require, if anything, to have their numbers kept within certain limits." But there is no doubt about the value of the King Crow, which is described as "a most important bird—far more so than the records seem to show," says Mr. Maxwell-Lefroy.

Protection of Indian Cattle.

At a recent meeting of the Committee of the British Association for the Protection of Indian Cattle—an influential body lately formed in London—the following aims and objects were framed:—

1. To prevent the unnecessary slaughter of cattle in India with the view of increasing the number and improving the breed of the animals employed for the cultivation of the land.

2. By this means to encourage the agricultural development of the country, and so render the United Kingdom less dependent upon foreign countries for her raw material.

3. To improve the general condition and promote the more humane treatment of cattle, in India.

Membership (which is free) is warmly invited and those interested in the welfare of this humane cause are requested to communicate to the President who will be most pleased to hear from them at the address below:—"K. S. Jassawalla, President-Founder, 45, Courthope Road, Hampstead, N. W., London."

THE IMPROVEMENT OF

INDIAN AGRICULTURE

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AUTHOR OF

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Departmental Reviews and Notes.

LITERARY.

M. MAETERLINCK AND THE NOBEL PRIZE.

M. Maeterlinck, who received the Nobel prize for literature this year, intends to found a literary prize with the proceeds of his award. The Nobel prize amounts to £7,792, which M. Maeterlinck will increase so as to furnish at 4 per cent. an annual sum of £320 or £640 for two years. He wishes to found this prize for the best work written in French, whether of a literary, artistic or scientific order.

A NEW PAPER.

The long-felt desideratum of having an organ of voicing forth the feelings of the people in the land of the Rajputs is shortly to be removed as the advanced circle of citizens are contemplating to start an English weekly called *The Rajputana Echo* to give expression to public opinion. This shall be printed and published at Ajmere under the joint editorship of Mr. Fateh Chand Mehta, B. A., LL. B., (Cantab.) Bar-at-Law, Pandit Bansilal Sharma, M. A., LL. B., and Mr. S. A. Rashid, B. A., LL. B.

TIBETAN SCRIPTURES.

A copy of the Tibetan Scriptures has been purchased for the Adyar Library. These are printed on Tibetan-made paper from wooden blocks and the price of a set varies according to the weight of the paper, the heavier taking better impressions from the blocks and consequently fetching better prices.

CONGRESS OF ORIENTALISTS.

The Congress of Orientalists opens at Athens on April 4, but the usual *bulletine* as to programme, accommodation and the like have not yet been issued.

ERRORS OF THE EDUCATED.

R. W. N. writes to the *Bombay Gazette*:—A very common mistake even with good writers, is the substitution of "had" for "would," before the adverb "rather," "sooner," "better" and some others. "I had rather stay than go," instead of "I would rather." The origin of the error is evident enough. The two words "had" and "would" have the same contracted form when combined with a pronoun. "I'd rather" may be a contraction of either "I would rather" or "I had rather." This contracted form is generally used in common speech. Even when we are inclined to lengthen it we rarely give the full pronunciation. We say "I'd rather," leaving the verb doubtful to the listener's ear—and perhaps to ourselves. When driven to write it we feel naturally inclined to take the shortest word, without much regard to the strict grammatical meaning of the phrase. That the expressions "I had rather" is incorrect, will be made evident by simply converting "rather" into its synonym "more willingly." Yet, it must be admitted that this incorrect form is warranted by such high authorities from Shakespeare to some of the best writers of our own day, that it is entitled to be regarded, if not as an established idiom, at least as tolerated solecism. The confusion of "lay" with "lie" is among the most common error of speech, though well-educated persons are usually able to avoid it in writing. Every one who is familiar with the idiom of our language knows, or ought to know that "lay" is what is called a transitive verb and that "lie" is intransitive. We say "lay the book down." To say "lie the book," would be ridiculous. The error usually committed is in the opposite direction, the transitive verb being used in an intransitive sense. Many persons, not deficient in education, would say "Some of the children are laying on the grass." That the error prevails in the very highest circle of society and of scholarship cannot be doubted, when we find it allowed to mar the effect of one of the finest verses in Byron's well-known *Apostrophe to the Ocean*.

EDUCATIONAL.

LOCAL BODIES ON MR. GOKHALE'S BILL.

At a recent Meeting of the Viceroy's Council the Hon. Mr. Gokhale asked,—‘Will the Government be pleased to state what municipalities and district boards or councils in each presidency or province were invited to express an opinion on the Elementary Education Bill now before the Council, and how many of such bodies have expressed an opinion on the measure? Will the Government lay on the table copies of all opinions on the Bill received from local bodies by the various local Governments and Administrations?’

Mr. Syed Ali Imam replied —‘All communications which have been received on the Elementary Education Bill have been printed as papers relating to the bill and copies thereof have already been sent to all hon. members. A set of such of them as contain opinions or summaries of opinions of municipalities and district boards or councils is laid on the table. The information which the hon. member desires will be found so far as it can be obtained in those papers.’

RELIGIOUS AND MORAL INSTRUCTION

The Government of Madras have appointed a Committee consisting of the following gentlemen to consider and report upon the question of religious and moral instruction in schools:—

The Hon'ble Mr. J. H. Stone, *President*

The Hon'ble Mr. Justice P. R. Sundara Aiyar.

The Hon'ble Mr. T. V. Seshagiri Aiyar.

The Hon'ble Khan Bahadur Mahammad Habibullah Sahib Bahadur.

Diwan Bahadur P. Rajaratna Mudaliyar, C.I.E.
Rao Bahadur M. Rangachariyar, Professor of Sanskrit, Presidency College.

Rao Bahadur A. C. Pranatarthara Aiyar, Inspector of Schools, Fourth Circle.

Mr. T. R. Ramachandra Aiyar, High Court
Vakil,

Mr. M. Krishnamachariyar, Headmaster, Hindupur Secondary School.

Mr. A. Panchamakean Aiyar, Headmaster, P. S. High School, Mylapore.

The Rev. W. Meeston, Madras Christian College.

The Rev. J. S. M. Hooper, Principal, Wesleyan Mission High School, Triplicane.

The Rev. Father Bertram, St Joseph's College, Trichinopoly.

The Rev. H. Pakenham Walsh, Bishop Cotton Boys' School, Bangalore.

The Rev. Canon G. Herbert Smith, representing the Missionary Council on Aided Education.

Diwan Bahadur K. Krishnaswamy Rao, C.I.E., representing the Council of Native Education.

Mr. K. B. Ramanatha Aiyar, representing the Madras Teachers' Guild.

The report of the Committee should be submitted to Government through the Director of Public Instruction.

CO EDUCATION.

A report condemnatory of the system of mixed school education has been presented by the Headmaster of the Central London School District, and its abolition is recommended. He states that the worst characteristic of the training is its instability. The co-education system, it was expected, would infuse a spirit of emulation into the children, but not only had it not done so, but it had the opposite effect of making the girls disheartened and indifferent, and hampering the progress of the girls and boys alike.

THE DURGAM EDUCATION GRANT.

The *Pioneer* understands that of the Rs. 50 lakhs which the Government of India intended giving as an educational grant as supplementary to the ordinary Provincial expenditure Rs. 30 lakhs will be distributed for Primary education for boys, Rs. 5 lakhs for female education, Rs. 5 lakhs for Hostels, Rs. 2 lakhs for Technical education, and Rs. 3 lakhs to European schools. This will leave Rs. 5 lakhs reserve for the moment.

LEGAL.

THE RIGHTS OF A HINDU CONVERT.

Justice Abdur Rahim and Sundara Iyer, of the Madras High Court, delivered judgment on February 7th in a case involving large questions of importance as to the effects of conversion to Christianity of Hindu co-parceners. The parties in the present case were members of a Hindu family governed by Marumakatayam law, and the ultimate point that arose for decision in the case was as the effect of the conversion of two sisters who became converts under the names of Lydia and Saloma on their rights in property which descend to them and to a brother who, however, died before the sister. The contention urged on behalf of the appellants, who were some of the children of Lydia and Saloma, was that the two sisters were jointly interested in properties and that their rights devolved on their children and that the Marumakatayam law of joint holding with rights of mutual survivorship continued to govern the family notwithstanding conversion. On the other hand, the contention on behalf of the respondents was that the junior members of a Marumakatayam family were only entitled to maintenance and such rights ceased by act of conversion putting the converts outside the pale of the family and that Karnavan was only the owner of property belonging to a Marumakatayam Tarwad. Their lordships first disposed of this contention by holding that the position of manager of the family was very similar to that of manager of a Mitakshara family, though the former's position was pre-eminent in that there could be no partition enforced as against him, but the beneficial ownership of such a manager was no greater than that of the Manager of a Mitakshara family. Their lordships considered it as well established that all the members of

a Tarwad had joint rights of ownership in an estate. Coming then to the effect on that ownership and the conversion of Lydia and Saloma their lordships held that a joint Hindu family ceased to exist as such when conversion took place. The incident of survivorship was attached to Members of a joint Hindu family only as such, and it ceased to exist with the extinction of that family. Members could, if they had chosen, have entered into a new contract with mutual rights of survivorship but in this case there was no evidence on any contract. Their lordships then referred to *Abraham v. Abraham* (9 M. I. A. 184) and especially to passages where the Privy Council said that it was not a question of heirship, but co-parcenership as expressing rights and obligations growing out of status of an undivided family and as creatures of and subject to be governed by Hindu law and that the co-parcenership became dissolved by the conversion which by Hindu law put them out of caste. But as rights of converts were preserved by Statute, the result was that the converts became co-owners and tenants in common of joint property. This right of co-ownership descended to their respective children by the operation of the Indian Succession Act. Referring to 31 Bom. 25, where *Jenkins, C.J.*, differed from the decision in 10 Mad., their lordships pointed out that it was not the Indian Succession Act that destroyed the right of survivorship but the Hindu law itself which is not affected in this particular case either by that Act or by the Act removing converts' disabilities. Before the Succession Act, Hindu law might be applied to a convert as a rule of equity, justice and good conscience. If it appeared that a convert intended to be continued to be governed by that law, but after the Act, no amount of such intention would avail to evade the operation of the Act unless there be such a contract proved.

Their lordships then remanded the second appeal to the Court of First Instance for disposal in the light of observations in the High Court's judgment making all children of converts parties before the Court.

MEDICAL.

HAY FEVER IN CHILDREN

Although hay fever is essentially a disorder of early life, Hollopeter declares that fully three-fourths of all the cases occur before the fifteenth year, yet it is frequently mistaken for other affections, such as catarrhal fever, spasmodic croup, bronchitis, influenza, actual rhinitis, catarrhal conjunctivites, etc., hence the necessity for a careful consideration of all the symptoms, always bearing in mind the possibility of the disorder being hay fever.

The above mentioned writer seems convinced that hay fever is not usually recognized in young children:—

"It passes through the physician's care under many names in some form of catarrhal fever, coryza, autumnal or summer cold, many titles for slightly varied pathological conditions. If this is so, we are dealing with a disorder fully as prevalent as tuberculosis and though not fatal, equally distressing. Hay fever in children is milder and more varied as to time of occurrence, the habit period having not been established. This habit-period of disease is especially difficult to dislodge, as is well seen in the adult, but in the young it presents the most favorable conditions for treatment.

"Hay fever, therefore, is like diphtheria, a local expression of a systemic toxemia, and for its relief oft times calls for the making over the child, physically as well as mentally."—*Lancet Clinic.*

FRUIT CURES.

"A French medical journal contains an account of the various "fruit cures" which have been in vogue in the past or which are being practised at present. Of those the most important is the "grape cure," which has been raised to the dignity

of a treatment in several continental health resorts,—in the Tyrol, Bavaria, Montreux at Bingen and several other places on the Rhine, at Pallanza in Italy, at Odessa and Juba in Russia, and very widely in France. In France, it is the Chasselas grape that is most employed, and the patient is recommended to eat from one pound to six pounds daily, half the quantity in the morning, a quarter before lunch and the remainder before dinner. As a rule the patient goes into the vineyard and gathers the grapes which he eats on the spot. Analysis shows that the grape pulp, which alone is eaten, contains 10 to 20 per cent. of sugar, less than one per cent. of acids and minerals and over one per cent. of albuminoids, the rest being water. The course, as a rule, lasts for a month and is said to result in an increase of weight and appetite. Some patients prefer to drink the grape juice, and the raisin cure is another modification of the treatment. The strawberry cure may be said to date from the time of Linnaeus, who was cured of gout by this means in 1750. The strawberry has more water and less sugar than the grape, and the fact that it contains a minute amount of salicylic acid may help to account for the reputation it enjoys in the treatment of rheumatism. Lemon juice has long been made use of in certain affections, chiefly in those of a rheumatic nature. For the beneficial effects of lime juice it is only necessary to refer to the Board of Trade regulations."

IMPORTATION OF HYPODERMIC INJECTIONS.

A notification has been issued prohibiting from the 1st March the bringing by sea or land into Burma, by post, of hypodermic injections, and restricting the importation of these articles by other means to those by which they are imported by medical practitioners or licensed Pharmacists as defined by the Rules under the Opium Act.

SCIENCE.

THE SMELL FROM MOTOR CARS.

The obnoxious smell that is sometimes associated with motor cars is not always due to over-lubrication. In many cases the odour is due to oil or grease leaking from the gear-box and thrown by the shaft on to the hot exhaust pipe. At this point the pipe may not be hot enough to really burn the oil up immediately, but it does it gradually, and makes a most unpleasant smell in so doing. The remedy is a simple and obvious one. As a rule, the leakage, if round the bearing of the gear-box primary shaft, cannot be stopped, and the thing to do is to protect the exhaust pipe from the splashes. This can be done by fitting a thin iron shield an inch or two from the exhaust pipe and between it and the line of the oil splashes.

DENTISTRY.

School dentistry appears to have reached its highest development in Sweden, where the teeth of all pupils are under constant supervision. The dental surgeries of which there are about 30 are open each day, and at these special institutions, the school children are served for small fees—the plan of moderate charges having been found more satisfactory than free services. In Germany, with twelve times as many inhabitants, the complete dental surgeries for children are said to number about 100.

EYE COLOUR AND MENTAL TRAITS.

In reviewing in *Science*, the third edition of Punnett's little classics "Mendelism," W. L. Castle cites the following interesting passage:—

"A discussion of eye colour suggests reflections of another kind. It is difficult to believe that the markedly different states of pigmentation which occur in the same species are not associated

with deep seated chemical differences influencing the character and bent of the individual. May not these differences in pigmentation be coupled with and so become in some measure a guide to mental and temperamental characteristics? In the National Portrait Gallery in London, the pictures of celebrated men and women are largely grouped according to the vocations in which they have succeeded. The observant will probably have noticed that there is a tendency for a given type of eye colour to predominate in some of the larger groups. It is rare to find anything, but a blue among the soldiers and sailors, while among the actors, preachers and orators, the dark-eye is predominant, although for the population as a whole it is far scarcer than the light. The facts are suggestive, and it is not impossible that research may reveal an intimate connection between peculiarities of pigmentation and of mind.

THE WEIGHT OF VARIOUS BRAINS.

While the weight of the individual brain in each particular species, as compared with that of the entire system, may be said to have some bearing on the intelligence of the individual, there is no fixed proportion between the weight of the brain and the total weight of the body, as between one species and another, as is shown by the following table:—

		Average		
		Grammes.	Ounces.	Proportion. Per cent.
Elephant	...	4,660	164½	1-439 0-23
Whale	...	2,490	8978	1-25000 0-04
Man	...	1,400	49½	1-42 2-38
Horse	...	500	176	1-534 0-10
Gorilla	...	423	150	1-213 0-47
Orang Outang	...	400	141	1-134 0-75
Sheep	...	133	047	1-377 0-27
Dog	...	105	037	1-200 0-50
Pigeon	...	...	...	1-150 0-67

PERSONAL.

THE TOLSTOY OF THE EAST.

A representative of *The Daily News* had a conversation recently with Mr. Kellermacher, a well known architect of Johannesburg, who is at present in very close touch with Mr. M.K. Gandhi, the leader of the British Indians in the Transvaal against the Pass law.

Mr. Gandhi who so unselfishly suffered violence and imprisonment in the passive resistance movement on behalf of the right of British Indians, has also given up his little fortune of six or seven thousand pounds for social causes like that for which Tolstoy laboured. The hundred acre farm of Phoenix near Durban was some time ago handed over by him to the Trustees of the Colony, and this son and grandson of Indian Prime Ministers and eloquent and successful practitioners at the Indian Bar is at present penniless.

"He is," said Mr. Kellermacher, "an extremely modest man, as you know, a man of the highest courage, and he is the happiest man I have seen. He lives on a farm of eleven hundred acres near Johannesburg, which by coincidence belongs to me. Only about fifty acres are at present cultivated, the rest is virgin soil, and we have provided good supply of water through three bore-holes. General Smuts has promised to visit us, and in the next Parliament the law in resistance to which 2,500 people have followed Mr. Gandhi to prison will be abolished."

"And what is Mr. Gandhi doing on the farm?"

"He teaches a school of fifteen Indian pupils, and he is a shoemaker. He insists upon doing the hardest and the meanest work upon the land, and he does the work of ten men, sitting up all night with someone sick and beginning manual work as early on the morning as any one. There is no one in the world, I imagine, who carries out so vigorously the principles of

Tolstoy and you must remember that the Hindu temperament and belief do not tend so much in the direction of work as ours do.

"Mr. Gandhi believes that politics and religion are not activities apart from life, but must be put into active effect in every phase and detail of life. He teaches not by words but by deeds. Words can be misunderstood, but not deeds. Men who come in contact with Mr. Gandhi gain a new idea of the value of life and of human relationship. He is the one man who fought the cause of his countrymen in South Africa. He did it by throwing away all his privileges and insisting upon sharing the hardest blows that were going. He is doing just the same in the work of the farm.

"Tolstoyism," ventured our representative, "must be far more difficult in Africa where the colour prejudice is so strong."

"Colour prejudice," says M. Kellermacher, "is all rot. There is only misunderstanding with blacks when you are seeking to get everything out of them that you can. As soon as you take up the attitude that you must not exploit them the colour prejudice vanishes."

MR. FREDERIC HARRISON AND RELIGIOUS FAITH.

In his autobiographical memoirs just published Mr. Harrison regards the "growing disbelief in the family" as the most dangerous symptom of our age. With the following passage he concludes the book:—"I close this book with words that indeed resume themselves into all that I have ever written or spoken during half a century, which is this—that all our mighty achievements are being hampered and neutralised, all our difficulties being doubled and all our moral and social diseases are being aggravated by this supreme and dominant fact that we have suffered our religion to slide from us, and that in effect our age has no abiding faith in any religion at all. The urgent task of our time is to recover a religious faith as a basis of life, both personal and social. I feel that I have done this, in my own poor way, for myself and am closing my quite life in resignation, peace and hope."

POLITICAL.

FOREIGNERS IN CHINA.

A United States Consular report gives the following table, showing all nationalities having subjects resident in China :—

<i>Nationalities.</i>	<i>No. of Persons.</i>
American	.. 3,176
Austrian	.. 255
Belgian	.. 255
British	.. 10,140
Danish	.. 260
Dutch	.. 150
French	.. 1,925
German	.. 4,106
Italian	.. 274
Japanese	.. 65,438
Korean	.. 2,256
Norwegian	.. 188
Portuguese	.. 3,377
Russian	.. 49,395
Spanish	.. 400
Swedish	.. 166
Non-Treaty Powers	.. 141
Total ..	<u>141,872</u>

ALL-BENGAL HINDU EDUCATIONAL CONFERENCE.

Dr. Rash Behari Ghose presided at a large gathering of the delegates of the All-Bengal Hindu Educational Conference held recently in Cornwallis Street, Calcutta, when a number of Resolutions were passed urging co-operation amongst all Hindu sects, and farther help from the Government in disseminating education, also the formation of Branch Societies in all sub-divisions to assist.

POLITICAL PRISONERS.

The London correspondent of the *Bengalee* understands that Mr. Keir Hardie will at once take up the question as to how many political prisoners, if any, have been released by calling for a return or otherwise.

MADRAS EXECUTIVE COUNCIL.

The King-Emperor has approved the appointment of the Hon. Mr. P. S. Sivaswami Iyer, C. I. E., as Ordinary Member of the Council of Fort St. George *vice* the Hon. Mr. V. Krishnaswamy Iyer, deceased.

BENGAL EXECUTIVE COUNCIL.

The Hon. Mr. Shams-ul-Huda has been offered and has accepted nomination to the appointment of Indian Member of the Executive Council of Bengal, when such appointment is created under the Act for carrying the administrative changes announced at Delhi into effect, and that the Maharaja of Durbhanga has been offered and has accepted the similar appointment on the Executive Council of the new Provinces of Behar, Chota Nagpur, and Orissa.

CHINESE PATRIOTISM.

Dr. Sun-Yat-Sen has resigned his office in favour of Yuan Shi-Kai who has now been elected President of the Chinese Republic. This self abnegation on the part of Dr. Sun-Yat-Sen speaks volumes in favour of Chinese patriotism. We in India who cannot forget our precious selves even in a good cause ought to learn a much-needed lesson.

EXECUTIVE AND JUDICIAL FUNCTIONS.

The Hon. Mr. S. P. Sinha, who has given notice of a resolution advocating the separation of the executive from the judicial functions, has been requested to withdraw his motion for the time being as the matter is still under discussion between the Government of India and the Secretary of State. Mr. Sinha has accordingly *done so*.

GENERAL.

CENSUS AND THE BRAHMOS

The number of Brahmoe in India according to the census of 1911 is 5,504 as against 4,050 in 1901. Of this number 2,939 are males and 2,565 are females. The subjoined table shows the number of Brahmoe in different Provinces, States and Agencies.

PROVINCE,	PERSONS	MALES.	FEMALES.
Baluchistan	50	25	25
Bengal	2,608	1,361	1,247
Bombay (Presidency)	131	73	58
C. P. and Berar	30	17	13
E. B. & Assam	1,288	681	607
Madras	374	219	155
Punjab	688	386	302
U. P. of Agra & Oudh	41	24	17
Bombay	28	17	11
Sind	163	86	47
Agra	29	15	14
Oudh	12	9	3
States and Agencies	294	153	141
Baroda State	6	4	2
Bengal States	65	31	34
Bombay States	4	2	2
C. I. Agency	9	6	3
C. P. States	2	2	3
E. B. and Assam States	10	6	0
Hyderabad State	36	18	18
Kashmir State	1	—	—
Madras States	2	1	1
Mysore State	65	31	34
Punjab States	12	10	2
Rajputana Agency	82	42	40
Cochin State (included in Madras States)	2	1	1

COST OF A GENERAL ELECTION.

What the entire cost of a general election is can only be a matter of conjecture. The official expenditure, which is not precisely the same thing, is always not out in a return prepared from the particulars supplied to the Central authorities by the various returning officers. After the lapse of a year the details for the general election of December 1910 have just been issued. The Expenses of all the candidates, exclusive of returning officers' charges totalled £ 790,959. Of this sum £ 156,612 was for agents, £ 104,915 for clerks, etc., £ 335,159 for printing, stationery

etc., £33,445, for public meetings, £39,637 for committee rooms, £71,271 for miscellaneous matters and £49,929 for personal expenses. The returning officers' charges amounted to £190,009 and the average cost per vote was practically the same in each of the three combined nations—England and Wales, 3s 8d, Scotland, 3s 7d, Ireland, 3s 3d. Out of a population of over 44,000,000 the number of electors (not the number of persons entitled to vote, for we still have plural voting) was only 7,694,741. The number of votes recorded was about 2½ million less than the number of voters on the registers. Some of the abstainers were such "volentes volentes" as owing to the uncontested seats some electors who only possess one vote had no chance of exercising their privilege. But when every allowance is made the number of shirkers must have been considerable. Will the proportion of such be so high when women are added to the electorate?

SOCIAL REFORM AMONG SWEEPERS.

The sweepers of Jullunder have opened a Samaj named "Valmiki Samaj" which lays down that sweepers instead of calling themselves "Chohras" should call themselves "Mehtars", that they should not eat the flesh of dead animals and should burn their dead bodies instead of burying them. Chaudhri Gurdes Dass, the president of the Samaj, sometime ago applied to the municipal authorities that the names of those sweepers who possess property qualifications should be brought up on the municipal voter's list. The application has been granted by the Dy. Commr. On the occasion of the last Dassera the "Valmiki Samaj" opened a Valmiki refreshment room in honor of King Elward. Hindus and Mahomedans who treat them as untouchables are not to be admitted into it.

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THE INDIANS IN SOUTH AFRICA.

BY

MR. HENRY S. L. POLAK.

THE history of Indians in South Africa, from the day that the Imperial Government was induced to swallow, with its eyes fast shut and its mouth wide open, the fateful Transvaal Law 3 of 1895, to the present day, its attitude has been one of casting pledges to the winds, weak yielding to loud-voiced and unjust demands, and subordinating principle to the dictates of political expediency. Nor is there any reason to suppose that that attitude is likely to undergo any material change in the near future. As a Government, the Imperial authorities will incline rather to the Colonial than to the India Office. It is realised that it is safer, in dealing with such high spirited "Imperialists" as the British public, to kow-tow to Colonial prejudice, even if insult has to be heaped upon the people of India, and until Indians make up their minds that this state of things must cease, they may rest satisfied that it will continue indefinitely.

South Africa is now a single Union of Provinces, far more powerful for evil than ever before, when they were separate states, with often conflicting policies. All the old separate streams of envy, malice, chicanery and enmity are now

being diverted into one swift-flowing channel. Greater powers than have been granted to any other British dominion have been conferred upon the Union, without the exacting of any corresponding guarantee of good faith in regard to Imperial obligations. Self-government has been given, and is interpreted to mean, not only the right of misgovernment of those capable of self-defence by the abolition of an objectionable régime, but even of those of whose interests the Imperial Government is the self-constituted guardian, who have no voice in the control of the administration, who are a weak, hated, and despised minority. And this, too, is the interpretation that the Imperial authorities put upon their own functions—that they may not even legitimately offer a protest when any old-standing legislation, discriminating against Indians because of their race, is re-enacted. The South Africa Act provides that all racial matters must be left in the hands of the Union, and not the Provincial Government. The Provinces are constantly endeavouring to arm themselves with powers to be wielded against the Indian inhabitants; the Union Government does not greatly trouble about this, rejoicing rather at the opportunity of inflicting vicarious punishment; whilst the Imperial Government is being constantly, deliberately, and, in some cases, willingly blinded to the real tendencies of these attempts. The Act arms the Imperial Government with "the

power to refuse assent to unjust legislation. Does any sane person, with recent Colonial history before him, and after digesting the speeches delivered at the last Imperial Conference, indicative of the insolent contempt with which Imperial Ministers are regarded by Colonial Cabinets, really suppose for one moment that that Government would have the courage to refuse assent to any measure sent up by a substantial majority of the South African Parliament—a majority that is assured wherever Indian affairs are to the fore? Let not the Imperial authorities take umbrage to their souls for whatever improvement has fallen to the lot of the South African Indians. Had they not been goaded on to plead hesitantly for redress, by the deliberately assumed sufferings of those Indians, the growing indignation of the people of India, and the constant hammering of Lord Ampthill's Committee, they would never have lifted a finger. The Colonial Office has done nothing of good-will, but because it has been compelled, by outside pressure, to take action. The Colonial Office—that is the real rock of offence—and the Indian people ought to focus all their attention upon this fact. The Colonial Office, with the memory of the American War of Independence, represents the jingo spirit that rules the Empire to-day. It cannot be expected, in the circumstances, to speak to, but rather for, the Colonies, which probably accounts for the inability of the Government of India to accept Mr. Gokhale's recent resolution on indentured labour. And until the Colonial Office is made to realise the danger of betraying an Imperial trust, the situation is bound to get worse. Since Lord Crewe has gone to the India Office, his points of view appear to have changed greatly. Why was the change of office needed? The principles involved remain the same. The facts at issue are approximately the same. But the point of view has changed. The new point of view is that it is an Imperial danger of the

most tremendous significance for twelve millions of selfish, reckless, passionate, uncultured white colonists to conduct Imperial affairs in such a manner as to arouse the fierce resentment and fanatical hatred of the three hundred and fifty millions of the coloured subjects of the Crown. With its white—or so called white—population of a million and a quarter, South Africa may yet wreck a great and mighty Empire; and if it does, that Empire will have deserved destruction, for it will have been a party to it.

What is happening to day in South Africa? What is the present fate of the 150,000 Indians there? What are their prospects? Well, they are being robbed, maligned, demoralised, and ruined as fast as it is possible for these things to be done. The Transvaal Gold Law deprives them of the right of residence and trade outside of locations in mining areas. This implies a complete reversal of the Imperial Government's policy, announced in 1904, by Mr. Lyttelton, after the Supreme Court decision that the then existing law did not compel Indians to trade and reside in locations. The Imperial authorities were warned, in 1908, of the probable effects of this measure but they preferred to believe the diplomatic prevarications of the Transvaal Government, that no rights were being taken away. Yet, if and when the law is rigorously enforced, practically the entire Indian community will be segregated, and, in effect, expelled from the country, for rights which were previously personal and transmissible have become local and non-transmissible.

The Transvaal Townships Amendment Acts, apparently quite innocuous, have taken away the right of a European to hold fixed property in trust for an Indian virtual owner. Couched in general terms, they provided for the conversion of leasehold into freehold title, and conferred upon the Governor the power to settle the conditions upon which the Crown grants were to be made. One

of the conditions, not inserted in the law itself, is to the effect that the grantee is forbidden to permit coloured persons to reside on or occupy the property, except as domestic servants, on penalty of its confiscation without compensation. Mr. Amod Moosa Bhyat, one of the leading Indian traders of the Transvaal, last year brought a certain freehold property in the town of Boksburg, and had it registered in the name of Mr. Ritch. The facts were known to all, and Mr. Bhyat, commenced to trade on his own premises. But Boksburg is a "white" township, and the "white" inhabitants found Mr. Bhyat's dusky presence undesirable. They did not wish a brown man, and an Asiatic at that, to compete with them under any conditions, and they have induced the Government to serve a notice upon Mr. Ritch, requiring him to deliver up the title-deeds for confiscation, without compensation to Mr. Bhyat, who thus finds himself faced with costly legal proceedings, on the one hand, and ruin, on the other. Thus, the Imperial Government has now to realise that it has granted power to its subordinate administration to rob the thrifty Indians who have invested their savings in the country where these were made. And it should be understood that all this is being done, not directly under the provisions of a law that comes before Parliament for discussion, and before the Colonial Secretary for scrutiny, but by means of regulations that Parliament does not see and of which the Colonial Office is carefully left in entire ignorance.

The Indian residents of the Township of Vrededorp, a suburb of Johannesburg, were given notice to leave their homes and businesses there, on the 8th ulto, with merely nominal compensation. Readers of these columns will remember Lord Selborne's recent appeal, in the House of Lords, for sympathy with those who were fighting for the preservation of their racial welfare—the white community. It was Lord Selborne who, as

the *Rand Daily Mail* says, "freed" the township of Indians when the Colony was under Crown government. Says the paper:—

At the time the Vrededorp Stands Ordinance was under discussion in the Legislative Council the fear was expressed that the Imperial Government might decline to approve of such drastic legislation.

The then Governor of the Transvaal, Lord Selborne, however, came to the rescue, and, in a despatch to the Secretary of State for the Colonies, dated October 29, 1906, he said:—

"Under the law of the Transvaal no Asiatic can acquire title to land, and as, under the terms of the tenure granted in Vrededorp by the Government of the late Republic, the owner of the stand is required to occupy his property, the occupation of a stand by an Asiatic would clearly be a violation of these terms. The restriction, therefore, which is embodied in the present Ordinance merely perpetuates the legal conditions which were found in existence in Vrededorp when the country was annexed to the British dominions. But there are strong reasons for retaining this restriction on its own merits. The arrangement whereby a community of poor whites was placed in close juxtaposition with the Malay quarters and native locations was not in itself a happy one, but it would be much less so if these different elements of population were massed together. The practice of allowing Europeans, Asiatic and native families to live side by side in mixed communities is fraught with many evils, and is, I am satisfied, injurious to the social well-being of all the three. The policy of the Government, which aims at keeping the quarters in which the various races reside apart from one another, has my approval, and it is in pursuance of this policy that white persons are prohibited from residing in the bazaars assigned to Asiatics and in the native locations. It would have been impossible for the Government of the Transvaal to sustain this wholesome regulation, and at the same time to insist on throwing open for Asiatic occupation a township specially designed by the late Government as a workman's quarter for poor whites of Dutch nationality. The difficulty of such a course would have been all the greater seeing that the occupation by Asiatics of this quarter is not at present lawful, and that the whites themselves are not allowed to reside in the Malay and native quarters immediately adjacent. The poor whites resident in Vrededorp, who are for the most part Dutch, are strongly in favour of the provision maintaining this prohibition."

The fact of the matter was that *all permanent residences in Vrededorp was illegal*, but Lord Selborne, as a sop to the Boers, who were the "poor whites" resident there unlawfully, granted fixity of tenure to them at the expense of the Indians, who were dispossessed. The sum of £ 20,000 at least is at stake, besides the future of a number of families who, by reason of the Gold Law and Townships Acts, will have the greatest difficulty in finding a place, outside of a location, where they can earn an honest

The Draft Municipal Ordinance threatens respectable Indians with the loss of their occupation in many branches of industry, but its passage is delayed because it contains provisions in conflict with the safeguards of the South Africa Act.

Indian railway passengers are threatened with murder if they dare to avail themselves of the accommodation to which they are still, in law, entitled.

The Orange Free State has no modern Indian history; its shame lies in the past, but it is a shame that cannot be blotted out. The Cape Colony, which, of yore, was liberal and friendly, is gradually becoming tainted with the anti-Asiatic venom that is poisoning the springs of life for the Indians of South Africa.

Natal still taxes the chastity of its ex-indentured Indian women and the honesty and marital fidelity of the men, so that, to-day, only six labourers out of every hundred, at the expiry of their indentures, can afford the dubious privilege of freedom. The Licensing laws rob even the Colonial-born Indian of his right to earn his livelihood as a store keeper.

That is the present tale of woe. What of the future? The new Immigrants Restriction Bill is now before the Union Parliament. It ostensibly provides for the solution of the passive resistance difficulties. It repeals the offensive Registration Act of 1907 and apparently removes the racial bar from the statute-book, so far as immigration is concerned, though whether it really does this depends upon the interpretation given to the relevant clauses by the lawyers who are now being consulted by the Transvaal Indian community. The point at issue is a highly technical one, and is not suited to discussion here. But almost as important is the fact that, in spite of the declarations of the Imperial Government, that, in arriving at a settlement of the Transvaal trouble, it would not countenance any diminution of the rights of Indians resident in the other

Provinces, subtle attempts are made in the Bill to annul those rights. The right of appeal to the courts seems to have been largely taken away. The statutory definition of domicile, in Natal, protecting the resident Indians, disappears. The definition of domicile and the relation of wife to husband and father to son are left to the determination of arbitrary officials who, on the one hand, have it laid down for them by a judge of the Transvaal Supreme Court, that a Mahomedan Indian is entitled to bring any woman into the Province and call her his wife, to the exclusion of his first wife, married to him according to the law of the Province, as Transvaal law does not recognise the Mahomedan law of marriage; and, on the other, are convicted of contempt of court or are described by a Provincial Judge-President as being unwilling to be convinced by the best legal evidence that an Indian boy is the son of his father. The Bill contains a number of minor defects, but those enumerated will give some idea of its nature and intention.

It is easy to understand, however, that Lord Selborne, in raising the phantom of self preservation, has confused the real issue, which has never been whether or not there be unrestricted Indian immigration into South Africa, but the two fold one of the method of immigration restriction—whether on racial or cultural lines—and of the treatment to be accorded to the resident Indian population.

There is no doubt that a sustained attempt will be made to "freeze" Indians out of South Africa. That it will fail goes without saying. The South African Indians have already shown their mettle, and will no doubt continue to do so. It takes two to drive a bargain, and the Indians of South Africa have been no parties to this nefarious transaction. The future lies very dark indeed before them. But it is by no means a hopeless one. They will continue the struggle against injustice by every legitimate means in their

power. They refuse to admit defeat or to leave the country, which, of course, is the same thing. And they look to Ind'a to put forth the effort that will make the struggle against such heavy odds a less difficult one. Trouble that is shared is much easier to bear, and if the South African Indians can be assured that India's heart beats with theirs, they will be even prouder to take part in a fight for the national honour that will help to create the new India. Though no endeavour should be spared to prevent the impending calamity, if the worst happen, India will have no cause to be ashamed of the labours of her colonists in South Africa. *Gold is refined by fire, and the spirit of men by suffering.* But the best way to help is undoubtedly to convince the Imperial Government of the need to put a little backbone into the Colonial Office, so that at least an attempt may be made to redeem the errors of the past. India has much to forgive.

INDIAN RAILWAY FINANCE.

By MR. D. E. WACHA.

[The following is a Note which Mr. Wacha has recently appended to his brochure on "Indian Railway Finance" criticising the Report of the Indian Railway Committee in London presided over by Mr. J. Mackay, now Lord Inchcape. The criticism has been made, as Mr. Wacha says, from the purely Indian point of view, and the present note has been prompted by the debate which took place on 26th February 1912, in the Viceroyal Legislative Council at the instance of the Hon'ble Mr. J. K. Gokhale. We now leave Mr. Wacha to speak for himself. Ed. I. R.]

This criticism of Indian Railway Finance aims at presenting from the Indian point of view:—

Firstly, a general survey of the railway policy of the Government of India and, secondly, a criticism on the recommendations made in their report by the Indian Railway Committee appointed in March 1907, by Lord Morley, the then Secretary of State for India, to inquire and report, after calling witnesses,

(1) Whether the amounts allotted in recent years for railway construction and equip-

ment in India are sufficient for the needs of the country and for the development of its trade; and, if not, then

- (2) What additional amounts may properly and advantageously be raised for this purpose;
- (3) Within what limits of time, and by what methods they should be raised;
- (4) Towards what objects should they be applied; and
- (5) Whether the system under which the Railway Board now works is satisfactory, or is capable of improvement, and to make recommendations.

Sir John Mackay (now Lord Inchcape) was the Chairman of that Committee. It is not difficult to conjecture, therefore, the selection of the identical gentleman by the present Secretary of State on a recent secret and unofficial "mission," the aim and object of which are at present unrevealed.

But be the secret aim and object what they may, I cannot help thinking that the Hon'ble Mr. Gokhale has rendered useful and distinct service to the Indian public by raising the debate. It serves an useful purpose so far as it rivets the attention of the public not on the immediate subject alone but on the larger and more vital question of the policy of the Indian Government on railway matters, specially railway finance. It is a matter of profound regret that though sixty years have now elapsed since the date of the commencement of the construction of railways in this country, say since 1848, there has not been published hitherto a complete and accurate history of Indian Railway finance. But one important tell-tale or crucial fact of the net financial result of these different railways may be stated here. Of course, there have been paying railways as well as losing ones. There are some which are losing still as may be learned from the Annual Railway Administration Report. But the final result is, that taken as a whole, it is of a most dis-

appointing character. Up to 1910, there has been a net loss to the State, that is the tax payer, of fully 40 crores of Rupees! In other words, in the State ledger, there is a *debit* of that amount. It is this colossal amount which has yet to be wiped off. The taxpayer may consider himself fortunate if it could be wiped off in the year of grace 1925.

But from this one crucial fact of the net financial result of Indian railways, it will be admitted that there is eminent necessity of a complete narrative of railway finance which shall inform us as to what the gain or loss there has been from year to year with the *causes* which have led to it. The necessity is the more obvious when regard is had to the fact of the colossal capital outlay already incurred, namely, 439 crore rupees, and the burden of interest charge entailed on the annual revenues—revenues which on the one hand are threatened with considerable diminution by reason of the impending extinction, or next to extinction, of the opium receipts from the annual budget from 1914, and revenues, which on the other hand, are found to be admittedly inadequate to meet the growing expenditure on education, sanitation and other objects of utility to which the Government are already committed.

It cannot be denied that during the last few years there has been a larger capital outlay on railways owing to the programme of further construction, equipment and extension at a breathless pace, that is to say, at a greater pace than is warranted by the necessities of the country and by the ability of the State. None disputes the utility of extended railways. But that utility in any country must be strictly limited by its financial strength. Utility is one thing and financial ability is another. It is not possible for India, an admittedly backward and poor country, to imitate the example of so progressive and wealthy a country as England or the United States. India's need must be measured by India's financial

ability, that is, the ability of the taxpayer to bear the burden of heavy annual interest charge on capital borrowed for public works. A wise State, conscious of its financial condition, would pause and take breath before now and again entering on large enterprises demanding colossal borrowings. India is certainly one of those States which demands all the financial sagacity that her helmsmen may command. However great the need of new lines or extension of old, or of additional development and equipment, they must cut their coat according to their cloth. And even then, care has to be taken which utilities demand more urgent attention. The Government might well be asked whether a larger sum during the last 20 years might not have been more wisely and economically spent on Irrigation works. Again, there are persons who think that had even half the amount recently borrowed for railway purposes been spent on diminishing to a reasonable extent the illiteracy of the masses and the death rate of the country owing to terribly insanitary conditions, the people would have been infinitely better off than with these new railways the absolute utility or even urgency of which is open to serious challenge. Will it be denied that the Government have done very little in respect to irrigation, education and sanitation, compared with what it has done for railways? The people at large might have been infinitely better off agriculturally, socially and intellectually by reason of the larger sums which might have been wisely spent on those objects instead of on railways merely which only a microscopic minority of foreign but influential traders have uniformly clamoured and successfully agitated for. It must be ruefully acknowledged that the policy of the Indian Government in the matter of the welfare of the masses has been far from statesmanlike. A powerful and interested class, a minority, has been pampered to at the expense of the masses to whom less than proper justice has been

financial operations during the same decade. Gross earnings increased by 36·20 per cent. while gross working charges 60 per cent. Interest charge, again, which stood at 4·37 crore rupees in 1901 rose to 6·127 crores in 1910! Thus while the annual average in the first quinquennium came to 4·70 crore rupees, in the second it came to 5·75 as may be worked out from the table appended to the foot of this prefatory note. Is there not a sufficient case, I may inquire, for honourable members to raise a discussion on this question of railway finance at the meeting of the Council at the coming budget debate? It may also be useful to raise the question of the expediency of separating railway revenue account from the general revenue account. I need not say it would result in a better check and control over railway finance than it has ever been during the last 50 years and more. In the past, opium receipts, oftener than not, played the *dens ex machina* with the annual budget. Opium receipts have now a *days given place* to railway account. It is this account principally which spells a surplus or deficit in the annual budget. The time has come to lay low this divinity also. It all depends on the public spirit, the courage, and the competence of the honourable non-official members of the Viceregal Council how they tackle this subject. Let us hope the coming debate may witness the first serious campaign of non-official crusade against improvident and uncontrolled Railway Finance. The breathless progress of the Railway Rake demands a strong curb and effective control.

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RAILWAYS IN INDIA.

Total Capital Outlay and Interest Charge in Crores of Rupees.

Year.	Total capital outlay.	Interest charge.
1900	320·61	4·184
1901	339·17	4·316
1902	349·77	4·685
1903	341·11	4·854
1904	347·41	5·039
1905	355·52	5·350
1906	371·27	5·548
1907	391·97	5·770
1908	411·02	6·014
1909	429·83	6·127
1910	439·04	6·318

APPENDIX A.

NET CHARGE OR LOSS TO THE STATE FOR INDIAN RAILWAYS FROM 1849 TO 1894-95.

(From Appendix No. 28 of the Royal Commission on Indian Expenditure 1896-7 Vol. II p. 225)

Crone Rs.

Net Charge or Loss from 1849-50 to 1858-59 2 10

" " 1859-60 to 1874-75 24 39

" " 1875-76 to 1894-95 25 33

Total .. 51·84

APPENDIX B.

NET LOSS OR GAIN FROM 1895-96 TO 1909-10.

(From the Finance Accounts of the Government of India)

Crone Rs.

Net Loss from 1895-96 to 1898-99 — 3 85

" Gain " 1899-1900 to 1907-08 + 15 47

" Loss " 1908 09 — 1 86

" Gain " 1909 10 + 1 24

Net Gain .. 11·00

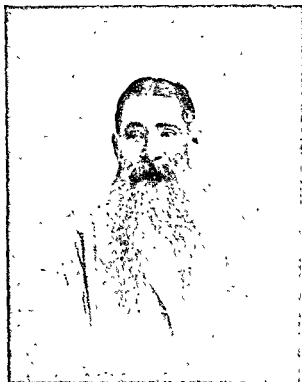
SUMMARY.

Crone Rs.

Net Loss as above 51·84

" Gain " 11 00

Balance of Net Loss up to end of 1909-10 40 84



THE LATE MR. W. C. BONNERJEE.

[A portrait of the late Mr. W. C. Bonnerjee was presented recently to the Calcutta University by the representatives of his family. The portrait was executed by Mr. A. E. Harris.]

Metropolitan Architecture in Ancient India.

BY

MR. G. A. CHANDAVARKAR.

PRIMITIVE man would be instinctively prompted to provide himself with food and shelter and when necessity compelled him to seek protection from the elements, the idea of constructing a dwelling should have struck him. In course of time, these primitive dwellings came to be replaced by mightier structures. With the development of man's instinct for social organisation, these dwellings came to be constructed nearer and nearer one another, till at last villages sprang into existence. In the wars which one tribe waged against another, the physically strongest man became the military leader. Gradually when men began to realise the necessity of subordinating individual actions to the dictates of society in general and to the mandates of one man in particular, the idea of kingship was conceived and the choice naturally fell upon such military leaders. With the growth of political instinct, such kings whose power and origin were both considered to be superhuman began to live in particular places and occupy special buildings. The massiveness and the grandeur of these buildings ought to be commensurate with the dignity and sanctity attached to the person of that God's Vicegerent. Slowly but surely, the villages formed the nucleus around which cities grew and out of these primitive dwellings arose the palatial buildings. Hamlets grew into villages, villages into towns and towns into cities. The tent of a savage became a wigwam, a wigwam a house and the house when amplified became a palace.

Thus we see that though the history of architecture is coeval with the history of man, the history of building palaces and constructing roads marks an epoch-making period in the progress of

civilization. Large towns and royal roads are a necessary concomitant of civilization. Capital cities are only possible where men have made a considerable advance in civilization. In a well-known Sanskrit work called "*Sukra-niti*," Sukracharya has laid down certain plans and made valuable suggestions for the construction of capital cities and royal roads. In these fundamental principles enunciated by that author, we see the embryo plan which under different political and social conditions might have become the model plan for the whole of India. The twentieth century architect may find flaws—and what is there that has no flaws?—and detect no great architectural skill in those shlokas but he shall certainly admit that the shlokas are brimful of history and that they furnish us with a criterion by which we can judge what advancement in civilization the people had made even in those 'prehistoric times.'

The personal history of this author is shrouded in mystery but tradition and folklore describe him as the priest and preceptor of *Asuras*. Indeed, an element of truth lies in this tradition. In the historic development of the early Aryan race, *Asuras* and *Suras* occupy the position of the two opposite poles. While the *Suras* considered life on this earth a mere dream and an illusion, the *Asuras* thought that it was real and full of meaning. The character manifested by *Devatas* was of a meditative and a passive nature while the one revealed by *Daityas* was of an aggressive and militant type. *Asuras* dedicated their lives to the worship of matter while the *Suras* sacrificed their all in the service of spirit. These *Daityas* seem to have made a considerable advance in civilization, they knew the art of shipbuilding, they carried on naval warfare and they are also believed to have used aerial cars.

They founded great cities like *Lanka* and constructed formidable fortresses and naval ports like *Dwaraka*. The sphere of their influence,

far and wide. They founded colonies in Macedonia Scandinavia, Siberia, Turkistan and even in America. Assyria was, however, the stronghold of these Asuras*. It is but natural, therefore, to expect that the priest and preceptor of such a mighty race should compose a book wherein mention should be made of the plans of constructing capital cities: nor is the construction of cities the only subject with which this Niti deals. Treating as it does of a multitude of other subjects of varying degrees of importance and interest, it is cyclo-pædic in its nature.

The principles of ethics and statecraft enunciated therein are well calculated to exert a healthy influence on those for whom the Niti was primarily meant and to direct their vigorous energies in the proper channel. The Asuras, however, seem not to have digested the wise sayings of their preceptor and met with the inevitable fate, a disastrous downfall, so much so, that hardly is there any monument left by them to tell to future ages the

doleful story of their rapid rise and quicker down-fall. But Shukracharya has, by composing this book which serves the purpose of an index to mark their position in the scale of civilization, immortalised their names. The study of the growth of civic life is of supreme importance as it enables us to draw inferences about the growth of civilization in a society. Because without the evolution of a high civic life, no civilization is possible. The scientific study of the Sanskrit language, the wide researches made by antiquarians and the sound conclusions arrived at by oriental scholars have given unmistakable proofs of the greatness of Aryan civilization in almost all the branches of human knowledge. Mention has also frequently been made of 64 Kalas (arts) in Sanskrit works, and treatises. Dr. Rajendra Lal Mitra makes mention of the following eight Sanskrit books treating of architecture: (1) Manasara (2) Mayamata (3) Kasyapa (4) Vjaghana (5) Sakaladhikari (6) Viswakarmiya (7) Sanat Kumara (8) Sarasvatyam. But curiously enough, the Doctor who is himself the discoverer of this Niti has not included it in the eight works above mentioned on architecture. Probably because this book does not treat mainly of architecture. However, we do find some Shlokas in this Niti which treat of civic architecture and this short essay which has those for its basis is an humble attempt of the writer to substantiate the statement—if substantiation is still needed—that the ancient Aryans were a highly civilized race.

The following are the suggestions of the author.—

THE SITE FOR A CAPITAL CITY

213 and 214*. The capital city should be constructed

* The Nos. refer to the numbers of Shlokas in Chapter I of Sukra-niti edited by Jivananda Vidyaasagar Esq., B.A. of Calcutta.

* Next in antiquity to the civilization of the Nile valley was that of the Kingdom of Assyria. Excavations carried on at Nineveh, Mesopotamia and Khorsabad have revealed plans of great palaces of remarkable extent and magnificence. It is singularly interesting and highly instructive to note the derivations of some of the countries and the names of rivers beyond India and to find that many such names are purely of Sanskrit origin as is the case with the following few—

Sanskrit derivatives.	Meanings	Modern Names
Cula Deva	1. Family God The country colonised by Brahmins	1 Chaldea.
2 Sharmans	2 (Brahmins) Jermans.	2 Germans
3 Samudra	3 An Ocean	3 Sumatra
4. Nilal	4 Blue and dark waters	4 The Nile.
5. Tripura	5 Three cities	5 Tripoli.
6 Auras	6. Descendants of Awa.	6 Iranians.
7. Turishka	7 Warrior chiefs	7. Turkistan.
8 Scandana Nahi	8 Name of a city in Maghada.	8 Scandinavians.
9 Griha		9. Græceus or Greece.

- (i) in the region of the plains.
- (ii) in the region where the soil is conducive to the luxuriant growth of trees and creepers.
- (iii) where the nature of the soil is likely to yield an abundant supply of grain and water.
- (iv) where timber, fuel and fodder can be easily procured.
- (v) where there should be at a suitable distance a navigable river which should empty its waters in an ocean.
- (vi) where mountains or hills should not be at a very great distance from the residence of the King.
- (vii) and where birds and beasts can live in comfort.

215. The city is to be surrounded by a rectangular or preferably a circular wall and by a ditch. The wall should be five times greater in height than the palace.

216. There should be four main gateways corresponding to four directions (N. E. S. W.) Royal roads shall have their beauty enhanced by having gardens at suitable distances. Along the roads leading to various surrounding villages, wells and tanks should be dug. Arrangements should be made to have police stations located at regular intervals along the roads and to mark the tracks by avenues of trees.

217. In the city special buildings ought to be erected for purposes of imparting education, every such school having a boarding house for students to reside and read.

221. The four gateways should be guarded day and night by well armed men.

Remarks—These *shlokas* give us a glimpse into the then state of society. This architecture symbolises the rule of might. The history of those times was a history of strife, struggle, attack and defence. A great object was served when a castle

was constructed in such a way as to command a navigable river. These watery high-ways enabled the Ruler to impose tolls which was a source of income. The river emptying its waters in an ocean would make the city almost be a seaport. Even in our own times, the attempts to make Paris a seaport are noteworthy. For a fortification a commanding position was to be selected and when a building was constructed on a low ground, the control of the neighbouring hill was necessarily obtained. The rectangular form of the boundary wall was not very convenient as the angles of such rectangles became the most vulnerable points and to avoid this difficulty, the author recommends a circular form. Within this boundary wall large areas of lands were enclosed where extensive buildings if built, could serve as barracks for soldiers. Utilitarian considerations dictated the necessity of a ditch. Cities in Ancient India were solely built for purposes of defence, but the importance given to school buildings rouses our curiosity. If the king were a mere military leader, whose only duty was to wage wars in self-defence, what necessity was there for the author of this book to suggest that the king should construct school houses also in his city? We should not be deluded by the notion that these were mere military schools. In some other *shlokas* it has also been pointed out that the instructions imparted in such schools should be conducive to the harmonious development of bodily and mental faculties of *Brahmacharies* reading in them. The fact of the matter is that even in those days, to provide facilities for imparting liberal and free education was the paramount duty of the king.

THE PALACE

218. There should be a big central hall in the palace where the court of justice could be held. Stables for horses and elephants should have stalls and other necessary equipments. Wells and tanks should be dug in which purity of water should be maintained and these should be supplied with

236-37. The roof of a house should be tiled. In the middle, it should be elevated so that water may conveniently flow down.

The roof should be high-pitched and may assume the form of a flat terrace.

238. The height of the walls should be 3 times greater than their breadth. The boundary wall should be guarded by soldiers and by placing cannons at suitable distances.

240. The width of the ditch should at least be twice the thickness of the boundary wall. It should be full of water and be at some distance from the wall lest the constant flow of water may not affect its foundations.

THE COURT OF JUSTICE.

243. This should have 3, 5 or 7 rooms. The width of the central room should be more than double the width of the adjoining room. The ground-floor of the central hall should be a little raised. The sideways rooms may have two upper stories and the roof may be either terraced or tiled. The central hall should have only one storey. It should have four gateways and be provided with

- (1) "Pankha"—an arrangement to set the air in motion—(VATA-PREKHA-YANTRA.)
- (2) "Clocks"—an instrument to measure time—(KALA-PRABHODANA-YANTRA.)

250. An assembly presided over by the Prime-Minister should frame laws.

251. Buildings for the Prime-Minister and the Commander-in-chief should be separate and be at a distance of at least 100 yards away from the king's palace.

254. Arrange the houses or quarters in the following order.

- (1) Rich men.
- (2) Common-people.
- (3) Civil Officers.
- (4) Commander-in-chief.
- (5) Commanding officer of sub-divisions.
- (6) Cavalry.
- (7) Elephant Stables.
- (8) Cannons and Military barracks.

(9) King's Body-Guards.

(10) Artists and Carpenters and Sculptors.

ROYAL ROADS.

260-63. Royal roads should proceed from all sides of the palace. The breadth of the Royal road should be at least 15 yards and that of other ordinary roads 10 yards while that of the streets not less than 5 yards. The roads where shops are located should necessarily be broader. The foot-path which is meant only for pedestrians should not be less than 3 yards broad.

264. In capital cities there should be as few lanes or narrow streets as possible.

266. In towns, roads should have just enough convex surfaces to allow the water to flow down smoothly. They should be of the nature of the tortoise shell. (KOORMA-PRISHTA-MARGHA-BHUMI.)

267. All the houses should face the Royal roads. Lanes and dust bins should be on the back side of houses.

268. The houses on both sides of the roads should be in parallel rows. Every year the roads must be macadamized. To prevent the dust nuisance and the formation of mud and to keep the surface firm, *chunam* and some hard substance should be used. *SUDHA-SHAKARA* is the term used by the author.

In recent times, the rapid development of trade due to the introduction of railway lines has revolutionized the methods of transports and has accentuated the need for more adequate facilities for carrying merchandise from one part of the country to another. The pack-animals for transport and enormous caravans have been almost dispensed with and in the near future, the introduction of motor traction shall render the problem of road-making much more difficult. In the days of Shukracharya, the people had felt the dire need of broad and well-metalled roads and this need is only felt when an enormous volume of traffic passes on such roads which also form highways for commerce and serve us as an

advancement in civilization which the people in those days had made.

REST-HOUSES

268. Rest houses for travellers should be constructed between every two villages. The Superintendents of these houses should necessarily be Government Officers.

When travellers come and reside in such houses, the Superintendent is required to obtain some information regarding the new-comers which should be based upon the answers given to the questions asked by him to those travellers. Ingenious questions were to be asked of them not with a view to harass them unnecessarily but merely to maintain peace in the land, which would necessarily be disturbed if no check were to be exercised over people travelling to and fro. If the questions proposed by the author to be asked of such as seek shelter in these rest houses and the answers given by them, were to be recorded in a register, the Superintendent would be required to have in his possession a book, the contents of which we note below. The officer in charge would then be required to make entries in the columns marked as the following —

1	2	3
The Name of the Traveller.	His permanent Residence.	His Family connections.
4	5	6
The place where the traveller comes from	The object of his travel	His caste
7	8	
The number of persons accompanying him.	Whether he carries arms on his person	
9	10	11
Whether he has any animals or vehicles with him	His destination.	Other particulars.

If the new-comer happens to carry arms, he should be disarmed during the night and the weapons should be retained by the officer. He should count the number of occupants and close the gateways. These strangers should be well-guarded by the Police and if, in the opinion of the

Superintending Officer, they should be considered as men of suspicious character, their movements should be closely watched. Next morning their arms, if any, should be returned and they should be allowed to proceed on their journey without any hindrance. The village headman is in duty bound to look after their comforts and they should never be molested unnecessarily. There should be no teasing, harassing and uncalled-for questions. The officer's duty is only to maintain peace in the land and sincere attempts should be made to achieve that end. In maintaining the peace of the country as a whole, no attempts should be made to disturb individual harmony and make travelling, without which no education in any age can be said to be complete, a nuisance. It is not the intention of the author to discourage travelling by placing so many restrictions in the way of travellers. Or the other hand, the very fact that rest-houses were constructed at regular distances goes to show that travelling was encouraged by the Rulers.

With the plans of palaces and courts of justice laid down in Sukra niti, it is highly interesting and instructive to compare the plan of *Bascula Utpa* which was erected by Trojan in 115 A. D. There was in it a great central hall, 360 by 180 feet, consisting of a wide central nave flanked by double aisles with lower roofs. At one end there was a semi circular *apse* round which there was a raised dais for Magistrates. The roof of the *Bascula* had the nave portion considerably higher than that over the aisles. It was generally open and the aisles also were roofed.
(cf 236 and 218 *Shlokas* above).

Persian splendour and luxury culminated in the great capital at Persepolis or *Takht Jamshyd*. The great hall of Xerxes at Persepolis had an area 350 by 300 feet, and it was one of the most extensive and imposing buildings that were ever constructed in Persia.

Again, the domestic architecture in Rome also resembled in many respects the domestic architecture in Ancient India.

"In the House of Pusa at Pompeii, many of the rooms of houses facing the street were used as shops. The front door opened directly from the street into a small lobby which led to the *Atrium*—a courtyard roofed over round the sides but open to the sky in the centre. Under the central opening was a tank the *compluvium*. Three rooms at the end of the court, the *tablinum* and the *Alco* were used for storing the family archives. By the side of these apartments, a way led to the more private portion of the house. Here we find a larger court, uncovered in the centre—the *peristylum*—the roof of which was supported in the house of the wealthy by rows of marble columns. There was the dining room—*Triclinium*—and the other rooms were grouped round the peristyle while the bakery, kitchen and offices completed the establishment." (cf. 218 and other shlokas above)

The description of the palace at *Ayodhya* as given in the *Ramayana*, is almost similar to the description of an ideal capital city as described by *Sukracharya*. The following points are noteworthy:

1. The great country of *Kosala* was on the banks of the river *Strayn*
2. It was happy and prosperous and abounded in cattle, grain and wealth.
3. The great and magnificent city of *Ayodhya* was 12 *yojanas* in length, its thoroughfares were broad and principal gates large and lofty.
4. It was surrounded by a deep unassailable moat.
5. The numerous body of archers guarded the city and
6. There were assembly-halls, gardens and almshouses.

The temple built at *Thebes* by the Great *Rameses* also presents a model plan and the description brings out strikingly some points of resemblance as the following:—

- (1) The doorway gave access to a great fore-court flanked by colonnades.
- (2) The fore-court and the inner court were open to the sky.
- (3) There was the hypo-style hall.
- (4) The central portion of the roof was higher than that of the sides, an arrangement which allowed light to be admitted through stone panels which were perforated.

As a means of defence, the proximity of a hill or a mountain to a city was a necessity. From an *utilitarian* point of view, the nearness of a forest also is insisted upon inasmuch as it is a supplier of wood and furnish of fodder and leaves for manure and as it served the purpose of a hunting ground for the ruler. But above all, in a country where everything including architecture is closely associated with *Dharma*, the effect produced on the mind of the king as an observer of nature should also be taken into account. When the king goes to court the evening or morning breezes and when he sees a pation of a hill, river or a landscape, he is struck with infinite variety and incessant motion in nature. The bubbling waters below, the rolling clouds above, the restless leaves on the one side and the hum of myriads of insects on the other—all these proclaimed to the Ruler the provisional character of the world and conveyed to him a moral lesson the significance of which was never lost sight of—"clouds empty their waters for others, trees bear fruits for others, rivers do not flow for their own benefit, so, ye Ruler! Live like these objects in Nature and work for the good of your subjects. In their prosperity lies your happiness and in their greatness lies your glory."

In the fundamental principles of the metropolitan architecture enunciated by *Sukracharya*,

though there is little to be absolutely copied or blindly to be imitated, there is much to interest and instruct us. Of one thing we can be pretty certain that the Aryans were a more highly civilized race than we consider them to be and these shlokas never appear to us at least as the 'simple strains' of the shepherd sunk in primeval ignorance' but on the other hand seem to us as the very quintessence of the wisdom of the ancestors of the Hindus, nay, of the Persians, Germans and Englishmen alike. The theory that the ancient Aryans were not proficient in the art of building substantial edifices with stones or bricks and that the forefathers of the Hindus learnt the art only from the Greeks, has been well nigh exploded by Dr. Rajendra Lal Mitra in his well known book *Indo-Aryans Vol. I.* The Doric or Ionic or Corinthian influence was hardly felt and even the Egyptian and Assyrian influence was not very great at least on architecture.

Neither the resemblance of the Indian architecture nor its similitude to the Egyptian one can afford us any conclusive proof that Indian architecture was novel original. The position of the doctor is unassailable when he holds that whatever the origin or the age of Indian architecture may be, looking to it as a whole, it appears to be perfectly self-evolved, self-contained and independent of all extraneous admixture and that it has its own peculiar rules and particular features—all bearing the impress of a style that has grown from within—a style which expresses in itself what the people, for whom and by whom, it was designed, thought, felt and meant and not what was supplied to them by aliens in colour, creed or race.

Will our "Nation-builders" whether reformers or revivalists evolve such a self-contained and indigenous architecture and erect the national edifice aiming at its stability, strength and symmetry or will they remain satisfied by merely stigmatising us as those who indulge in prurient fancy and extol and exaggerate everything ancient?

EMIGRATION FROM INDIA

ADMINISTRATION OF CONTRACT LABOR.

By

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THE ill-treatment accorded to Indian emigrants in the British colonies has been a subject of much discussion. This article attempts to present facts regarding the administration of contract labor with a view of enabling the readers to ascertain the administrative peculiarities of the system, which give ground for the ill treatment they hear so much of.

While considering this question, the laws and practices both in India, and in the colonies deserve consideration. While treating the methods of the colonies, I have to a certain extent confined myself to the examination of the administration of contract labor in Trinidad and British Guiana; still what I am saying of these two colonies can be said in a large measure of all the British colonies. The principles of administration are the same though there are differences in some minor details.

The Indian Government has first of all defined the countries where the emigration of contract labourers is lawful. Herein they have included all the British colonies, the French colonies and also those of the Netherlands. If any of these colonies wish to secure Indian immigrants, they send out agents to India. Indian law requires that these agents should be paid fixed salaries by the colonies and that their salaries should in no case depend on the number of persons they induce to emigrate. These agents have to do business through persons who are called "recruiters."

Emigration of contract labourers is legal only through the ports of Bombay, Madras, and Calcutta. In these ports there are Protectors of emigrants and Medical Inspectors, appointed by the local governments. The Protector is supposed to protect

all the emigrants, and aid them with advice. He is expected to see that the regulations of the Indian emigration Act have been complied with. When an emigrant returns from the colony, the Protector is supposed to inquire into the treatment the emigrant received either during his voyage or in the colony and to report the information to the local government.

The recruiters who work for the emigration agent are required to have a licence from the protector of emigrants, with a specification of the area within which the former are permitted to recruit. Unless such a licence has been received, to enter into a contract with a person binding him to emigrate is forbidden. The Protector of Emigrants is required to inquire into the character of the recruiter and may deny him the licence at his own discretion. The recruiters have to show the licence to the police officers or to the Magistrate when called for. The recruiter is supplied by the emigration agent with a statement of the terms of agreement he is authorized to offer. *The law requires that the statement should be both in English and in the vernacular of the locality where he is licenced to recruit and should be shown to the officers of Police or Justice when they demand it. The recruiter is required to give a true copy of the statement to the person whom he invites to emigrate. He is also required to provide for a proper accommodation for the emigrants as he may collect them for registration or for removal to the port. At the ports of embarkation, there are emigration depots which are inspected by the Medical officers of the Government. When the emigrants are registered they are brought to these emigration depots and their arrival is reported to the Medical officer so that he may go there for inspection.*

The emigrants can refuse to emigrate even at the last moment, and cannot be compelled to emigrate, though they can be sued for damages

incurred on account of their previous agreement. The vessels which carry the emigrants require a special licence. Law requires that every emigrant should have at least *seventy-two cubic feet of space*, that there should be a separate place fitted up for the hospital and that there should be arrangements for the separation of women. Unless these regulations are complied with no licence is granted. The vessels are required to keep provisions for all passengers. The vessel must carry with her a properly qualified surgeon. The emigration agent is supposed to give every facility to the Protector of Emigrants in the performance of his duties.

Let us now consider the laws and the practices on the other side; that is, of the colonies which invite these emigrants. The chief officer of the Immigration department is styled in British Guiana the Immigration Agent-General. Some colonies like Trinidad choose a more pretentious name "The Protector of Immigrants." This officer is appointed by the English Sovereign and is responsible to the Governor of the colony for the proper execution of the Immigration ordinances. He is also Secretary to the Governor in matters concerning immigration. He has a right to go to any plantation at any time to inspect the condition of immigrants, with regard to their dwellings, and hospital accommodation. He may inquire into any complaint which the employer may have against the immigrant or the immigrant may have against the employer or anybody else. He may lay the complaint before the magistrate in behalf of the immigrants and may even appeal from the decision of the court in behalf of the immigrant if he thinks that the latter is not done justice to. He is assisted by Senior and Junior Immigration Agents who are appointed by the Governor. There are Medical officers connected with the department who have the right of plantation.

In order to induce the immigrants to come over to the colony and to pay their passage both ways there is an Immigration Fund, managed by the Receiver-General. This fund is made up of various items the chief of them being Indenture Fees and Acreage Taxes. The Indenture Fee is paid by the employer who wishes to have immigrants to work for him. The employer has to state the number of immigrants he wants, designating also their nationality. The immigration officer has the power to determine how far these requests should be complied with. If he has doubts as to the character of the employers he may even refuse their application.

When a ship arrives to the port the Chief Immigration Officer assisted by the Medical Inspector ascertains whether the provisions of the law have been complied with. He makes a report on the matter to the Governor. In case there is any sick immigrant on board he is at once transferred to the general hospital. Every immigrant arriving in the colony is to be provided with food and lodging in the Immigration depot at the expense of the Government, until he is allotted and delivered to the employer.

When the immigrants are allotted, the applications of the heads of the various departments of the public service are considered first. Those of private employers like owners of plantation are considered next, and when their applications are complied with, applications for domestic servants are considered. This order is followed unless the emigrant himself expresses his choice otherwise. In making these allotments husbands are not to be separated from their wives or children from their parents. As far as possible friends or neighbours at home or persons coming from the same village are not to be separated.

Any contract made in the country of the immigrant is valid in the colonies, though some colonies have made a rule that no contract entered

into in India shall be valid unless the permission of His Majesty's Government is previously taken. The usual term of indenture is five years. A minor immigrant is not to be indentured to an employer unless the employer has made a provision for the education of the minor in reading, writing and elementary arithmetic.

The medical department of the Government is supposed to look after the dwellings of the immigrants, their rations and their hospitals. The employers who neglect to send to hospital the indentured immigrants are subject to fines. The Immigration ordinance provides rules for the payment of wages, and assignment of work. No immigrant can be compelled to work for more than forty-two hours in a week.

The Immigration Agent has to keep a register of the marriages and divorces of the immigrants and the law provides a number of rules to guide the same.

The enumeration of these provisions should have made it sufficiently clear that in the way of making proper rules for the control of the situation, very little more is to be desired. The colonies have made decent laws to give Indian immigrants justice and fair treatment. However, that Indian immigrants receive notoriously bad treatment is something which would not be denied by any fair minded person. What then is the secret of this?

One need not go too far to seek the solution of the apparent inconsistency. The laws are good enough but the question is whether they are properly put into effect. Seemingly good laws improperly carried out often do more mischief than those which are honestly unjust. They make the task of reform more difficult and distant. We ought to inquire whether the Immigration Agent General or the Protector of the Immigrants is really a protector. Usefulness and soundness of the entire system depends on the

on the virtue of this officer. If this officer is really a friend of the Indian immigrant as he ought to be according to theory, a great deal of the suffering would no doubt be alleviated. This fact is well recognized by those who by knowledge and experience are fit to give opinion on the subject. Mr. Harold H. Smith, the Editor of *Tropical Life*, London, has more than once insisted on this vital point in his monthly. Very often the Protector of Immigrants has an exaggerated idea of his personal importance and has very little sympathy with the low class Indian laborer he comes in contact with. He feels much stronger sympathy for the estate managers who are very often his personal friends and, if not friends, more or less his equals by wealth, social standing and similarity in race and religion.

What can the Government of India do in this matter? Since the early forties the Government of India has criticized the treatment of the Indians in the colonies in their despatches to the Home Government. But this criticism was of little avail. It only led to some mutual unpleasant language on the part of one government regarding the other in their despatches they sent home. A great deal can yet be done to alleviate the suffering and to make the emigration pleasant and popular. The Protector of Immigrants in the colonies is always an Englishman, and so are his immediate assistants. If the Indian Government confer, with the Government of the colonies with a view to appoint some natives of India of ability and character in the Immigration department of the colonies to positions of responsibility and should it succeed in inducing the colonies to do so, I think it would lead to good results. It should also try to have some of the magistracies in the colonies filled by people of Indian extraction to act as tribunals for Plebeian Indians. It is not possible that East Indians worthy of these offices can be found in the colonies, but men with proper

knowledge and ability can be sent for from India. If the Government of India is to recommend these men, it would certainly lead to better understanding between the Governments and would lead to the solution of the difficulties to a great extent.

The policy of the Governments of the colonies with regard to the moral condition of the immigrants is not beyond reproach. For Asiatic indentured immigrants there are special laws governing illicit intercourse between the sexes and here the ideas of morality appear to be subordinated to the economic motives. Take British Guiana for example. Here the law requires that the punishment to the indentured immigrants for the offence of cohabiting with an immigrant woman with threats of murder or injury, should not exceed one month's imprisonment with or without hard labor. Again, for enticing away the wife of another the immigrant should not be fined more than twenty-four dollars. (Ordinance No 18 of year 1891 see 157—160). The labor which the immigrant gives to the colony is fixed and the Government of the colony does not wish that its amount should be diminished by the crimes of the immigrants.

Inasmuch as these laborers return to India and become again members of Indian society it is the duty of the Indian Government to see that the colonies do not corrupt the morals of the emigrants by loose and pernicious legislation and it is greatly to be desired that the Indian Government would consider this matter.

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REPRESENTATIVE INSTITUTIONS In England and in India.

BY .

MR. KESHOLAL T. SHAH, B. A.

The Indian student of English history is filled with a profound admiration, not entirely unmixed with a certain sense of undefined envy, as he reads of the struggles, the vicissitudes and the final victory of the representative institutions in England. In his mind the English Parliament is indissolubly connected with the ideas and images of Chatham thundering against Fox and Murray and intimidating Newcastle, of Pitt defying the trenchant invectives of Fox and North and sustaining the eloquent criticisms of Burke, of Peel encountering Canning and Gladstone Disraeli, of Cobden and Bright and Parnell declaiming against heavy taxation and bad representation and disgraceful maladministration of the sister kingdom. But when, with this idea in his mind—an idea bordering upon profound reverence—he comes to see for himself at close quarters the arena where the heroes of Britain fought much harder struggles in peace than the maddest adventure of the most quixotic champion of the mediæval period, when he begins to perceive the hidden springs of this mighty machine, it cannot be denied that he experiences a sense of sad disappointment. After once attending in the Strangers' Gallery during a parliamentary debate in the House of Commons, the Indian gentleman, if he has already attended the sittings of his own Imperial or Provincial Legislative Councils, cannot help thinking that his conclusions with regard to the comparative merits of the two legislatures, if it be permitted to dignify our Councils, with that august name—were too hasty and exaggerated, if not entirely unfounded. For to his mind, the Indian legislature even at its most important sitting for passing the budget, has been a mere farce, a feeble and almost disgraceful imitation of the Imperial legislature, a counterfeit

legislative chamber where the measures of the Government are invariably a foregone conclusion, where irresponsible demagogues, bidding for popular notoriety, launch reckless criticisms without the sobering fear of ever being called upon to make good their criticisms, where the official members keep up a smile of contempt or indulgence as they see a bitter adversary running full tilt against the windmill of their measures, or a timid supporter re-echoing like a parrot the arguments of his patrons, speaking in vague generalisations, without facts, without confidence, without judgment; while, on the other hand, the idea of the Imperial Parliament has been associated in his mind with powers whose very vastness staggers the denizen of a despotic country. Comparing the two in their actual working, however, in a view of unbiassed criticism, he finds that, if he cannot change his opinion with regard to his own legislature, he must perforce modify his conception of the powers of the individual members of Parliament.

The reasons which induce this modification are not apparent on the surface; they need some insight into the working of the parliamentary machinery of to-day. When such an insight is obtained, the student understands why complaints are heard on all sides against the Government of the day, whichever party happens to be in power. It is alleged—and, it would seem to an unprejudiced observer, with very good reason—that the Government absorbs more and more the time of the House, and that the private member, practically deprived of all his legislative initiative, is relegated to greater and greater obscurity and insignificance till it may fairly be doubted whether the will of the people is at all effectively attended to. For the strict party organisation and discipline prevents any independent member from rebelling against the party chief, who, if he is in office, holds the most formidable weapon of a threat of dissolution in his hand which will be mercilessly used if

defection or desertion crippled the party and frustrated its programme. And we may presume that despite their professions of attachment to their constituency, members of Parliament are not at all eager to have frequent meetings with their electors, and more so if they are deprived of all party support. In effect, therefore, the private member—and the phrase embraces all those who do not hold office at the moment—is no better than an automatic machine for registering the decrees of the leader inside the House; and a sort of an animated gramophone to repeat the burden of his song outside. So much so that, by a strange perversion of facts, the extremists of the Opposition—whatever denomination they are known by—do not scruple to assert that at present the representation is the worst since 1832. The advocates of the party leaders have publicly admitted the increasing disabilities—there is no other term more expressive of the fact—of the private member; but they contend that he still performs the most important functions of expounding the policy of the leaders to his constituents and of keeping the leaders informed of the changing attitude of the electorate. Even if we accept this explanation it is but an imperfect mitigation of an admitted and existing evil. As a matter of fact, no such ‘important’ functions are discharged by the rank and file not because they are incapable or unwilling to perform their duty, but because even in this case they are deprived of all opportunities. The increasing activity of the leaders absorbs the attention of the whole country in them, while their followers in Parliament are returned because they are the pledged supporters of the few favourites of the nation. Nothing appears more conspicuous in a general election to an observer than the way in which Ministers and ex-Ministers fly round the country from one end to another in one ceaseless whirl of battle, explaining their policy, animating, exhorting, inducing, their followers, supporters or

waverers and denouncing the policy—and not infrequently the personality of their opponents. And even during the Session hardly a day passes without a speech of some Minister on the question of the day. The scientific observer of these institutions, if he desires to search for the first cause cannot but feel that even the decisions of the electorate are formed much less by the force of logic than by the strength of party feeling. Without impeaching the famous intuitive political sagacity of the Anglo-Saxon race—at least we are led to believe in it by our professors of English History—we must say that the public follows the prominent leaders more like dogs or other pet animals following the signs of their masters, than like intelligent and rational beings who can think and act for themselves. For what can such a glaring instance of popular credulity as the rejection of a proposal for a referendum prove if not this fact? It had been for a long time the dream of all true social democrats, and was, of course, anathematised by true Tories. But when it was known that the proposal was embodied in his programme by the leader of the Conservatives it was distrusted and rejected by all true Liberals and Radicals and even Socialists. Why? why, because it was held out by a man who was not supposed to believe in a Government of the people by the people for the people, and that therefore there must be some sinister motive underlying this obvious “Dodge.” The all-pervading influence of the party spirit is so great that it will not be far from the truth to assert that England is to-day really governed by a small and compact band of very powerful and influential leaders of public opinion—I had almost said of political adventurers without casting the slightest imputation on the honor, integrity and patriotism of these men. And if there is an individual in this band whose towering personality represses all insubordination amongst his colleagues, and who can obtain and retain the esteem and confi-

dence of the electorate, England has a far greater chance of an autocracy to-day than ever she had under the most despotic Tudors.

Though they may be placed before the public in an unpalatable form, these are unquestionable facts. All parties admit them to be true, though all suggest various—and far from mutually harmonising—explanations of the evil. To one who observes without bias or prejudice it would appear that the real pain is in the stomach but the patient presses his head as if that would ease or diminish the pain. At a later stage of our investigation the true explanation will be made more clear. Suffice it to say at present that the principle of representation—one of the greatest discoveries in political science for which the entire credit is due to England—runs a great risk of being attacked and destroyed by the principle of party Government in the very place of its birth as far as Imperial Legislature is concerned.

It is strange to observe that one of the branches of the parent stalk, transplanted in a foreign clime, among a people, who had, indeed, the germ of representation, but who could not develop the germ by adverse circumstances, shows signs of a healthy and vigorous growth. It has been said above with what feelings the average educated Indian regards his Imperial Legislative Council in India when compared to the mighty Parliament of England. At first sight the opinion seems to be not without foundation. Crippled as it is by an overwhelming amount of business, the English Parliament still affords numerous opportunities for distinction and service to the country to every private member. As a matter of fact all Cabinet Ministers were not born the sons of Ministers. On the other hand, in India we perceive—excepting exceptions—that the members who are supposed to represent some body or some interest are distinguished by that mediocrity of talent which would induce them to try to represent the few of their constituents, but which would not

resist before the frown of a Minister, much less before the unsparing denunciation by an unfriendly, but nevertheless, an influential journal. Hence we see the farce. It is far from the intention of the present writer to speak with disrespect of those great Councils of the State where all the wit and wisdom and experience and ingenuity of the country is supposed to gather. But he cannot help thinking it a sad mockery of the principle of representation, when he thinks of one gentleman declaiming against military expenditure every year, and pleading for primary education with incontestable facts and figures—but all in vain; and of another gentleman advocating the cause of Gujerat agriculturists in the Bombay Council for one does not know how many years passed without effect—and all the time both these gentlemen are supposed to be representing the people's sentiments. In spite of this flagrant divergence between theory and practice, the historian of the future will admit that the great principle of representation was making silent progress all this time under all these seeming obstacles. We have as yet no party in India, at least no recognised party. We are prone to regard it in the heart of our hearts as an evil, and to-day it really seems to be so. But notwithstanding this feeling, it may be asserted that the absence of party facilitates the speedy acceptance by the authorities—whenever they are in a mood to accept—of popular grievances from men of all descriptions. The same lack of partisanship promotes a greater co-operation between members who come from the most distant parts of the Empire. At the same time it may be observed that this very lack of party organisation stimulates the growth of a class of reckless critics, whose extravagant demands the Government may safely affect to treat with contempt. Their rise does not make the Government suffer, nor does the contempt of the Government make them suffer. The only party suffering is the country which is bereft of all progressive legislation for want of

co-operation and sympathy between the Government and their irresponsible, and occasionally truthful, critics.

Paradoxical as it may sound we must confess that we have no ministerial domination in our Councils in the sense in which such a phrase would be accepted in the House of Commons. Of course the Executive is all-powerful, and initiates and controls all legislation. Nor need they ever fear at least under the present constitution—a vote of censure or want of confidence. But yet they do not, they cannot, tyrannise over a particular set of men, and hold their existence in their hands, in the same way in which the leaders of the party in power do in England. This ought to promote a greater independence amongst our Councillors, and we may assert, that were extreme diligence not applied in the selection of that mediocre non official majority, such an independence would very speedily be developed. Here comes in the radical flaw of our Councils; there is no real representation of popular opinion, and consequently the state of affairs results as we see.

We cannot stop our survey, brief and imperfect as it is, of the working of the Representative Institutions in the two countries, after looking only at the central legislatures. Passing from the Parliament and the Legislative Councils, to the Town Councils and County Councils of England or the Municipal Corporations of India we make some new discoveries. Though not entirely bereft of party spirit, the Town Councils present a model of a Representative Institution, efficient and democratic as any such institution could hope to be. Space would not permit us here even the briefest account of these modern descendants of the old Aryan village communities. Suffice it to say that in their deliberations they exhibit all the good sense and keenness which characterize the English people. At the same time the greatest deference is shown to popular will as expressed at elections. The same tribute may be

unhesitatingly paid to their executive functions interspersed as these powers are among a medley of co-ordinate authorities often conflicting with, and seldom exclusive of, each other. Logical accuracy will hardly ever be found in the division of powers in any typical English institution. These remarks are applicable not only to the enlightened Councils of cities like London, where the successful experts in every walk of life may be presumed to be elected, but even in those remote districts of Coal fields and Iron mines, where the Council Board is not infrequently adorned by actual operatives in the mines, the same characteristic success of independent, unfettered Representative Institutions in a narrower sphere is visible.

Let us now inspect the representatives of the English Town or County Councils in India—the Municipal Corporations. The presence of a large official element even in the foremost city Corporations would persuade a stranger to believe that these Corporations are not independent, and democratic; and this belief would tend to be strengthened if the stranger glances at the voting qualifications for the election of the City Fathers. In spite of these apparent obstacles to the progress of the democratic principle, we must admit, when we have narrowly examined the working of these bodies, that they have within them the principle of a strong vitality. In truth, the representative principle nowhere exhibits such marked success in India—a country supposed to be incapable of any self-government—as in these Town Councils. On their narrow stage they have acted their parts in a way which reflects undimmed lustre on the master who controlled them, and on their own inherent capacity for self-government. Even in the more backward parts of our country these institutions provide a school for learning the art of self-government which no amount of philosophic disquisitions in the College halls could ever have done. But in this connection it may pertinently be remarked that the principle in question would

have progressed at a continuously accelerating rate had it not been hampered by two almost insurmountable obstacles. In the first place the difficulty of acquiring a foreign language, so well as to be able to express all minute shades of sentiment on an intricate question of public welfare, still keeps back the best portion of the public in these country districts. Great as this loss is, it is difficult to see how we can get over it. All people cannot acquire a foreign language, because the requirements of the struggle for existence makes it impossible to devote greater time to the acquisition of another language. We can neither expect, much less compel, the officers in the district to learn the vernacular of their districts. The expectation of regular promotion and transference from one place to another destroys any desire, if such there be, to acquire the dialects of the districts they are ruling for the time being. The suggested complete autonomy to the people would seem too premature, and certainly not prudent for the rulers or the ruled. We can—we must—then, only trust to Time to work its silent but effective revolution in this case. Another equally great difficulty is in the inability, if not the unwillingness, of our people to adapt themselves to the new ideas of Municipal requirements, always changing in a progressive civilization with every new advance in science. This is a negligible quantity; but we may hope that here, too, Time's equalising influence will run to the rescue. While these obstacles exist, it cannot be denied that the advancement of Representative Institutions in India will be greatly hindered.

Brief and superficial as this survey has been, it reveals some striking facts about the working of the Representative Institutions in England and in India which may well furnish us with maxims for our guidance in future. The complaints about the working of the central Imperial Legislature are due to a cause, which, though present to the minds of all, is not openly admitted. The Parlia-

ment, in plain truth, has too much work—far more than it can be legitimately be expected to get through with anything like a complete discussion of the subjects. How much power the Parliament has delegated to subordinate bodies for making byelaws will be evident to anyone who compares the Statute Book of the eighteenth century with that of the nineteenth. In the former, the Parliament never seems to have risen to the dignity of a general proposition. It viewed with extreme jealousy all Legislative power that could compete with it. In the last century it confined itself to enunciating general principles leaving the particular departments such as the Local Government Board, or the Education Board, or even the Crown in Council—once the sim of Parliamentary distrust and jealousy—to work out their own byelaws. We may take but one instance to prove the altered state of affairs. In 1768, Lord Chatham, by an Order in Council threw open the English port to foreign trade; but for this Act neither his dignity nor the memory of his past services could save him from Parliamentary censure, and an act of indemnity gave but a weak sanction to the exercise of Prerogative even by the Great Commoner. Exactly a hundred years later, another great Minister, failing to induce the Parliament to abolish the system of purchasing military commissions, utilised the obsolete weapon of Prerogative and abolished the system by an Order in Council in the teeth of Parliamentary opposition, without fearing any censure. But in spite of such a delegation, in spite of all night sittings Parliament can scarcely get through even the most necessary seasonal legislation. Means have therefore to be devised to ensure the passage of the necessary bills within the necessary time, and in their maturity these means suggest more than a mere metaphorical affinity to the odious Guillotine. Their action gives colour to the statement that the most important bills frequently passing the Lower House without

most important clauses being touched. All this unmistakably points to one issue: further devolution of powers must ensue for sheer want of time to cope with all demands, if the Parliament does not desire to reduce itself to being an engine for ministerial despotism.

It might seem that this great emphasis on the working of the Imperial Parliament has, at best, only a remote bearing upon the Indian Councils. On the contrary, this examination brings home to us the truth that over centralization of powers in a single assembly proves ultimately injurious to itself. The proper sphere of central Legislatures is the enunciation of general principles, and ultimate control of their working. Local problems with their details had best be left to local bodies, without the power, position or prestige of the central authority being impaired at all. The success of local bodies to meet with their own wants is evident even from the most superficial survey of their working.

Another great evil of over centralization, more strikingly apparent in India than in England is that Reform is very slow, seldom spontaneous, never ungrudging, wherever the permanent officials control the Legislature. Inured to routine work, the official mind instinctively abhors any change that would require a complete recasting of long formed habits. The heads of departments in India enjoy a permanence of tenure, which does, perhaps, procure a great efficiency in administration, but which certainly bangs, bars, and bolts the door against all timely reform. It would be an inestimable boon, if, by some means, our officials could be made to enter into the feelings of the people, to grasp each rising want at its first appearance, and to meet it as soon and as well as possible. For the present, however, this is an ideal, destined, like all ideals, to remain for a long time a subject of official success and popular desire.

The problem before us in India with regard to these institutions is twofold. Though they are at present scarcely out of their infancy—at least the great central Councils—it is highly undesirable that extreme party spirit—which eventually degenerates into a mere faction fight—should be consciously promoted. On the other hand, it seems a strange coincidence, if not a mysterious decree of Fate, that all English speaking nations, whether independent countries like the United States or dependent colonies, tend to produce two parties in the State. Our own Congress has shown, even while its deliberations are hardly worth the paper they are printed upon, that if we are to acquire and assimilate English civilization, we must be prepared to accept England's legacy of the Government by party. It is, therefore, premature to congratulate India on her absence of party feeling. Under these circumstances let it be the conscious endeavour of Indian statesmen, irrespective of their race, to eliminate, as far as possible, the chances for irresponsible and reckless criticism of the party in power. The sobering cares of office exert almost a miraculous influence in the transformation of ideas and sentiments; and the mere possibility of ever being called upon to make good their criticisms, more effectively muzzles all political opposition than even the most rigorous of autocracy could ever hope to do. To this end—the conclusion seems irresistible—the highest executive offices should not be allowed to remain the unchallenged monopoly of one class alone, thereby rendering that class indifferent to all wholesome and deserved criticism. It is to be hoped that the next step in the progress of Representative Institutions in India will be in the direction of a further expansion of our Legislatures, making them more truly representative of the people, allowing them a greater control of the Executive, and increasing the chances of those whose natural and acquired merits are rewarded by the confidence of their fellow-countrymen, to be liable to discharge executive functions in conformity with the principles they have been advocating, and without imperiling the interests of any class or the existence of the State itself.

Indentured or Contract Labour.

BY

MANILAL M. DOCTOR M. A., LL. B., Bar-at Law

"Except when he is really at his wit's end, either on account of family dimensions, or perhaps absence of means of living, he will not go"—Lord Sanderson.

THE above head line is a misnomer. The system of labour designated by the expression cannot be described otherwise than by calling it *forced labour*. Men may call white black, and bitter sweet, but the senses cannot be deceived. The word *contract* connotes liberty or choice and the word *indenture* refers to the duplicate agreement of two persons to one and the same thing—there must be a meeting of minds, say the jurists, to constitute a true *contract*.

Now in the case of our ignorant villagers—men and women—boys and girls—do they possess the education, intelligence or even information to understand the terms of service in foreign countries, granted that recruiters were truthful and honestly anxious to explain the real conditions? It is *however* officially admitted—and as every one knows officials are not prepared to admit anything until their very last device at concealment or evasion cannot stop the truth from crying out—that the recruiters as a class are the worst off-scourings of our cities and that "those who tell the most lies get the greatest number of coolies."

Thus, there is, and can be, from the nature of things, no meeting of minds between the ignorant villagers and the coolie recruiters. How then can there be any *contract* or agreement between the Emigration Agents in Calcutta or Madras and the coolies? No—but it is said that the contract is between the ignorant village boy or girl of the District of Arrah, for example, and the highly educated and wily planter lawyer in a distant colony like Fiji or Trinidad whose legally equipped mind meets across thousands of miles of sea and land, the mind of our ignorant and over confident

villagers, who are recruited to work for the former. And even then the coolies do not *contract* to serve a certain estate or master until after they reach their destination. So that, really speaking, thousands of raw boys and girls are induced, threatened, overawed, kidnapped, abducted or forced to *contract* to work for the undefined and unknown planting communities in foreign countries, about whose history, geography, climate, people, government and other conditions even our political leaders have no information at all. The Protector(^{of}) Immigrants from Mauritius told Lord Sanderson's Departmental Committee, unblushingly, that he charged different prices for different *contract* labourers according to their age, health, strength and size. It is a fatal coincidence that the colony which has the honour of inventing this system of indentured Indian labour should, through the mouth of its Protector, "let the cat out of the bag" and enable us to prove that the system is nothing but slavery, pure and simple, gilded as *contract labour* to satisfy the forms of modern civilization. If *contract labour* were *contract labour* in reality, as it is in name, it could never have been so cheap and welcome to the colonists in lieu of slavery, in reality and name, which was officially abolished. The majority of British Imperialists and capitalists (who have invested their money in colonial industries) seem to swallow and even conceal the evils and immorality of sending thousands of men with a complement of 33 women for every hundred of these men to distant lands, where it is considered *justice* to send people to *gaol* for absence from work, non completion of hard tasks, refusal to be treated at the hospitals on plantations, insubordinate language, etc. For these real or supposed crimes the prisons of Mauritius treat 40 per cent. of their inmates to free board, residence and medical care, during the slack season (after crop time) when the planters do not really want the men for work and can save themselves the expense of their maintenance by simply transferring them to the

care of the Prisons Department. These men, as a rule, are so anæmic that, as the Superintendent of Mauritius Prisons says, they have to be given special food and medical care during the incarceration. Mr. Bateson, an ex-Magistrate of Mauritius (whose very appointment was resented by the elected representatives of the planters in the Governor's councils and who was made so uncomfortable subsequently that he resigned his post in disgust) says: "the position of indentured coolies when charged in the courts is hopeless—justicia they get only by accident—they are deterred from giving evidence themselves and unable to procure evidence The coolie is absolutely defenceless. . . . I WAS A MACHINE FOR SENDING MEN TO PRISON for the convenience of the employers." Again the same honest Englishman says "Their plight is equally unhappy when they bring a charge for assault. Witnesses from the estates will not come forward "from fear," indeed it is practically impossible to substantiate a charge against an employer—the hand of every man is against the complainant and the police are quite as corrupt as in India." What stand can a poor nervous illiterate, ill-fed, ill-clad, ill-treated and timid Indian make before the courts of a European colony, where the magistrates and lawyers are as a rule cousins, nephews, brothers or sons of planters and, therefore, incapable, being only human beings, of doing or obtaining justice to or for a homeless and defenceless stranger, who neither understands the language nor the procedure of the courts before which he may stand, charged or prefer a complaint? But it is said there is the Protector of Indian Immigrants—their *mayhap*. It is seen from the evidence given before Lord Sanderson's Committee that real Protectors like Mr. Heslop Hill are an exception and that even this gentleman was quickly got rid of by the planters at enormous cost to the Government of the Straits Settlements.

All "Protectors" may not be as bad as Com-

mander Coombs of Trinidad, but they all as a class belong to the category of official parasites who do just enough work for the planters and the labourers to keep the system going, following the line of least resistance and smothering the complaints of Indian labourers against their employers by branding them "frivolous" unless the grievance be too enormous or loud to be screened under official platitudes and cant. On this subject Lord Sanderson's Committee are obliged to blame Protector (?) Trotter of Mauritius, but they use carefully the following guarded expression, only in their official report "The Protector takes too narrow and formal a view of his powers and duties" in not refusing to supply coolies to estates against which there are frequent complaints, ill-treatment and so on. But the Protector (?) of Mauritius has a daughter married to one of the leading planters of the colony and has invested his fortune in the sugar industry. How can this Protector (?) be expected to do otherwise than shield the planting interest by even perjuring himself in their favour, if need be, when in extreme and exceptional cases reconciliation, compromise, threats, promises of better treatment, lighter work, increased rations, higher wages and the rest of the armory of colonial tricks, fail to persuade a labourer or group of labourers to go back and resume work after long-suffered brutality and oppression on sugar estates? Though this Protector was appointed after the Labour Commission of 1874 and therefore expected to execute and watch their scheme of reforms, he has allowed the Government of Mauritius (hitherto exploited by a certain clique of planters represented by Sir William Newton and M. Leclézio not only in the Legislative but in the Executive Council of successive Governors) to get rid of extra colonial labour Magistrates and replace them by the relatives of local planters, without even the knowledge (not to say sanction) of the Government of India, whom it was his duty to warn of this change. One can well understand the situation of

things in this colony by mentally picturing to oneself a small Indian State of the area of 700 square miles, where everyone knows almost every body else, where groups of influential families supply recruits for the revenue, judicial and administrative posts and where from the very nature of things, favouritism, nepotism, corruption, official co protection and tyranny are necessarily grown for the mutual profit of the members of an oligarchy of race, creed and clan, who among themselves exploit the labour of a subject race and share the riches accruing from the system. "The whole Civil Service of Mauritius is rotten from top to bottom" said Mr. D.C. Cameron, the then Colonial Secretary, in 1907, who was on this account got rid of, by the planters of Mauritius. But this does not concern us, except as indicating what justice our indentured labourers can expect at the hands of magistrates and others, who are supposed to be placed there to see justice done. One magistrate is known to have perjured himself by saying that he personally explained all the conditions of "indenture" to labourers, including the one relating to the transfer or sale of labourers, from one employer to another. No magistrate ever takes the trouble of (nor has time to do more) mentioning more than the period of indenture and the amount of wages—many do not do this even and some do not see the faces of labourers, who are supposed to indenture and sign their contracts in their presence. False personation is not unknown to planters besides the ordinary tricks of giving the men drinks, bakshis, advances of money, promises of land, etc. Inducements, threats, and persecution are seasonably used a few days before the expiry of the first indenture to get the man to consent to a renewal of his contract. The law says, no second contract can be passed whilst the first is in existence. But the planters of Mauritius dodge round this provision by terminating the first contract a few days or months before its stipulated period (which can be done by mutual consent)

and getting the man to reindenture, whilst the discharge certificate of the first indenture is in preparation with the clerk of the Court or in the hand bag of the planter himself or at any rate, under his control. If the man consents to renew his contract the discharge certificate is torn up in the presence of the magistrate—but if he refuses, it is not handed over to him and the employer insists that the unexpired period of the original contract must be served, if the man wants his discharge. But when that period has run out the man is put off, with various excuses, such as his having to make good "lost days" or days of absence during the expired contract and thus the man is detained from day to day indefinitely, mentally and morally tortured, given too hard tasks, ill-treated and coaxed by turns, with a view to get him to continue to serve the estate on the old conditions. The clerks of Courts dealing with contracts are as a rule the proteges of planters and help the latter in putting off their labourers under various pretexts—and the magistrates connive at this, if not actually support the injustice. Prosecutions under the labour laws for habitual idleness, disobedience of orders, non completion of tasks, insubordination etc. are undertaken in order to obtain re-indentures—such cases being liable to be withdrawn at the mercy of the planters—and even criminal prosecutions under the Penal Code have sometimes the same object in view. Further those who own or possess land and cattle are threatened with boycott of sugarcane, stopping of water and fodder supply, rights of way etc., which in Mauritius are not independent of neighbouring employers of labour, who use every means in their power to obtain contract labour. Recently a good number of free Indians were recruited by false pretences and fictitious promises to consent to leave their homes and brought down to Mauritius without knowing where they really were going, to sign contracts of service on arrival in Mauritius, with the help of some one or other of ordinary tricks referred to above.

We must peremptorily ask the Government of India to, immediately abolish not only the future emigration of Indian boys and girls under contracts of service but the slave system of indentures and re-indentures in the colonies disguised verbally as contract service.

The Presidential Campaign In America.

BY

MR. SUDHINDRA BOSE, M. A.,

(Fellow of the State University of Iowa.)

AMERICA is again caught up in a whirl of politics. The Presidential boomers have sounded the pre-nomination Presidential Campaign. The belligerent candidates with their aggressive lieutenants are rapidly advancing to capture the nomination. The newspapers are filling their columns with excited accounts of quarrels, jealousies, and intrigues of these politicians. The situation is daily growing intense. "Nothing but death," announces President Taft, a candidate to succeed himself, "nothing but death can keep me out of the fight now." All this excitement and turmoil becomes peculiarly significant when one calls to mind that such a political fight occurs once every four years, and that the actual election does not take place till the second Monday of next January. The present writer has been through two presidential elections and is now facing a third. The coming election, however, promises to eclipse all his previous experiences.

The President of the United States is nominated at a national convention. The delegates to this convention are elected either by caucus in convention or by primary convention. The convention is held in some large city about the middle of June and continues for four or five days. It is attended not only by the accredited delegates, but by a large number of spectators, including the Senators, Representatives, politicians, "mere" men and women. Of course the sight seers have no votes in the convention, but they number from fourteen to fifteen thousand as against eight or nine hundred delegates.

When the convention assembles the Chairman taps the table to call the meeting to order with a

gavel made of wood from all the forty-eight states in the Union. Then he proceeds to give what is known as the "key-note address." In this set speech he paints in gorgeous colors the doctrines of his party, boasts of its achievements and eulogises the administration of the President, if he happens to be in sympathy with him. The speech may create wild excitement.

At the last Republic convention, the mention of President Roosevelt's name by the Chairman called forth a tempestuous cheering, which actually lasted for forty-eight minutes. Just as the Chairman had said that "Roosevelt was the best abused and most popular man in the United States," the fifteen thousand men that packed the vast Coliseum began to cheer, howl and *hip, hip, hurrah*. In a moment pandemonium was let loose. All the people were as though caught in a tornado of enthusiasm. Handkerchiefs, coats and hats sailed aloft. Flags, pennants and parasols were flattered in all directions, and the cheering that huge throng inaugurated was baffling, overwhelming and thundering.

After the Chairman has delivered his address, and several minor committees have reported, the committee on resolution presents the "platform." The planks of the platform represent the programme of the party and indicate the issues on which the coming election is to be secured. If the party's nominee is elected he is then supposed to carry out this programme during his administration.

The platform having been adopted, the next thing in a convention is the nomination of the candidates for the President and the Vice-President. The number of nominations for the President has been seldom less than five and scarcely more than twelve. The nominee in the Republican party, is declared elected when he has an absolute majority of the whole number voting. If none of the nominees gets the requisite majority, the ballots are taken again and again. The friends and "workers" of the nominees "plough around"

among the delegates and swap their votes. The delegates, when they realize that there is a small hope of electing their favourite candidate, "smoke him out"; then they combine and swing their votes to one they wish to support. This method of nomination often unexpectedly weakens the strongest men and leads to the success of an obscure but shrewd politician. It is interesting to note that while General Garfield was nominated in 1880 on the thirty-sixth ballot, President Taft got the nomination four years ago on the first ballot.

Following the nomination of Taft there was a wild demonstration in the convention. An ear-piercing cheering, in honor of the Presidential candidate, continued unbroken for twenty five minutes. The band played and the crowd yelled. It was a thunderous noise. Some of the delegates mounted their chairs and waved Taft flags as they shouted vociferously. Others raised huge Star Spangled banners and paraded up and down the aisles. Men again and again cried "S'down," "S' down," "S'down"; but no body ever sat down. Their voices were drowned as if in the roar of the Niagara.

I have alluded thus far only to the Republican party. There are, of course, other parties, but the Democratic party is the next in importance and strength to the Republican. The doctrines of the Democratic party are in many respects the opposite of the Republican. The Democrats believe in more individual freedom and less centralized Government. Although the Democratic party counts many able men in its ranks, since 1860, it has been broken into so many irreconcilable factions that it has, with two solitary exceptions, utterly failed to command the confidence of the country. The Republican party, on the other hand, advocates a strong national Government. It seeks to protect American labor and industry against foreign competition by high tariff. The Republicans have been in control of the Government ever since the Civil War under President Lincoln, with

the exception of two Cleveland administrations.

All the different parties—and there were eight of them last time—hold their national conventions and nominate their presidential candidates; but the work of electing a President is not accomplished with mere party nominations. Indeed, it can hardly be said to have begun. For the members of a party, much less those who have no party affiliation, are bound to vote for a party. Hence the voters have to be "educated" to accept the views of the party managers. This sets to work a country wide political machinery. The national convention, right after the presidential nomination, appoints a national committee to carry on a campaign for the election of its candidate. The committee is made up of one member from each state. It is largely responsible for the conduct of the campaign. It prepares campaign literature for the voters, sends campaign news to the press, assigns speakers and raises money.

There are three chief committees besides the national committee: they are the township committee, the county committee, and the state committee. Each one of them works in its limited area for the election of the party candidate. Thus the work of the national committee is directly supplemented by each of the state committees in every state. The state committee organises an aggressive, energetic campaign. In addition to what literature it receives from the national or central committee, it publishes political pamphlets discussing the national and especially state issues. The campaign literature is "humanely interesting." When there is not much argument to advance, the "literature" is highly spiced with personalities, denunciations and invectives of the most torrid kind. One of the great purposes of the literature is to reach people who do not generally come under the direct influence of the "spell binders." For this reason Mr. Bryan, the prince of the spell binders, the democratic nominee for the President in 1908, had his speech,

"Shall the people Rule?" translated into a dozen foreign languages spoken in the United States, and had a million copies placed before the eyes of the voters. The phonograph is also pressed into active service. Those who do not care to sit down and read in cold print are given a chance to hear the canned speeches of the most popular orators in phonographs. However, it is impossible to run a political campaign without live orators to enthuse the people and to organize support. Sometimes the committee has as many as seventy or eighty speakers on the string at a time. The committee has to arrange dates and places for the speakers, and provide for their reception and entertainment. Besides engaging speakers, it employs a large number of paid agents to canvass the state. They meet the voters and prepare the polling lists, classifying the voters into friends, enemies, or doubtfuls in respect of their attitude to the party. The hottest fire of the campaign is concentrated in those parts of the country where the doubtfuls abound. Last, not the least, the state committee has to find all the money it spends for the state campaign. It receives very little help from the national committee.

During the campaign months the brass-band parades and torch light processions are the order of day and night. I cannot believe that these demonstrations help win many votes,—they are so spectacular, so circus-like. But the Americans are of opinion that they develop red-hot campaign enthusiasm. Granting that demonstrations succeed in creating artificial enthusiasm, I am still inclined to think that the average American will vote red or white because his father voted that way, and not because he is over-nice as to the justice of any particular principles.

Three days before the last election I well remember how a monster Republican parade was held in New York in honor of the Republican candidate Taft. Ninety thousand Republicans with bands playing and colors flying marched

through the streets of New York from ten o'clock in the morning to seven in the evening. It was a very cold and windy day, but half a million people choked the streets to see the parade.

The vast army of marchers represented the Businessmen's Association of the city of New York. It was made up of all trades and professions of the Republican persuasion; the hide and leather trade formed one company, the wholesale dry goods another, the lawyers the third, the University students the fourth, and so on. As the parade passed through the gaily decorated streets, it was lustily cheered by a boisterous crowd; but the paraders themselves were by no means silent. They too were letting out lots of steam and singing various "campaign refrains" expressive of their sentiment. One of these refrains was:

Hurrah, hurrah! we have them on the run;
Hurrah, hurrah! the fun has just begun;
Keep it up till election day,
Then vote from Sun to Sun.

It has been the general custom for the presidential candidates, until the last election, not to make a personal canvass for their election. They are to stay at home and make a "front porch campaign." That is to say, they are to remain at home and receive deputations and delegations from different states at their front porch, instead of going out seeking their votes. It is the general consensus of opinion that a becoming reserve should hedge about the presidential nominees. Time, and again candidates violated this unwritten law, only to pay for their folly by sweeping defeats at the hands of the voters. President Franklin Pierce remained at home, but his rival General Winfield Scott stumped through the country, and as a consequence, was "snowed under" in the election. President Harrison followed the example of President Pierce and was rewarded with a triumphant return to the White House. Coming to more recent times, we find the martyred President McKinley settled on his front porch at Ohio, from

graft in English politics may not be apparent to a superficial observer, nevertheless, it is there just the same. Graft succeeds in hiding itself in England because it has been worked there to a perfect system, reduced to a fine art. When a wily politician seeks a parliamentary election he proceeds to "salt" his districts. He gets up smoking concerts, flower show concerts, even theatricals, and then distributes freetickets among those where they will "do most good." A notorious feature of the English graft is well expressed in the common saying, "pound for peerage." The easiest way to raise funds for campaign expenses is the promise of "honours," sale of knight hoods and other titles. It is an open secret among the English politicians that a title hunter can buy a title for sixty thousand rupees and up. "Though the present Liberal government," wrote a noted publicist four years ago, "when it first went into power made a strenuous attack on the House of Lords, it recently has come to light that the Liberals have created more peers—that is, conferred honorary titles in exchange for contributions to party funds—than did the previous government of Conservatives and Tories." Is not this the same as buying votes? Is not this downright bribery?

A few days before the presidential election comes around, telephone posts, telegraph posts, lamp posts, fences, gates, public buildings, all are plastered over with 'Instructions to voters,' 'Specimen ballots' and other election literature. The ballot is a large sheet of paper. On it are printed the names of different parties with those of their different candidates for all sorts of offices, including that of the President. The voter marks on this paper the individuals or the party lists he wishes to support.

I recall very vividly the scenes at the presidential election four years ago. According to the old people who have lived here all their lives, the election night in 1908 was unusually quiet and

mild. But to me it exceeded anything I have ever seen on the streets in noise and excitement. We went down-town to see the election results displayed from the newspaper offices in the evening. Amid yells, whooping, laughter and cat calls, thousands of boys, girls, men and even finely dressed women, hysterically shouted for their favoured candidates. Young men and women carried small feather dusters, known as ticklers, and brushed people's faces as they went along. A cool crisp wind was sharply blowing that evening but nothing it seemed could chill their enthusiasm. As the results were flashed on the canvass screens by stereopticon machines, the crowd yelled and screamed and roared. When it was announced "Taft carried New York", men throw up their hats, and the "hurrah for Taft" rent the air. Then, "wait," rejoined the Bryan men, "wait, till you hear from the South. Bryan will yet beat Taft to a frazzle." Sometimes, as the results were slow in coming, the people were told on the canvass to "chew Bull Durham tobacco" or "smoke Prince Albert cigars." The crowd, though demonstrative and impetuous, was on the whole orderly. It was exceedingly good-humored, ever ready to laugh and shout at almost anything. The people remained in the streets far into the night. And as they began to drop out toward the small hours of the morning we could still hear the tired cries of—

" 'Ra fr Tat!'"

" 'Ra fr Brine!'"

—: O :—

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The Indian Financial Statement.

INTRODUCTORY

[In introducing the Budget for 1912-13 in the Imperial Legislative Council the Hon'ble Sir G. F. Wilson made the following Statements:—]

I HAVE once more to ask for the consideration of this Council while I lay before them my annual review of the finances of India. In pursuance of what is now the established custom, I shall do no more to-day than present the Financial Statement for 1912-13. The discussion upon it will open on Thursday next, and on the 22nd of March I hope to submit the Budget in its final form, while the closing debate will take place, with Your Lordship's permission, on the 25th.

2. It is to-day, as it was a year ago, again my exceeding good fortune to record a period of progress and prosperity. The year which is drawing to a close has been in many ways a memorable year. It will stand out illustrious for the first visit of a King-Emperor to his Indian dominions. It will be remembered for the stately ceremonials of which Their Imperial Majesties were the central figures, and even more for the enthusiastic loyalty and reverence with which they were received by their people. It will be associated with important territorial changes which will lead, we all trust, to greater political content and will strengthen the cause of good government. In all these ways the year will take a memorable place in the history of India. But it has not been without its dramatic interest in realms far removed from political changes or Imperial pageantry. For at one time, during two anxious months, the half of India was on the verge of a drought for which we might have had to go back thirty-four years for a parallel. In the middle of August the outlook was gloomy in the extreme over the greater part of the northern Provinces; and a further suspension of rain would have brought widespread suffering and a serious dislocation of our trade and finance. This catastrophe, however, was averted. Rain came, late but abundant; the area of distress was reduced to narrow limits; and we now cherish every hope of bumper harvests, busy trade and advancing prosperity. The change, as I have said, was dramatic, it was also a striking lesson of how narrow is the line in India between plenty and want, and how incessant is the need for caution in our forecasts and for economy in our expenditure.

REVISED ESTIMATE OF 1911-12

[Dealing first with the season the speaker showed how after a period of gloomy foreboding plentiful rains set in and saved the situation, with the result that the harvests were on the whole good.]

3. The record of our over-sea commerce has thus been an impressive one. The value of our exports is up to date the highest on record. Wheat has not been so big as it was in 1909, or cotton as it was in 1910, or jute as it was in the famous year 1905; but each of them was bigger than in any other year except those which I named, and the cumulative effect was an all-round excess. Moreover, silver was re-exported, chiefly to China, in very large quantities; and the declared value of rice, opium and seeds has been well above the figures of any previous year. Similarly with our imports. They were unusually active in April and May; they eased off in the ensuing four months, as if waiting for the Bêlle Monsoon to disclose its intentions; and there was a striking revival from October onwards. It is piece-goods

and gold that have been the notable features of the year; gold forming one-sixth of our total imports and having reached, during the December quarter alone, the imposing value of 10 crores. Combining both currents of trade, I gave the total value of our private sea-borne commerce for the first nine months of last year as 272 crores, which I said constituted a record. This year the corresponding figure for April to December, 1911, is 304 crores. Even after every allowance for an inflation of prices, which may be in some degree undesirable, this result means busy revenue, a strong exchange, and no small measure of general prosperity.

6. Happily, then there has been justification for the faith in which the Budget for the current year was framed. It was based, as I said a year ago, "on the hypothesis of normal harvests, a good export season, and steady progress in our trade and industries." These hopes have been more than realised. The total revenue of the year, Imperial and Provincial, I budgeted at £78 millions; we now expect to obtain nearly £81½ millions. For the total expenditure, Imperial and Provincial I estimated nearly £79 millions we shall require barely £78 millions, so that we have an aggregate improvement of £4½ millions, of which about £2½ millions belong to the Provincial account. The Imperial surplus will thus be enhanced from just over £½ million to 2½ millions. The greater part of this is contributed by unexpectedly high opium receipts. The balance due to general causes is small, but it is only the residue, as I shall subsequently show, after very large sums have been handed over to the Provincial accounts.

Opium.

7. This leads me at the outset to the well-worn theme of our opium policy and its results. The position when I summarised it a year ago, was one of some difficulty. We had completed the first stage of the period fixed conditionally for the extinction of the trade with China in Indian opium. That period, under the 1907 Agreement, was ten years from the beginning of 1908, but at the end of the first three years we were entitled to ask China if her curtailment of production had kept pace with our reduction of exports; and our future arrangements were to be dependent on the reply. When the time came, however, China was unable to give an authentic answer, and the British officers who were touring the poppy-growing provinces had not yet reported. Out of consideration for China's difficulties we had consented not to press our strict right, and to continue the reduction of our export for another year. In the meantime certain of the Chinese authorities, particularly the Viceroy of Canton, had been imposing disabilities on our trade, which, in our opinion, were clear infractions of the Chefoo Convention; and we were insisting on their removal if our co-operation with China was to continue. Negotiations on these and other outstanding points were in progress when the last Budget was before this Council, and it was obviously impossible to prejudge or anticipate the result by any discussion at the time.

8. On the 8th of last May, the negotiations culminated in an agreement which I may safely describe as satisfactory and honourable to both sides. The agreement is public property, and I need only very briefly recall its leading features, and explain what it means to China and to ourselves respectively.

(i) What was conceded on our side was this. We were to restrict our China exports in 1911 to 30,000

chests, with a progressive reduction thereafter of 5,100 chests a year. But if China can completely eradicate the cultivation of the poppy before 1917, we are to shut down our exports at the same time. In the interval, as each province stops its production and import of native opium, the admission of Indian opium into that province is to cease; the ports of Shanghai and Canton, however, being the last to be closed. Finally, we agreed to a consolidated import duty of Rs. 600 a chest, being a very large increase on the old duties and a welcome addition to the Chinese revenues.

(b) The concessions which China made on her side were these:—An excise tax equivalent to the import duty was to be imposed on native opium. All other taxation and all restrictions (such as those at Canton) on the wholesale trade in our opium were to be withdrawn. Facilities were to be given to our officers to investigate the facts of cultivation, taxation and trade restrictions in the interior.

(c) In a supplement to the Agreement it was settled that though the other Treaty Ports would be closed to it at once, Indian opium not specially certified for China might be admitted into Shanghai and Canton for two months after the date of the Agreement. All opium thus admitted, however, as well as all opium bonded in the Treaty Ports and in stock at Hong Kong for China on the date of the Agreement, would be listed, except so far as it was covered by special certificates from us, and the number of chests thus listed would be taken in reduction of our regular exports during the three years 1912 to 1914. The list, which was not completed till later, showed that the necessary reduction will be 3,820 chests in each of the three years.

Such are the main features of the Agreement which was concluded at Peking on the 8th of last May. The attitude of the Government of India throughout has been absolutely straightforward. We are in full sympathy with the reformation of China; and we are prepared to make, and have made, large sacrifices to help her. But we cannot consent that, under the guise of a reform which may be no reform, revenue should be transferred from India to China without any other benefit to the latter. We unhesitatingly recognised the sincerity of the Chinese Government, but we demanded certain ordinary precautions to insure that our sacrifices shall not be frustrated by reactionary tendencies in the provinces, and we insisted that our trade, so long as it lasts, shall receive equal privileges with the trade in the indigenous drug. This is the spirit in which we pressed the claims of India: and in this spirit the negotiations were carried to a successful conclusion by Sir John Jordan, the British Minister in China. To that distinguished official India is deeply indebted for his care of her interests and for the skill with which he secured a settlement that is sympathetic and just to China and to India alike.

9. Since our Agreement was signed last May, startling events have happened in China. Revolution and civil war have rent the country, and its ancient Monarchy has now been replaced by a Republic. Amid the inevitable confusion, the cause of opium reform has suffered in some measure, though we may hope that the set-back has only been temporary. Cultivation of the poppy has revived in parts of the far interior, where it had been officially extinguished. And some spasmodic attempts have been made at Canton and elsewhere, to infringe the Peking Agreement. But nothing has occurred

which cannot be explained by the suspension of the central Government: and on the whole our compact has stood a severe test remarkably well. We, of course, have carried out our part of it with scrupulous care; and we have done more, for we have gone outside our bargain to help China, as I shall shortly explain.

The operation of the Agreement is automatic, except as regards the special measures for closing down our trade in less than seven years. These hinge upon the provisions of Article III, which will exclude Indian opium from any single province of China and the Treaty Ports therein (Canton and Shanghai always reserved) as soon as there is clear evidence that the province has ceased both to grow the poppy itself and to import native opium from other provinces where it is still produced. It is this provision which I apprehend will be the key to future developments. For the present it has resulted in closing the whole of Manchuria and the provinces of Shansi and Sze-chuan. The two latter had been thoroughly inspected by Sir Alexander Hosie, the British Consul-General, at Tientsin; and similar local enquiries are being extended under that officer's direction, to all the other provinces. The work has involved protracted journeys through the hinterland of China amid conditions of no small physical hardship; and I am glad of this opportunity of acknowledging the great value of the services which Sir Alexander Hosie has thus rendered us.

10. I referred a moment ago to the proofs which we have given China of our goodwill towards her by co-operating in matters which are outside the strict letter of our treaty obligations. The first of these, mentioned in my last Financial Statement, was our decision to " earmark " or certify opium for China from January, 1911. The second was our postponement till the second half of 1911 of our usual monthly sales of opium for other markets than China. By these measures it was our purpose to help China through a critical time. In the early part of 1911 her position was that she could not exclude foreign opium without an international agreement. Meanwhile, prices were bounding up, and it was generally surmised that the closing of her ports was only a matter of time. The inducements were great to pour opium from all quarters into the country before the Agreement could be negotiated, and thus to render nugatory her efforts to effect a direct and progressive reduction of her imports. Our action prevented this. Later, we took a third and even more important step by curtailing the quantity of our opium sold for markets other than China. That step was pressed upon me, in a Resolution which was moved in this Council last March, by my Hon'ble friend, Sir Sassoon David. I was unable to accept his proposal at the time for two reasons: first, because the whole question was under diplomatic discussion at Peking; and second because, we had carefully calculated the requirements of our non-China customers and found them to be well in excess of the 10,000 chests which my Hon'ble friend suggested. After the Peking Agreement was concluded, however, we decided to cut down the 10,000 chests, which we had budgeted to sell, to 14,000; and thereby to reduce the possible margin for smuggling opium without our certificates into China. For 1912 we have brought the figure still lower to 13,200 chests. We doubt if this is sufficient for the legitimate local needs of Singapore and elsewhere. We know that it means an avoidable loss of revenue to us. But against the inconvenience and the sacrifice we have

set our anxiety to prevent the illicit diversion of uncertified opium from less profitable markets into China. There then are our relations with our neighbour in this great and humane reform. She must in the last resort work out her own salvation, but India will assist her by every means in our power and will advance with her, step by step, until the goal is reached.

11. Towards the close of the year a Conference was held at the Hague by the Powers which were represented at the Shanghai International Commission on opium. The ostensible object was to conventionalise the findings of that Commission. To us that particular object was comparatively unimportant, for we have already undertaken all, and more than all, that China asked from us, while our domestic control of the use of opium in India is not a matter in which we require international assistance. We welcomed the Conference, however, from another point of view. It enabled us to lay before the Powers a narrative of the unselfish policy which India has followed. It gave us an opportunity of reviewing and improving our arrangements against the misuse of opium in this country. But above all it justified us in asking for the co-operation of the Powers in checking what, I am convinced, may become a much greater curse than opium has ever been, or is ever likely to be, to India, I refer to the consumption of cocaine and morphia and their respective congeners. The evil done by these drugs is already great, their spread is rapid and insidious, and nothing short of the most drastic State control over their manufacture and sale will stop the growth of a particularly degrading vice. I am happy to say that the Conference accepted this view and that, with the assistance of Sir William Meyer, who most ably represented the interests of India, a convention has been drafted which, if the Powers accept it, will go far to strengthen our hands against this new danger.

12. One word more before I close this account of our opium policy. The poppy growing States of Central India and Malwa are sufferers as well as ourselves from the loss of the China market, and hitherto they have been unable to share with us the temporary compensation of the high prices fetched at the sales of Bengal opium. The whole of the permissible Malwa exports up to the end of 1911 had already been bespoken by advance payment of duty. Some of the Durbars endeavoured to secure a portion of the enormous profits of the trade by imposing extra transit dues; but their efforts were ineffective and lacked combination. It was clearly necessary for us to intervene and we did so from the beginning of 1912. The old pass-duty of Rs. 600 is now doubled; and the privilege of obtaining our certificates for China is exposed to auction. We propose to credit one-half of the extra pass-duty and one-half of the auction fees to the Imperial Exchequer, and to hand over the other half to the States on certain easy conditions and under a formula of distribution which they themselves have agreed upon. We intend also to give the Durbars an opportunity of securing a footing in the non-China markets, which they have made no effort to exploit in the past. For this purpose, 1,000 out of our 13,200 chests will be taken as an experiment from Malwa if arrangements can be made for marketing it and if reasonable prices are offered. In these ways we hope to mitigate to the producing States the blow that must fall upon them sooner or later. We believe that they, in turn, recognise the generosity of our intentions.

13. There are three special reasons why I have dwelt at what may seem to be inordinate length on this dull subject. First, the future of our opium revenue has been made clearer by the Agreement of last May, and a lengthy pronouncement of policy may not again be necessary. Second, I wished the Council to see that our attitude has not been vicarious righteousness on the one hand, or selfish obstruction on the other. We have made real and lasting sacrifices and manifested a practical faith in China's capacity for regeneration. Lastly, I desired to show that we have not ignored the legitimate claims of our merchants or the interests of the Malwa States. With these explanations, I turn now to the financial outcome of our policy. In 1911 we sold 15,440 Bengal chests and exported 15,576 Malwa chests with certificates for China. We also sold 14,000 Bengal chests for other markets. Speculation was active throughout the year and reached its zenith in October, when the China drug rose to the phenomenal price of Rs. 5,600 a chest. Then came the revolution and prices dropped, but they are still over Rs. 4,000, while the curtailment of the Singapore sales has kept that section of the market strong. In 1912 we propose to sell 6,500 Bengal and export 14,560 Malwa chests for China, as well as 13,200 chests (of which 1,000 at the outside will come from Malwa) for other markets. The first two months of our new Bombay system of auctions have been satisfactory; the average yield (including pass-duty) having been close on Rs. 3,000, of which we take Rs. 1,800 and the Durbars the remainder. In the current financial year, the net result is that Bengal opium is now expected to realise £1,241,000 and Malwa opium £331,000 more than I budgeted for.

14. The true measure of this remarkable windfall is obtained by comparing our actual receipts with what we should have obtained under the sliding scale which, as I explained last year, we treat as the gauge of normal conditions. The sliding scale figure for the year is 615 lakhs; our anticipated receipts are 878 lakhs. The excess is £1,757,000, which we propose to use on precisely similar lines to the windfall which it was my good fortune to announce a year ago. Two thirds of the amount will be remitted to London for the redemption of temporary sterling debt. The remaining third, or in round figures £566,000 (£5 lakhs), will be distributed in grants for non-recurring expenditure of a beneficial character. Our precise disposition is briefly as follows:—

£333,000 among the Provinces for sanitation,

£133,000 among the Provinces for agricultural improvements and similar purposes;

£10,000 to the Central Research Institute for work in public hygiene;

£33,000 towards the establishment of a School of Tropical Medicine in Calcutta; and

£27,000 for Government laboratories in Burma and at Farel (Bombay).

Last year the bulk of our opium windfall was earmarked for education; this year it goes to the sister grace of cleanliness. The details will be found in the explanatory memorandum attached to this statement; and I have no doubt that my Honble colleague, Sir Harcourt Butler, will explain next week the objects which these grants are intended to further.

Ordinary Revenue.

15. I am able at last to turn from the story of opium and its troubles to the ordinary business of the closing year. As I mentioned, we expect the total revenue including that of the Provinces, as well as our own, to be nearly 3½ millions better than my original estimate. Of this improvement £3,400,000—or practically the whole—is Imperial in its origin. The fact is disguised, as I shall shortly explain, by large transfers of revenue from the Imperial to the Provincial exchequers; but to get a clear view of the position, we must for the moment neglect these transfers. Of the true Imperial betterment then, close on £1,600,000 is accounted for by the high prices of opium, and £1,800,000 by the general increase in the prosperity and trade of the country.

16. The main contribution to this great advance comes again from our State Railways. Every one of our main lines has shared in the improvement. Wheat, cotton, jute, coal and oil-seeds swelled the returns; the passenger traffic has grown exceedingly; and the extra business brought by the Royal visit has outrun our expectations. The total earnings for the year are now expected to be £1,587,000 above our budget, and the highest on record. This growth of receipts has meant, of course, extra expenditure in working the traffic, and extra payments in profits to the Companies which lease our lines; so that the increase in net revenue is £1,185,000. Closely associated with our Railway figures, as they must always be, are our Customs returns, which promise an increase of £330,000 over our budget estimate. For this we have to thank petroleum, piece-goods and rice; petroleum imports having been stimulated by a rate war among the great oil Syndicates; piece-goods being always an active market in prosperous years, and the export of rice being in abnormal demand to meet a shortage in the Far East. To enumerate all the other heads of revenue which have contributed to our surplus would take more time than I can spare. The chief of them are Interest, with an excess of £237,000 earned almost entirely on the high balances in our Home treasury; Mint where, owing mainly to the demand for British dollars in consequence of the troubles in China, our receipts have risen by £143,000; and Exchange, which was strong throughout the year and has brought us an additional £106,000. I am glad to see that the consumption of Salt, and with it our revenue, have begun to move again after a long period of stagnation. There was some holding up of stocks before the Durbar in the hope of a reduction in the duty; but a brisk business is now being done, and, in spite of the growing popularity of credit sales in Bengal, the revenue is expected to be £63,000 higher than our estimate.

17. The one and only budget head that has disappointed us is Land Revenue, where our figures faithfully reflect the distress in parts of Bombay, and the failure of the early autumn crops in certain areas of the Punjab and the United Provinces. The sale of proprietary rights in the canal colonies of the Punjab has also advanced more slowly than seemed probable a year ago. The deficiency from the budget, for the head as a whole is £260,000, of which approximately a half would be the Imperial loss.

The marked improvement in our resources, however, has enabled the Government of India, with the concurrence of the Secretary of State, to make a number of

important grants to the Provinces; and this pleasing operation takes the technical form of increasing the Provincial shares, *pro tanto* diminishing the Imperial share of the land revenue receipts. It will thus be found that, in place of a drop of about half a million, our figured tables show an apparent deterioration of nearly £1,600,000 from the budget estimate of our Imperial income from this source; while the Provinces, instead of being about half a million to the bad, are shown as being £1,630,000 to the good.

18. The grants which we have thus made out of our abounding good fortune cover a large field. I have already mentioned the £500,000 allotted from the excess opium receipts. Of those which are taken from our general resources I need enumerate only the more important, referring my Hon'ble friends to the explanatory memorandum for greater detail:

£82,000 in connection with the re-constitution of Bengal and Assam;

£212,000 for the cost of the Royal bonus of half a month's pay to Provincial officers in civil employ;

£72,000 for the remission of famine debts in Kathiawar, as announced at the Delhi Durbar;

£157,000 to the Madras Corporation in aid of its waterworks and drainage scheme;

£133,000 to Burma for the improvement of communications;

£58,000 for special Provincial expenditure in Assam and Burma on the expeditions upon the North-East Frontier.

The first of these grants represents the cost of providing suitable opening balances for the three new Provinces of Bengal, Assam and Behar and Orissa. The other grants explain themselves. They are all non-recurring.

Ordinary Expenditure.

19. The expenditure of the year is less by £843,000 than we provided for in the budget. £225,000 of this occurs in the Provincial account, mainly as a consequence of the inability of the local Governments to spend in full their grants for education and sanitation. The Imperial savings come to £618,000, which may be taken as appearing almost wholly under two heads—the Royal Visit and the Opium Department in Bengal. Apart from these, there has been an increase of about £100,000 in Military expenditure, which will be explained later. On the other hand, the £120,000 which was allotted under a new head for Protective Irrigation has not been utilised—a disappointing result in view of the importance of these works. In other respects our estimate of expenditure was a very close one, and there are no material departures from it. The non-recurring expenditure on the Royal bonus, in so far as it falls into this year's expenditure accounts, was met without difficulty by savings in other directions.

20. The opium charges require a few words of special notice. China's zeal for reform and our pledges of assistance mean a large and, we must assume, a progressive reduction in our output of Bengal opium. To keep abreast of this, we have closed down the Patna factory and abolished the appointment of Opium Agent for Behar. We have focussed the administration in one Agent, and the manufacture in one factory, at Ghazipur.

We have also concentrated the area of licensed cultivation, giving up Bihar entirely, as well as a number of the outlying districts in the United Provinces. How drastic the reduction has been, may be judged from the fact that in 1901-02, the last year before we began to curtail our exports, the area under poppy was 200,000 bighas; in the current season it is only 25,000 bighas. Recruiting for the department has, of course, been stopped for several years but the sharp restriction of area in the present year, with the closing of one factory and a number of sub-agencies, has necessitated some retrenchment in establishments. I should like to explain how this is being carried out. I should like also to express the sympathy of the Government of India with a body of deserving officials for whom the outlook for some time past must have been full of uncertainty and gloom. What we are doing is, first, to get rid of the least efficient of the opium employees on such pensions or gratuities as the rules permit; second, to transfer to other departments all who are fit for a new class of employment; and third, to encourage the retirement of the senior men by offering full pensions to all those who are within five years of completing their qualifying service. On these lines we are dealing with every rank from the highest paid departmental officer down to the humble peon, and we hope to prevent any genuine hardship. The notices of discharge which were served on a number of the Gazetted officers have been withdrawn; several of the younger men have been provided by the United Provinces Government with posts in the Provincial Civil Service, the claims of others are still being pressed in different offices, and any who are ultimately redundant will be retained as supernumeraries until we can absorb them or find other employment. When the department has been lightened in this way, and by the acceptance of the special pensions which we are offering, we trust—though, of course, we cannot promise—that it will be put on a footing which will make further retrenchments unnecessary. The area of cultivation is now as low as it need be for several years; and any future reductions will probably be no more than parallel with the normal decrement of an establishment for which there is no recruitment.

To come back to the present, however, the Council will perceive a saving of £445,000 in opium charges. This is due in part to the economies in administration which I have just mentioned, but in the main to the abnormally thin yield of the last poppy harvest. The consistance was poor, and our payments were correspondingly low.

Expenditure on the Royal Visit.

21. I now, My Lord, wish to describe briefly, and of necessity in somewhat general terms the expenditure incurred on the Imperial Durbar at Delhi and on the other incidents connected with the visit of the King-Emperor and Queen-Empress to India. Our accounts have not yet been closed or compiled, and considerable alterations in detail may still have to be made. But, looking back to the cordiality and even the enthusiasm with which this Council applauded the provision entered for the Royal visit in my last budget, I consider myself bound in courtesy to take this, the first available opportunity of laying before them the manner in which that provision has been used. It will be remembered that the total allotment for the Royal visit was £1 million sterling. It was necessarily a very rough forecast, as

we had no estimates to go upon at that early date; but our feeling was that it would enable Their Imperial Majesties to be received and entertained in a manner suitable to the wishes of their Indian subjects. One-third of this million was to be military expenditure; and the remainder appeared in the civil estimates, with a small deduction for recoveries from the sale of tents and other equipment. The total net provision for Imperial Civil charges, including a small advance grant in 1914-15, was £633,000. The actual net expenditure against this grant, so far as we can at present estimate, may be tabulated as follows:—

(a) On the Durbar at Delhi:—	£
Administrative charges	62,100
General services, roads, lighting, water supply, sanitation, etc.	180,100
State Ceremonies	58,300
Sports, garden party, fireworks, music, etc.	20,000
King-Emperor's Camp	16,000
Camps of the Government of India, Foreign Department, Commander-in-Chief, Political and other Imperial officers	115,600
Visitors, Press and Police camps, etc.	60,300
Miscellaneous	12,300
Less recoveries	145,800
Total £	420,800
(b) On the Royal tour	48,300
(c) On Medals and other incidental charges	13,300
Total £	482,400

We have still to meet the cost of an addition to the regalia. Allowing for this and leaving a small margin for charges which have not yet come in, we may take the net expenditure at £560,000.

The allotment provided in the Military budget was £333,000 which was intended to cover a very large concentration of troops at Delhi. When the failure of the early rains in Northern India induced difficulties about food supplies and forage, the Military programme was reviewed and the number of troops under orders for Delhi was materially reduced. The actual estimated expenditure has been only £207,000. It will, I am sure, be no small gratification to this Council that the reception of Their Imperial Majesties was carried out on a scale worthy of the occasion and yet with a regard for economy which has left us so well within the funds allotted for the purpose.

22. The expenditure from Provincial revenues on the Royal visit had not been the subject of any reasoned estimate when the budgets of the various local Governments were framed in the opening months of 1911. It was worked out, however, during the hot weather in the closest consultation with the Government of India, and we have now got provisional accounts. It is estimated that the eight major Provinces spent £173,000 on their camps at Delhi, and about £72,000 on local celebrations, illuminations, etc.

23. Such, then, so far as we can judge from our unfinished accounts, were the charges for the reception and entertainment of Their Imperial Majesties. But the Council will probably expect me to narrate also the cost of the Royal bonus and the various minor bonus which were announced by Your Excellency on behalf of the King-Emperor at Delhi. For these, of course, there

could, in the nature of things, be no budget provision; and some of them actual expenditure or loss of revenue which will not be brought into our accounts for some time to come. The only boon of any importance for which I have a reasonably complete estimate is the bonus of a half month's pay to certain civil employees and to the Army in India. The whole of this will be met from Imperial revenues; and we believe that it will cost about £325,000 in the Civil accounts and about £160,000 in the Military accounts, or a little under £500,000 in all. The remission of debts in certain Native States means a loss of nearly £85,000; and the monetary effects of the other boons (apart always from the grant for Education) is inconsiderable. I believe, therefore, that I should be safe in putting the total figure at £600,000 at the outside.

BUDGET ESTIMATE FOR 1912-13.

21. I now leave the eventful year which closes with this month, and open my budget for 1912-13. There is no one who realises more keenly than I do the dangers of prophecy in India; but the budget forecast must inevitably involve some element of prophecy. All that I can say is that our prospects to-day are excellent, and that we have every hope that the brightness of the outlook will continue. I propose, then, avoiding unreasoning optimism on the one hand, and holding fast to my faith in the progress of India on the other, to estimate again for a year of normal seasons and trade. There still hang over us the uncertainties of the opium revenue, and there are as there always will be, special claims of an urgent nature upon our exchequer. But with care and economy we shall be able, during the coming year at least, to discount the former and to satisfy the latter without any addition to the burden of our taxation. On the other hand, our position is not one which justifies any important remission of taxes. I present to-day, therefore, what I may call a "No Change" budget. My estimate is that the revenue and expenditure, Imperial and Provincial, will balance almost exactly at £79½ millions. In the purely Imperial section of the accounts, however, there will be a surplus of approximately £1½ millions, which it is proposed, for reasons that I will touch upon later, to retain unimpaired.

Revenue.

25. If we set aside Opium the total revenue, Imperial and Provincial, for which I budget is almost the same as in the current year. We expect an improvement in the Land Revenue collections and in those other classes of receipts which respond most directly to favourable agricultural conditions. On the other hand, I have taken a somewhat conservative estimate of Railway and Customs revenue, while we cannot count upon a continuance of this year's high receipts from Mint and Interest. The net result, as I have said, is practical equilibrium. But in the Imperial section of the accounts with which we are at present more immediately concerned, the position is one of considerable strength, seeing that we have not to repeat the large non-recurring grants to the Provinces which diminish our share of the land revenue receipts in the current year. Apart from opium, which, as usual, throws the comparison out of gear, the Imperial revenue which we hope to obtain next year will be £920,000 in excess of our estimated receipts in 1911-12. I shall dispose of opium first, and then discuss this figure in some detail.

26. The consequences of the new Agreement with China are written large across our estimate of opium revenue. The number of chests which we may sell with China certificates in 1913 is limited to 16,380, of which we are under a promise to offer 14,660 to Malwa. Our China sales for each calendar year will now, in all probability, be held from January to October in Calcutta, and in Bombay from the preceding November to August. Our uncertified exports will amount to 13,200 chests, of which we shall give Malwa a chance of taking 1,000 chests; and the sales will be spread over all the months in the year. I shall spare the Council the reasons for these divergencies in procedure, which are intended to secure the maximum of revenue with the minimum of inconvenience to the trade. I shall also spare my Hon'ble friends the puzzling calculations which are needed to fit these arrangements into the mould of the financial year, and will merely say that it is proposed to sell altogether 19,821 chests for China in 1912-13, which with the 13,200 chests for other markets, gives roughly 33,000 chests in all. As compared with the much larger quantity on which we have been paid in the current year, this in itself suggests a considerable fall in revenue. But I have not ventured to budget for the same high prices as we are now receiving. With the restoration of settled government in China, we may look for the revival of more rigorous measures against the opium habit, and these are likely in turn to affect the tone of the market for our exports. In any case prudence forbids us to attempt to follow the vagaries of a highly speculative market. Between a falling output, therefore, and a cautious forecast of prices, my total estimate of opium revenue for next year is £2,235,000 below what we expect to obtain in the current year. The actual figure is Rs. 613 lakhs, which happens to be almost identical with the figure (Rs. 610 lakhs) for 1912-13 on our theoretical sliding scale. If prices should outrun our calculations I have little doubt that we shall find useful employment for the money.

27. The improvement in our Imperial receipts from general sources is of a negative character, being entirely due to the smaller volume of special grants to local Governments. In other respects we do not look forward to the same high revenue returns as in the current year. Under Railways in particular I have thought it wise to assume some slight relaxation after the rich harvest of the Durbar year. It is not only that we shall have no Royal visit; but so much depends on trade conditions which it is impossible to forecast, and I think a moderate margin of safety should offend no prudent publicist. I have accordingly taken the net earnings of our State railways at £601,000 less than in the present year. Similarly with Customs. If the almost feverish activity of the trade in rice, silver and petroleum were to continue, our Customs receipts would probably touch the imposing figure of 10 crores. But all booms have their day, and we have made a deliberately moderate estimate for these commodities; the net result is a reduction of £146,000 from this year's receipts. Three other heads of Imperial revenue yield somewhat fortuitous contributions to the decline. Interest is worse by £192,000, because the balances in our Home treasury are being materially reduced; Mint by £135,000, because we do not expect the same demand for dollars from China; and Exchange by £100,000 for the technical reason that we always budget for our exchange transactions at par.

In the classes of revenue which are more closely associated with the internal prosperity of the country, we anticipate no set back. Now that the Salt revenue is moving, we except that it will rise by another £31,000. From Stamps an improvement of £71,000 is probable; and a still larger increase would have been taken for Excise if it had not been obscured by the complete provincialisation of that source of revenue in Bengal. The chief advance, however, is under Land Revenue, where the return of normal conditions in the areas that suffered from the irregularities of the last monsoon will, we trust, be the main contributor to an increase of which the Imperial share should be something in excess of £109,000.

23. This brings me to the dominant factor in the whole comparison—the provincial grants which appear as land revenue assignments, and the reduction in which will push up our apparent Imperial receipts. The details are complicated and can better be set out in the explanatory memorandum. But their net effect is that we are saved the non-recurring grants of roughly £2 millions which signalise the current year, and that we propose, as I shall explain later, new recurring grants of about £1 million in the coming year. There is thus an addition of £1½ millions to the Imperial share of the land revenue, over and above the £100,000 which comes to us from improved collections.

Expenditure

24. The position in regard to expenditure is fortunately simple, and not unsatisfactory. Imperial and Provincial charges together, the total provision for next year is nearly £½ millions higher than the estimated expenditure of 1911-12. The whole of this excess, however, occurs in the provinces, and by far the major part of it represents drafts on the large Imperial subsidies for education, sanitation and other beneficial services which are being placed at the credit of local Governments. When we turn to the estimate of Imperial expenditure, we find that there is an actual decrease, the total being £73,000 less than in the current year. The chief factors in this result are the following. Our interest liabilities show a growth of £2,77,000 more as we must always do, with the growth of our borrowings, and also in a minor degree with the expansion of our provident funds, Savings Bank deposits and the like. Our Railway revenue charges, apart from interest on the regular railway debt, are also higher by £97,000. But the only other large excess over the grants in the current year appears under Education and represents a special reserve of £50,000 for the advancement of this great service. Otherwise the spending departments have shown much restraint, and there is little or no general rise in administrative charges. On the other hand there is a noteworthy drop of £511,000 in military expenditure, to which I shall refer later; and as if to make room for the new education expenditure we have a reduction of £180,000 under the head where the outlay on the Royal visit is recorded in the current year.

25. With the substantial improvement in our general revenue and the curtailment in expenditure, it was obvious that we were in sight of a large surplus. It was decided therefore to take an important step forward in the path of educational reform. The King Emperor had announced at Delhi a permanent grant of 50 lakhs (£533,000) for the furtherance of truly popular education. We decided to add another recurring £67,000 to

the Royal boon, and to supplement it by a further but non-recurring grant of £133,000. The total new provision for the year has thus been raised to the handsome figure of 12½ lakhs, or more than the whole amount which we spent this year in connection with the Royal visit and the Delhi Durbar. I will leave it to my Hon'ble friend in charge of the Education Department to describe how the money is to be employed, and I confine myself to explaining where it is to be found in the estimates. £300,000 of the recurring grant has been transferred, through the usual method of Land Revenue assignments to the provinces which have regular financial settlements, and £3,000 to the North-West Frontier Province. The remaining £97,000 recurring and the whole of the £433,000 non-recurring have been entered, for the present, as an Imperial reserve under the Education head, for distribution at more leisure.

31. There are two other small matters which we have taken the opportunity of disposing of. One is the provision of a small reserve (£15,300) for strengthening the sanitary services in India in accordance with a scheme which is now before the Secretary of State. The other is the abolition of the last of the petty cesses upon the land against which my predecessor waged incessant war. The cess in question is the village service cess in proprietary estates in Madras, and as I have explained more than once, the reasons why we have not hitherto taken up the question are first, because we had no money and second, because we could not remit the cess before it was imposed. The levy of the cess is now being extended as the old service tenures are being resumed; and it is estimated that its relinquishment will cost Imperial revenues £17,000 next year, rising gradually until the proprietary estates are wholly relieved. The rent of the tenures will be credited as Land Revenue, of which the province will receive a moiety. The province will pay the salaries of the village servants, and the net loss to provincial revenues will be made good by Imperial assignments.

Debt Expenditure.

32. No narrative of next year's programme of expenditure would be complete without a reference to the momentous project which lies before us in the construction of the new Imperial Capital of India at Delhi. I may say at once that we are not yet in the possession of any estimates of its cost. Plans for the temporary housing of the Government of India headquarters are under preparation; but no plans for the permanent Imperial City are to be thought of until the best available experts have studied and advised upon the project in all its bearings. Meanwhile, my immediate duty has been to devise a scheme for financing the work, a scheme which will be as little onerous as possible to the taxpayers of India. Three possible alternatives have presented themselves throughout. The first, and in some ways the most attractive, would be a special Delhi loan. The second would be to charge the whole expenditure, as it occurs, against current revenue. The third would be to put the Delhi works on precisely the same footing as our large railway and irrigation works, treating them as capital expenditure and financing them partly from loans and partly from whatever spare revenues remain in each year after meeting our ordinary administrative needs. I shall not weary the Council by the various considerations which decided us, with the full approval of the

Secretary of State, to adopt the third of these courses. It will, I believe, commend itself to the financial and commercial community of India. By treating the Delhi operations as ordinary Capital works, we ensure the greatest possible elasticity in the provision of funds; we avoid unnecessary additions to our unproductive debt; and I hope we allay the fear—so far as I am concerned, a baseless fear—that the new city will be built from the produce of fresh taxation.

33. Our programme then is this. So long as large sums of money are wanted for Delhi, we shall raise as much as we can along with our ordinary rupee loans, being guided in the amount of our borrowing by the state of the money market rather than by the precise estimate of expenditure for the year. If money is easy and we can obtain more than we immediately require, it will lie in our cash balances available for future use. Meanwhile, as we shall now have three sections in our annual Capital programme instead of two, we may reasonably enlarge the conventional figure of one crore which we have hitherto endeavoured to secure as our revenue surplus. There is no need to fix any standard surplus; much will depend on the circumstances of the year and on the other interests concerned; but whenever we find ourselves able to budget for a larger surplus than £667,000 without detriment to the other claims upon us, we shall do so until the financing of the new Delhi is completed. It is on these lines that we are budgeting for 1912-13. We propose to raise a rupee loan of 3 crores, the whole of which, so far as we can at present judge, will be available for Delhi, and we leave our surplus at the unusually high figure of £1½ millions, out of which at least one crore can be used for Delhi. Our estimate of what we shall need for actual expenditure within the year is two crores, shown under a new Capital head which will be observed in the tabular statements. Whatever part of our total provision is not required will remain in our general balances for future use. The current administrative charges of the Imperial area, as opposed to the initial outlay, will of course, be taken in the ordinary revenue account, and we have entered a lump provision of £33,000 in the 1912-13 Budget for that purpose.

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MILITARY SERVICES

31. Under Military Services the expenditure for five years is shown in the following table—

NET.	All Military heads.	£	1908-1909	1909-1910	1910-1911	1911-1912 (Budget)	1911-1912 (Revised)	1912-1913 (Budget)
GROSS.	Total.	£	20,650,622	20,519,284	20,485,339	20,823,200	20,923,800	20,412,500
	Special Defences.	£	29,044	29,004	7,087	6,900	7,000	20,200
	Military Works.	£	907,302	888,342	892,705	924,400	889,200	860,600
	Manne.	£	470,997	461,167	445,887	447,300	455,200	447,100
	Army.	£	19,177,303	18,901,181	19,131,780	19,444,600	19,572,400	19,084,700

33. In our Army estimates for the current year we provided £½ million for Coronation expenditure. This grant was designed to cover the military cost of the Delhi Durbar and of the general manoeuvres by which the assembly at Delhi was to be proceeded, as well as other military charges connected with Their Imperial Majesties' visit to India, such as expenditure on escorts at Bombay and Calcutta, and also to provide for the despatch of a contingent to England to represent the Army in India at Their Imperial Majesties' Coronation at home. But the unfavourable outlook in the early monsoon period made it necessary to recast the original programme. It was decided to abandon the intended manoeuvres altogether, to reduce the number of troops to be concentrated at Delhi, and in the interests of the civil population, to rail all troops except those in the immediate neighbourhood. Notwithstanding this modification of the original programme, the numbers brought to Delhi eventually reached the high total of 57,000 soldiers, 18,000 followers and over 20,000 animals. The total expenditure on the reduced scale was finally estimated at £203,700, and it appears that this estimate will be very closely adhered to. The military accounts of the

Darbar and other services connected with the Royal visit and coronation are rapidly approaching completion; and the latest forecast of the accounts authorities indicates a probable outlay of £161,500 (less receipts amounting to £3,500) in connection with the concentration at Delhi, while the total of other expenditure connected with the Royal visit is put at £27,300 and the cost of the Home Coronation contingent at £18,300. These figures do not include the bonus of half a month's pay which was issued to the military services in common with the civil departments, and for which no provision could, of course, be made in the original Budget. This concession costs the Army £165,700.

30. The excess outlay thus entailed and the cost of the Aber Expedition together with the friendly mission to the Afghani country (£124,300) may be regarded as met from the *lapses* which occurred in the schedule provision, owing to delay in the prosecution of various schemes of which the most important were those of artillery re-armament and line rebuilding. As regards the ordinary charges, the Budget provision was fully utilised and some additional grants were made in view of the improved receipts, with the result that the year is expected to close with a small net excess of £11,500.

31. It should be noticed that in both the present and the coming year there is a heavy bill for special services. Apart from the Delhi Darbar and the Aber Expedition already mentioned the arms traffic operations were continued at a cost of £118,000, the total expenditure from the outset up to the end of the current year being thus raised to £340,300 and the Indian Government had also to meet a share (£17,000) of the cost of sending a regiment to strengthen the consular guards in Southern Persia. In the coming year it is estimated that the winding up of the Aber operations will involve an outlay of £35,700. The provision of £153,500 for the continuance of the arms traffic operations is repeated, and £11,200 is provided towards the additional cost of the consular guards. On the other hand, a windfall of £76,700 is anticipated from the absence of certain troops in China.

32. Apart from these special services, the budget of 1912-13, has been mainly influenced by the enquiry into the possibilities of retrenchment which was promised a year ago. The schedule grant has been reduced by £75,200, as compared with the figure adopted in the current year, and its application will be limited almost exclusively to the provision of primary requirements of the Army such as guns, rifles, bayonets, and swords, and to the prosecution of the scheme for providing Indian troops with sound and well-constructed lines, and the continuance of other military works now in progress. In pursuance of the same policy, expenditure has been temporarily curtailed in various directions, and a number of permanent economies effected, while other important suggestions are still under consideration. This investigation will not be concluded until the Government of India and the Secretary of State have received and dealt with the reports of Field Marshal Sir William Nicholson's Committee which will enquire into army expenditure during the coming autumn, and Admiral Sir Edmund Slade's Committee, which has just completed its examination of marine expenditure. Meanwhile the effect has been to curtail expenditure, whether temporarily or permanently by a sum of £191,200, of which the Budget for the coming year takes account. We are also relieved by the disappearance of the provision for Coronation Darbar expenditure; and

though in some directions and especially in regard to the food charges and the provision of stores, some additional outlay was to be faced, the final result is a reduction of the net military Budget by £190,700 which brings down the total net figure, namely £19,091,500 to an amount lower than that of any year since 1903-04.

RAILWAYS.

33. In accordance with the usual practice, I have had the figures of capital expenditure on railways during the last five years brought together, and compared with the similar estimate for 1912-13. The table includes all capital outlay, whether incurred by the State or through the agency of guaranteed or assisted companies.

	1912-1913 (Budget)	£	0,341,200	2,472,800	80,000	9,090,000
	1911-1912 (Revised)	£	5,217,499	2,638,000	285,000	8,116,400
	1910-1911	£	5,092,813	2,055,261	387,221	7,445,293
	1909-1910	£	6,532,441	1,482,962	393,201	8,204,204
	1908-1909	£	8,352,741	1,266,200	144,130	10,045,071
	1907-1908	£	7,329,000	3,096,800	...	10,325,800
Open lines including rolling stock ...						
Lines under construction—						
(a) Started in previous years ...						
(b) Started in current year ...						

40. On the 31st March, 1911, the total length of open lines was 32,308.21 miles, classified according to gauge as follows:—

3-ft. 6-in.	16,748.03
Meters (3 ft. 3½ in.)	13,633.28
Special gauges (2 ft. 6-in. and 2 ft.)	2,027.49
Total	34,408.80

During the current year we have added to these approximately the following mileage:—

5-ft. 6-in.	...	322 30
Metre (3-ft. 3½-in.)	...	308 91
Special gauges (2-ft. 6-in. and 2-ft.)	...	70 11

Total ... 701 32

During the ensuing year it is intended to increase this length by 750 55 miles.

41. In the current year the return on the capital at charge amounts to 4.99 per cent. as compared with 4.66 in 1910-11, 4.48 in 1909-10 and 3.69 in 1908-09. The rate of interest which we have taken for the year on the debt chargeable to railways is the 3.377 per cent.

The current year has been more favourable than last year, and the traffic returns show that there will be a large improvement over the Budget Estimates. The improvement is largely due to general development of Traffic on railways and to additional traffic in connection with His Majesty's visit to India and the Delhi

Durbar. The grants for working expenses are likely to be larger than the Budget Estimate by £346,700.

If we take the Railway Revenue Account as a whole and set the interest charges, the annuities and Sinking Fund payments and the minor debits (cost of land, etc.) against the net earnings, we find a surplus of £2,989,300, which accrues to general revenue against a net gain of £2,017,500 in 1910-11.

42. In the Budget Estimate of next year provision has been made for a decrease in the gross receipts compared with the current year, for reasons to which I have already alluded. The latter includes an extra day's earnings in February, and special traffic in connection with the Royal visit and Delhi Durbar. Provision for working expenses has also been put a little higher on account of necessary renewals of permanent-way, rolling stock and strengthening of bridges. It is expected that the net surplus, after providing for interest charges, which show an increase on account of growth of capital, will be £2,021,900.

IRRIGATION.

43. The financial position of our great irrigation undertakings may be gathered at a glance from the following table, which carries on and brings up to date the information that it has been customary to give in previous Financial Statements:—

Particulars.	1908-1909.	1909-1910	1910-1911.	1911-1912 Revised.	1912-1913 Budget.
Productive Works.	£	£	£	£	£
Capital outlay to end of year	28,002,898	29,145,111	30,355,971	31,063,000	33,380,800
Direct receipts	2,213,644	2,249,011	2,236,989	2,314,300	2,223,700
Land Revenue due to Irrigation	1,084,773	1,111,158	1,170,065	1,362,100	1,375,200
Total Receipts	3,298,417	3,360,169	3,407,054	3,676,400	3,600,900
Working Expenses	1,011,140	1,005,481	1,080,404	1,096,000	1,050,000
Interest on debt	930,708	960,829	1,001,680	1,051,700	1,104,000
Total Working Expenses	1,941,848	2,026,310	2,085,084	2,147,700	2,154,000
Net Profit	1,356,569	1,333,859	1,321,970	1,528,700	1,446,900
Protective Works.					
Capital outlay to end of year	2,736,094	3,112,121	3,144,204	3,814,200	4,291,000
Direct receipts	33,080	58,006	51,061	57,900	68,800
Land Revenue due to irrigation	6,271	6,236	7,940	9,100	9,100
Total Receipts	40,251	64,296	59,001	67,000	78,900
Working Expenses	25,419	28,730	29,217	42,700	55,900
Interest on debt	86,619	97,882	110,730	122,600	130,900
Total Working Expenses	112,038	126,612	139,947	165,300	192,500
Net Loss	71,817	62,316	80,946	98,300	116,900
Minor Works and Navigation.					
Direct receipts	219,334	235,691	228,463	243,400	244,300
Expenditure	879,339	889,433	877,728	818,400	909,500
Net Loss	660,005	653,741	649,265	605,000	665,000

44. On the 31st March, 1911, 68,251 miles of main and branch canals and distributaries had been constructed, commanding 48 million acres of cultivable land, the area irrigated in 1910-11 being about 22 million acres. The productive works during that year yielded a net return of 700 per cent. on the capital outlay of £30 millions after paying all charges exclusive of interest. The net profit to the State was £1,522,000.

45. The revised estimate for 1911-12 shows a net profit of £1,529,000 on productive works and a net return of 807 per cent on the capital outlay of £32 millions. Excluding works still under construction the net return on the balance of the capital extended (£28 millions) amounts to 978 per cent.

46. On the 31st March, 1912, we expect to have 68,684 miles of main and branch canals and distributaries constructed to command 48,734,000 acres of cultivable land. It is expected that an area of nearly 22½ million acres will be irrigated during the year. In addition to the canals in operation, there are altogether 55 projects which are either under construction, awaiting sanction or being examined by the professional advisers of the Government. Of these 26 are productive, 23 protective and 6 minor works. The two former are designed to irrigate 880 and 118 million acres, respectively, at a total capital cost of about £31 millions and £64 millions respectively. The productive works are expected to yield a net return of 728 per cent on the outlay.

47. Of the projects referred to in paragraph 46 of the last year's Financial Statement the Chaggar, Twante, Mahanadi and Wanganga Canals were sanctioned during the year. The other three schemes, viz., the Cauvery Reservoir Project, the Sukkur Barrage and the Kohri Left Bank canal are still under the consideration of the Government of India. Another most important scheme which is now before the Government of India is the Sarda Ganges-Jumna Feeder project, mentioned in paragraph 63 of the Financial Statement for 1900-10. This work is estimated to irrigate 1,028,400 acres situated in two provinces, twenty five districts and three Native States. An estimate for providing permanent Head Works for the Upper Ganges canal, amounting to nearly Rs. 26 lakhs, is about to be submitted to the Secretary of State for sanction. This work will serve to render the water supplies of the Upper Ganges and Agra canals more assured during critical times. Satisfactory progress continues to be made in the construction of the triple canals in the Punjab. The probable dates of opening of the three canals are as follows:—

Upper Chenab canal—May or at latest October, 1912.
Upper Jhelum and Lower Bari Doab—1914.

The works on the Upper Swat River canal in the North West Frontier Province are now about half finished and are proceeding satisfactorily.

PROVINCIAL FINANCE.

48. In saying a few words on the Provincial finances I have no intention to try the patience of the Council with a disquisition such as it was necessary to impose upon them a year ago. The scheme of permanent financial settlements, which I then described, is still in its infancy, though it could not have had a much better start than the current year has given it. The only Province that has caused us any anxiety is Burma, where the revenue has been disappointing and the turn of the tide has not yet come. In order to prevent either a large overdraft, which under our new arrangements is inadmissible, or practically a complete suspension of its

public works, we have made the Province a special gift of £133,000, to be spent on the improvement of its communications. The other provinces have all fared extremely well, and I have every hope that the permanence of their settlements will strengthen the spirit of economy and self reliance in the Provincial administrations, while leaving them ample margin for all legitimate expansion.

49. The even tenor of our way, however, was broken by a cause which none of us foresaw a year ago. The re-constitution of Bengal means the abrogation of the settlements with the two existing Provinces, and has led to the formation of new settlements with the three Provinces which are now to take their place. Such settlements we have now framed, and the budgets for next year have been drawn up in accord with them. It was obviously impossible to endow the new arrangements with the same permanency as in the older Provinces. In Behar and Orissa there must be a considerable amount of initial expenditure before the Province settles down to normal conditions, and in Assam it will be some little time before we can estimate the permanent requirements of a tract which shows promise of important developments. Moreover, the methods adopted in framing the settlement standards were of necessity, in some measure, tentative and provisional. The arrangements which we have concluded, therefore, are for three years, in the hope that after that period expires it will be possible to gauge the needs of the new Provinces with sufficient accuracy to justify us in giving them permanent settlements.

50. In all other respects our temporary settlements follow the ordinary lines. In each of the three Provinces the Imperial Exchequer will receive one half of the receipts from Land Revenue and one half of the net receipts from Stamps and Assessed Tax. In Bengal and in Behar and Orissa it will take half the net irrigation revenue as well, and in the latter Province one-quarter of the net receipts from Excise. All other revenue and expenditure will be wholly Provincial and the shares which I have mentioned have been chosen with a view to bring the Provincial accounts as near to equilibrium as possible, so that the Local Governments may get the full advantage of their growing revenues. The standards of expenditure have been fixed with moderate liberality, and besides distributing the existing balances, we have strengthened the reserves of the new Provinces by initial grants aggregating £782,000. The Provinces will thus start their 1912-13 accounts with the following opening balances:—Assam with £267,000, Behar and Orissa with £833,000; and Bengal proper with a round £1,000,000. These figures exclude the grants made from the opium windfall in the current year; and the Bengal figure includes £267,000 held for the Calcutta Improvement Trust. Behar and Orissa are treated well because it needs substantial assistance in the task of establishing a new headquarters. Assam is a country of much promise, where we believe that judicious expenditure on communications and colonising will amply re-pay itself in time. Bengal proper has been contending for some years against serious financial difficulties which we are glad to mitigate particularly if we thereby facilitate the steady improvement of the administration in the Eastern districts. We trust that our liberality will be justified, and that it will be regarded as an earnest of our desire for the well-being of the three new administrations.

WAYS AND MEANS.

51. The management of our cash balances, and the provision of adequate funds for all the multifarious claims upon them, have presented no difficulty in the current year. Our capital programme for 1911-12 was the expenditure of £3½ millions on Railways and about £1½ millions on Irrigation. We proposed to pay off roughly £2½ millions of debentures, bonds and floating debt; while on the other hand, we meant to add £1½ millions in India and £1½ millions in England (the latter partly borrowed by Railway Companies) to our permanent debt. We expected that our cash balances in England and India combined would be reduced from £28½ to £21½ millions, exclusive in each case of the uninvested portion of the Gold Standard Reserve. The Secretary of State's Treasury drawings were taken in the Budget at nearly £16 millions.

52. The actual position has been stronger throughout. The total capital outlay (excluding a small sum for Imperial Delhi) has been only £9½ millions. Irrigation having used a small fraction of the Railway apiece. The re-payment of debt has been what we took in the Budget.—£1½ millions of Madras and Indian Midland Railway debentures, £½ million of annual drawings from our Indian Bonds and £½ million of India Bills withdrawn. We have borrowed as we proposed in India, but the operations of our Railway Companies in the London market have been disappointing, and the total addition to our permanent sterling debt has been only a little over £2½ millions. Nevertheless, our cash balances have fallen only from £30½ to £29½ millions. The great improvement is due chiefly to the growth of the surplus, both Imperial and Provincial; to a large increase in Savings Bank deposits; and to bigger credits from departmental and judicial deposits. The Secretary of State's drawings against our treasury balances have, owing to an active trade demand, been much higher than we provided for. They will probably be as heavy as £2½ millions, our surplus funds in India being thereby transferred to London, so that while our Indian closing balance is a little under 18 crores, that of the Home treasury will be about 17½ millions.

53. In 1912-13 we shall have to finance a capital programme of £9,000,000 for Railways, and of £1,416,000 for Irrigation, as well as to find £1,333,000 for the Imperial Delhi. We also have Madras and Indian Midland Railway debentures to the value of £1,478,000 falling due; and it is proposed to re-pay the whole of our outstanding India Bills of £1,500,000, as well as to meet the usual £500,000 drawings of India Bonds. Our special liabilities outside the revenue accounts thus come to roughly £18½ millions, which it is intended to finance as follows:—We shall have our estimated revenue surplus of £1,512,000. It is proposed to raise a loan of 3 crores (£2,000,000) in India and another of £3,000,000 in England; while it is hoped to obtain £1,810,000, through Railway Companies, apart from the money they raise for the discharge of debentures. This will give us about £8½ millions, and for the remaining £10 millions it may be for all practical purposes, be assumed that we shall draw on our high cash balances. The result of these, and of a host of minor and more everyday transactions will be to reduce our balances on the 31st of March, 1913, to approximately £19 millions. We estimate that the Secretary of State will sell Council Bills and Telegraphic Transfers upon us to the extent of £15½ millions; and the result will be to leave £8 millions in the Home treasury and 10½ crores in India.

We may regard 2 crores as being kept in hand for future expenditure on Imperial Delhi.

54. Besides the £15½ millions of drawings which I have estimated above the Secretary of State will, as usual, sell additional bills on India so far as our resources may permit, if there is a sufficient demand for them. All my announcements about loans and drawings are subject to the ordinary reservations: the Secretary of State and the Government of India retaining full discretion to vary the amounts mentioned above in any way and to any extent that may be thought advisable.

RETROSPECT AND CONCLUSION.

55. And now, My Lord, I have nearly finished. But before I sit down, I may be permitted a few words of retrospect. This is the last session of Your Excellency's Legislative Council which will be held in this chamber and this year is the closing year of the first triennial term for which the present Council was appointed under the new regulations. Next year we shall meet in different surroundings, and there will probably be a number of new faces among us. In such circumstances it is not unnatural that we should look back across the last three years and register the progress we have made. When I laid my first Budget before the Legislative Council of the old regime in March, 1909, I ventured to forecast the results of the then impending reforms on the branch of Government business which is immediately under my charge. I said that I did not fear the change, believed that though there would be increased and more searching criticism, it would proceed not from any intention to embarrass a public servant who was honestly trying to do his duty, but rather from a desire to help him to effect improvement. I said that I should welcome criticism, because I believed that my critics would be actuated by a common desire to improve the work of those who govern and the condition of those who have to bear taxation.

56. My Lord, I may confidently say that that forecast has been fully realised. It is not the time to sum up the influence which this Council has exercised on the general administration of India, or to estimate the services that it has rendered alike to the rulers and to the ruled. But I can testify unhesitatingly to the power that the Council holds for good in directing attention to the finances of the country, in scrutinizing expenditure, and in advising the Government on the employment of the public funds. I have always found the criticism of my non official colleagues temperate, suggestive and helpful. Unable though we may at times have been to accept their opinions at once, they have not been without their effect on our subsequent arrangements; and even where we wholly disagreed, they have shown us fresh points of view and warned us of probable dangers. It is no exaggeration to say that the free interchange of views which this Council stimulates, has already become a powerful factor for good in the financial policy of India.

57. It is not, however, the tendency of financial thought on which I wish to dwell to-day, so much as the movement of our finances themselves during the last three years. Measured by figures, this has been very striking. The year in which the new Council was elected, 1909-10 was one of slow and painful recovery from the effects of the famine and the international financial crisis of 1907. The shears of economy had to be brought out; but no great retrenchment was possible with the necessary promptitude, and some of the provinces—particularly Eastern Bengal and Assam—

were in serious difficulties like ourselves. There was also every prospect of a serious collapse in our opium revenue. The whole position was gloomy when the first of its Budgets was laid before the new Council, and it was my unpleasant duty to announce the imposition of new taxes. I am not going to fight all that battle over again. Recent events have somewhat obscured the necessity for the measures which we took in March, 1910; but I believe they have caused the minimum of hardship; and I am confident that time will justify them, when our opium revenue ultimately dwindles and our other resources are strained by the growing demand for more schools and healthier homes.

58. In 1909-10 we took in hand what I had recognised at a very early stage to be one of the main dangers of our financial stability viz. our liability for provincial expenditure and our somewhat ineffective control over it. A scheme of permanent provincial settlements was worked out, defining the resources of local Governments and providing a specific procedure for enforcing their financial responsibilities. That scheme is now in force, and I believe that it will be found a source of strength to ourselves and an incentive to economy in the provinces. This reform and a steady campaign against avoidable expenditure occupied most of our energies in 1909-10. But simultaneously the tide turned after the long depression which had begun in 1907, and since then there has been an almost unchecked advance in financial well being.

59. The actual figures of the period which I am reviewing may be stated very briefly. In 1909-10 the total revenue of India, excluding the gross opium receipts, was £69,100,000; in 1912-13 we expect that it will be £75,700,000. In 1909-10 the total expenditure of India was £73,100,000, for 1912-13 we are taking it at £79,300,000. The growth of normal revenue in the four years has been £6,600,000, the growth of expenditure has been only £2,200,000, and part of this latter figure represents special and non-recurring outlay (probably close on £200,000) out of the opium wind falls of the last two years. We are thus steadily building up our bulwarks against the dangers and the needs of the future. I am indebted to my official colleagues for their cordial co-operation in a policy of economy which though it is now beginning to bear fruit, must often have been a disagreeable duty, and which I could not possibly have carried through without their assistance and support.

60. An analysis of the expenditure of the period gives remarkable results. The growth in our total spending has been as I have mentioned from £73.1 millions to £79.3 millions or 8½ per cent. Within these total, however, expenditure on education has risen from £170,000 to £2,043,000 or by 78 per cent. and on medical and sanitary services from £208,000 to £1,653,000 or by 73 per cent. During the same four years the growth in Police expenditure has been only 10 per cent. and on our Military services it has been less than 1 per cent. There are obvious qualifications to all round percentage comparisons like these; but they do not obscure the main issue, the paramount importance that has been given during the lifetime of this Council to the furtherance of the objects which I know the Council has closely at heart. I might allude also to the increase in our provision for irrigation, both productive and protective, but time is short and I must pass on to the more general aspects of our financial situation.

61. The most faithful reflex of our general position would be found in an analysis of our public debt and the statistics of our foreign trade; but unfortunately figures for neither of these are yet available for the whole of the period, which I am reviewing. So far as our statistics go, there is clear evidence that the additions to our debt since 1908 have been more than covered by the value of the railways and irrigation works which they have helped us to construct and acquire. Our borrowings, both in England and in India, have been studiously moderate, and we have not yet approached the full £12½ millions railway programme which has been advocated. The £6 millions of floating debt which we had to raise in 1908, has been very much on my mind, but it will, if all goes well, be completely repaid next year, thanks to a large measure to our opium windfalls. The condition of our public debt is healthy. About our external trade I have already spoken at some length. Its total monetary value in 1909-10 was roughly 350 crores (excluding Government transactions). In the current year it will touch 415 crores. Even if we discount the element of high prices, this represents a great advance in trade and industry and as the balance is steadily in our favour, it means a strong exchange, good credit, and a ready inflow of the capital which India so badly wants for the development of its magnificent resources.

62. The mention of exchange brings me very close to currency. Our currency system has had a remarkable history—a history of which we may be pardonably proud—during the last three years. For a detailed examination of the present position, I cannot do better than refer Honourable Members, if they have not already studied it, to the admirable report on the operations of our Paper Currency Department which our present Comptroller-General, Mr Gillan published in October last. It contains an able and illuminating analysis of the movements and tendencies of our currency, and exemplifies the new spirit with which I trust that these important developments will be watched and guided. Three years ago, when this Council considered the first Budget, the position was unique. Our mints had stopped fresh coinage for over a year. The adverse balance of trade in 1908, had forced us to draw on our Gold Standard Reserve in defence of exchange; and against the gold thus released we had received and withdrawn from circulation in India the enormous quantity of 120 million rupees. Mainly through this cause our rupee reserves at the beginning of 1909-10 were enormously strong between our currency chests and the silver branch of the Gold Standard Reserve we had altogether 47 crores at our command, and in the strength of that accumulation we have been meeting all demands upon us ever since. The absorption of rupees in the intervening three years has been about 52 crores; and by whatever test the figures are tried, it is clear that the demand has been less active than in the earlier years of the century, when the resources of our mints were severely strained to meet the calls of trade for silver currency. This change in the habits of India, swift and momentous in its possibilities, has defeated the calculations of the silver speculators. It has also absolved me from the necessity of undertaking fresh coinage, in spite of no inconsiderable pressure from interested quarters.

63. To my mind it is a matter of no small satisfaction that the country is taking kindly to other forms of currency. We cannot look for rapid progress in the use of cheques and other banking substitutes for metallic money. But the extended employment of sovereigns and

of currency notes will lighten our burdens materially and must lead to greater elasticity and economy. I am particularly hopeful that the sovereign will push its way into popular favour. During 1909-10 no less than £9 millions were imported: in the following year over £8 millions; and up to December of the current year, a further £2½ millions. I do not attach too much importance to the spasmodic issues of gold for the movement of certain harvests in the more advanced areas. But I am convinced that these masses of imported sovereigns will not all disappear into hoards or the meltingpot; and that, as the people become more familiar with them, their use as genuine currency will very largely extend. The habit will probably come with a rush, as other changes have come in India.

64. No better precedent could be found for the change than the remarkable growth of our paper currency. In March, 1909, the volume of the note circulation was 45½ crores. In August, 1911, it overtopped 60 crores, and it is now rarely under 55 crores. We can hardly doubt that this rapid development had a share in easing off the demand for rupees. Nor is there any question that it in turn owes its success to the bold policy of universalising all notes from Rs. 100 downwards. The old circle system was devised as a precaution against the use of notes as remittances. Its abolition (except for high value notes) has shown that what the people may remit freely, they will treat with all the more confidence as currency, and we have the unquestioned authority of the Comptroller General for saying that no inconvenience whatever has resulted from the extension of the universal notes.

65. In all these ways our currency system has made notable progress in the last three years. We have fortunately been able to refrain from the fresh coining of silver: we have seen an imposing volume of gold flow into the country by perfectly natural channels, and the people have taken with avidity to a paper currency from which a number of obsolete restraints have been removed. If the free circulation of gold is not so much nearer as some of us would wish, it is certainly no further off. And during these three years our gold reserves have been greatly strengthened and their functions have been more clearly defined. I am well aware how robust and general is the feeling in India that the Gold Standard Reserve should be raised to a still higher minimum, and I confess to a lingering hope that this may yet be found practicable. But the matter rests in the hands of the Secretary of State for India, who keeps and controls the reserve, and who has accepted a wide responsibility for making it effective.

66. In the review which I have now given of the expenditure during the last three years, it will be seen how markedly the character of the allotment to certain services has changed.

Hon'ble Members will, I think, look back with satisfaction on the steady increase which has taken place during the first period of the life of the reformed Council in the expenditure on Sanitation and Education.

India owes a debt of gratitude to Mr. Gokhale for pressing to the forefront the claims of Education.

He has been fortunate in being able to do so during the Viceroyalty of one who has Education as much at heart as has Mr. Gokhale himself.

If I may be pardoned an indiscretion, I may mention that on the very first occasion when I discussed finance with His Excellency, very soon after he assumed his high office, he expressed a hope that the burdens on the

people would not be increased. He added that his chief desire was, that the amelioration of sanitation and the wide and comprehensive diffusion of education should form the chief features of His Viceroyalty.

It will be admitted, I hope, that I have endeavoured, by the provision of money, to second Mr. Gokhale's efforts, to support the Hon'ble Member in charge of Education, and to give effect to His Excellency's heartfelt desire.

67. The trend of expenditure is upward; but it is indeed a hopeful feature of the financial and political progress of this country that the growth of expenditure is occasioned, not by costly military operations, not by exaggerated Railway expenditure, not by wasteful extravagance in administration; but by well-considered outlay on services which tend to the moral and material progress of the Indian people.

THE BUDGET IN COMMITTEE.

The Hon'ble Sir Guy Fleetwood Wilson formally opened the first stage of the discussion on the Financial Statement for 1911-12 on the 7th instant.

A SPECIAL GRANT FOR THE UNITED PROVINCES.

The Hon'ble Pundit Madan Mohan Malaviya moved for a special grant to the United Provinces, equivalent to one-eighth of the land revenue. He contrasted the terms of settlement with other Provinces, such as five-eighths in Burma and one-half elsewhere, with three-eighths in the case of the United Provinces and quoted Sir John Hewitt in support of the contention that the United Provinces were entitled to a higher grant. Continuing, he said that the United Provinces had made the largest contribution to the surpluses of the Imperial Government, while the sum total of their share in all revenues was the lowest of all the Provinces.

The Hon'ble Sir Fleetwood Wilson in a long speech opposed the resolution and it was negatived.

THE HON'BLE MR. GOKHALE.

The Hon'ble Mr. Gokhale moved the following Resolution:—That this Council recommends to the Governor-General in Council that the amount of the loan to be raised during the next year be increased by Rs. 1 crore, so that the expenditure proposed to be incurred for building the new Delhi in 1912-13 should be met entirely out of loan funds, etc.

In doing so he said that the Revised Estimate showed a large surplus. Leaving the opium surplus aside, their ordinary surplus was one million. During this year the Government had paid Local Governments special grants amounting to 142 million or nearly one and a half million. If those extraordinary grants had not been made their surplus would have been higher by 142 million. About half a million was spent in connection with the Royal Visit on the Civil side and a very much also was special expenditure. They had a clear surplus of one million, and one and a half millions was given in grants to Local Governments, which was extraordinary and would not be repeated and one and a third million—

the cost to the Government of India in connection with the Royal Visit—altogether nearly four millions. If they had not made these grants and had not had that extraordinary expenditure, there would have been a surplus of nearly four millions. No reasons had been shown as to why the year to follow should not be as prosperous as the preceding year. The surplus had somehow been worked down to one and a half million. He wanted the Council, to remember that it was not a question of one and a half million, but of four millions in a year. If the estimate of the cost was correct the Government could build Delhi out of the surplus. Mr. Gokhale hoped that Government would build Delhi out of loans and devote surplus to reduce taxation or spend in some useful objects.

The Hon'ble Sir Fleetwood Wilson in a long speech referred to the three alternatives that were present before them, to raise a loan, to build Delhi entirely from revenues or to follow the precedent of the construction of Railways. He said that the first was found impossible as it would interfere with the raising of loans for productive purposes and the second as it would involve indeterminate liability. The third alternative was therefore decided upon as the best. He thought that it would not be wise to place the burden upon future generation when the cost of the new Capital could be met by surpluses made up also by loans. The motion was lost by 10 against 39.

GRANTS TO PROVINCIAL GOVERNMENTS

The Hon'ble Mr. Gokhale moved that the total amounts of the grants proposed to be made to several Provincial Governments during 1912-13 be increased to one million sterling, etc. He said that he had pointed out that morning that their real surplus next year would be nearer four millions than the million and a half mentioned in the Financial Statement. The question was how was the surplus going to be disposed of. It was an old standing controversy between the Finance Department and the Government on one side, and the Non-official Members on the other. The controversy had been going on year after year in that Council, and it would have to be continued until the Government changed their methods. As he had said, the public debt was very small, and there was no need to liquidate it out of their current surplus. The second argument was that money was required, especially as regards education and sanitation. These works would require not only tens but hundreds of crores of rupees, and the whole problem could not be satisfactorily settled unless the Government made regular allotments for them. The policy of making grants to Local Governments out of the surplus was generally condemned. It was no less than a system of doles, and the policy of doles, had been condemned by no one more strongly than the Finance Minister. The result of the present system was that there was a great deal of waste. The Local Governments were not sure that they could rely on a continuance of their good fortune, with the result that they dare not take in hand any scheme which required financing for a number of years. His proposal was that after the allotting of the surplus for the liquidation of, say, one-third of the debt for the building of Delhi, or other special object, let the remaining two-thirds be allotted to the Local Governments, not to be spent during any particular year, but to constitute Provincial reserves. This could go on each year, and then

when the Provincial Government felt that they were strong enough and that they had enough money in the Reserve, they could undertake non-recurring expenditure on schemes that were really needed. Under the present system it was not the most needy, but the most clamorous, Province which got the most from the Imperial Government, and a scheme like this on which regular allotments were made to each Province, would be much better and fairer all round.

The Hon'ble Sir James Meeson in reply said that Mr. Gokhale wanted to borrow more freely than the Government did. Mr. Gokhale would push on with the good work of education and sanitation and not worry about ways and means. What the Government had to do was to find as much money as they could, keep the growth of the public debt within moderate limits and reduce interest charges. The resolution was put and lost.

The Council adjourned till next day. The Council met next day when Hon'ble Sir Robert Carlyle introduced the Revenue budget.

PROTECTIVE IRRIGATION WORKS.

The Hon'ble Mr. R. N. Mudholkar moved that the protective irrigation grant be increased by Rs. 50 lakhs. He said that it was not many months since the whole country was trembling with fear at the imminence of a dire famine, but by the mercy of God they had escaped this calamity, though parts of Gujerat and Kathiawar were sorely distressed. It was natural that, at a time like this, they should look about and see what progress was made in carrying out the measures which were laid down authoritatively as necessary for insuring this country against the dire effects of famine. The Famine Commission recommended Protective irrigation works, and he was sorry to learn that last year there was a lapse of over Rs. 20 lakhs in protective irrigation works. He was also sorry to find that the results in protective irrigation works were exceedingly unsatisfactory. The Secretary of State had sanctioned the expenditure up to Rs. 100 lakhs a year, if the state of the finances allowed. He hoped they should have those Rs. 100 lakhs from the coming year. Then the Rs. 21 lakhs which were about to lapse should be restored, and adding Rs. 4 lakhs in view of the past short grants, the amount of Rs. 50 lakhs should be added to the Rs. 75 lakhs provided in the draft Budget.

The Hon'ble Sir James Meeson defended the allotment, and pointed out the big lapses in the past year under protective irrigation grant.

The Hon'ble Mr. Dadabhai opposed the Resolution, and dwelt upon the growing difficulty of labour in this country. He, however, acknowledged the services of the Hon'ble Mr. Mudholkar in keeping this question before the public.

The Hon'ble Sir Robert Carlyle said:—In spite of the best efforts of our irrigation officers, we have not been able hitherto to spend in any year on protective irrigation works a larger sum than Rs. 65 lakhs. As the Hon'ble Sir James Meeson has pointed out, the average annual grant during the past five years has been Rs. 73 lakhs, against which the average expenditure has been barely Rs. 60 lakhs. When discussing the Financial Statement for 1900-01, the Hon'ble Mr. Miller explained why some years must elapse before the expenditure on protective works would exceed Rs. 75 lakhs, the limit of expenditure at the time. To the explanations then given, I would add that, whereas protective schemes are situated for the most part in flat alluvial countries, those of a

protective nature are generally to be found in more rugged and hilly tracts, which naturally present much greater difficulties in the preparation and execution of an irrigation project. The very fact that a large portion of the grants lapsed in the Central Provinces shows the great difficulties that have to be overcome.

The Hon'ble Sir Guy Fleetwood Wilson said:—I have little to add to the interesting discussion that has taken place. I am in full sympathy with the object which the Hon'ble Member of this Resolution has in view. Our large Protective Irrigation Works are of the highest value in defending from the ravages of famine the areas which they serve, in saving the harvests, in preventing suffering and death, and in advancing the general well-being of the country. For such an object it would be far from my desire to withhold funds whenever they can be profitably expended. The only reason why I cannot accept the Resolution is that it points to what is at present an unattainable ideal. The day may come when we shall be able to spend Rs. 1½ crore, the figure which the Hon'ble Mr. Mudholkar's Resolution implies, on protective works every year, but that day has not come yet, and up to the present there have been difficulties in spending the allotments which we have provided. The motion was negatived.

GENERAL ADMINISTRATION.

The Hon'ble Mr. Subba Rao moved that the sum of Rs. 33,07,000 under the head No. 19 (4) be reduced by Rs. 5 lakhs. He said that under the head of General Administration the charges of the Government of India came up to quite as much as the charges of all the Provincial Governments put together (i.e., to more than Rs. 1 crore. Of those there were two large items. One was the Secretariats, costing about Rs. 33 lakhs, and the other was the offices of Account and Audit, costing nearly Rs. 28 lakhs. The Resolution which he moved dealt with the former. He wanted to know whether any attempt was made to review the expenditure under this head.

The Hon'ble Sir Reginald Craddock opposed the resolution and it was negatived.

POST OFFICE SAVINGS BANKS' CLERKS.

The Hon'ble Mr. Subba Rao next moved that the sum of Rs. 38,61,000 under the head No. 18 (2) be increased by Rs. 25,000. He specially referred to the grievances of clerks connected with the Post Office Savings Bank Audit and said:—I am sure that the Hon'ble the Finance Minister will deal with these 106 clerks in the Post Office Savings Bank Audit with the same generosity as he is dealing with the Opium Department employees.

The Hon'ble Sir Fleetwood Wilson in referring to the case of the clerks in Post Office Savings Bank Audit assured that he would do his best to see that no hardship is imposed upon them, and the motion was then withdrawn.

THE EDUCATION BUDGET.

In introducing the Education Budget heads, the Hon'ble Sir Harcourt Butler gave particulars of the distribution of the Rs. 10 lakhs recurring grant of which the Calcutta and Madras Universities get Rs. 65,000 each, Bombay and Allahabad Universities Rs. 45,000 each, Lahore University Rs. 35,000, and the future Dacca University Rs. 45,000. Aided English Secondary schools get Rs. 6 lakhs, mainly for improving the staffs, of which the Madras share is Rs. 80,000, the Bombay share Rs. 60,000, the Bengal share Rs. 1½ lakh, the United Provinces,

Punjab and Behar shares Rs. 60,000, the Burma share Rs. 40,000, the Central Provinces and Berar shares Rs. 35,000, the Assam share Rs. 30,000, and the North-Western Frontier Province share Rs. 25,000. Rs. 1 lakh will be held in reserve for the present. The Rs. 65 lakhs non-recurring will be distributed as follows:—(A) Rs. 10 lakhs for the Universities, viz., to Calcutta and Madras Universities each Rs. 4 lakhs, to Allahabad and Bombay Universities each Rs. 3 lakhs, to the Punjab University Rs. 2 lakhs; (2) Rs. 4 lakhs for special institutions, viz., the proposed Islamia School and College at Peshawar and the Victoria Technical Institute, Bombay, each Rs. 2 lakhs; (3) Rs. 10 lakhs for Hostels in Calcutta; (4) Rs. 10 lakhs for the completion of a residential scheme in Dacca for the future University; (5) Rs. 25 lakhs for Hostels other than those in Calcutta and Dacca, viz., to Madras Rs. 4½ lakhs, to Bombay Rs. 3 lakhs, to the Bengal Presidency outside Calcutta Rs. 4 lakhs, to the United Provinces Rs. 3½ lakhs, to the Punjab Rs. 2½ lakhs, to Burma Rs. 1½ lakh, to Bihar Rs. 3 lakhs, to the Central Provinces and Berar Rs. 1½ lakhs, to Assam Rs. 1 lakh. Rs. 50,000 will be held in reserve for the present.

SANITATION AND MUSEUMS.

In introducing the Sanitation and Museums heads, the Hon'ble Sir Harcourt Butler gave particulars of the allotment of special grants for sanitation, amounting to Rs. 60 lakhs, for distribution to Provincial Governments, and Rs. 10 lakhs for Research and Prevention work here. Madras gets Rs. 8 lakhs, Bombay Rs. 6½ lakhs, Bengal 7½ lakhs, Berar Rs. 462,000, Assam 146,000, the United Provinces Rs. 8 lakhs, the Punjab Rs. 6 lakhs, the Central Provinces Rs. 8 lakhs, the Punjab Rs. 617,000, Burma Rs. 4 lakhs, the Central Provinces Rs. 4 lakhs, Bangalore Rs. 50,000. The Rs. 10 lakhs will be expended on refitting and extending Laboratories as follows:—(a) Farel Laboratory, Rs. 2 lakhs for the extension of Research Work and for starting Teaching classes; (b) grant towards a Bacteriological Institute in Burma in connection with Pasteur Institute, at Maymyo Rs. 2 lakhs, (c) Rs. 6 lakhs will be granted to the Indian Research Fund. Of this Rs. 50,000 will be expended on the purchase of houses, and land in connection with the extension of Central Research Institute at Kasauli and Rs. 50,000 will be given as a grant for the extension of Fraser Town, Bangalore, and for further extension of rat proof buildings as an experimental measure against plague, and the remaining Rs. 5 lakhs for experimental work and measures against malaria and yellow fever. A governing body has been constituted in connection with this fund presided over by the Hon'ble Member for Education, and a Scientific Advisory Board has been elected by the governing body which advises on all matters requiring scientific investigation. The following steps have been taken to carry out the objects of the fund, the nucleus of which is Rs. 6 lakhs granted in 1910-1911. A scheme for the reorganisation and improvement of the Sanitary services has been submitted to the Secretary of State, and a grant of Rs. 2½ lakhs has been sanctioned towards its introduction when approved. A grant of Rs. 25 lakhs has been given for water-works and drainage works in the City of Madras, Rs. 145 lakhs in all is in progress, and the lump grant given will be a substantial contribution towards the balance required. During the last two years the Imperial grants for sanitation

exclusively of Rs. 75 lakhs for city improvement in Bombay and Madras have aggregated Rs. 116½ lakhs. The first All-India Sanitary Conference was held at Bombay in November, 1911. Surgeon General Lusk referred at length to medical research in India, and said that the money spent on it was money well spent, and that the officers engaged under him on medical research were making good progress.

REDUCTION OF ESTABLISHMENTS.

The Hon'ble Mr. Mudholkar moved that the Budget estimates be reduced by the pay of the Director-General of Archaeology and the establishment of his office. The Department, he said, was a small one, and he saw no necessity of maintaining the post of the Director-General of Archaeology.

The Hon'ble Sir Harcourt Butler opposed the resolution and it was withdrawn.

SALT EXCISE ETC

The Hon'ble Mr. Clark introduced the heads of Salt, Excise, Customs, the Post Office etc., Telegraphs, Stationary and Printing and Railways.

Mr. Mudholkar moved that the grant for Railways be increased by Rs. two lakhs for taking the main line of Shegaum Nagpur section of the G. I. P. Railway through Amraoti and (2) that out of the total amount allotted for Railway construction Rs. 50 lakhs be earmarked for being applied towards the construction of the Akola Basin Railway during 1912-13.

The Hon'ble Sir T. R. Wynne, replying said that Amraoti was not so important forty years ago as it is now. To make Amraoti connected with the main line, it would be necessary to construct a loop which would roughly cost Rs. 35 lakhs, which he said the Finance Department would never agree to give. He had asked the G. I. P. Railway to remove reasonable difficulties from which Amraoti was suffering at present.

In the course of his statement on Railways to day the Hon'ble Sir T. R. Wynne announced that 3500 additional goods wagons were being purchased. The other two Members of the Railway Board had already proceeded to the North-West to endeavour to devise further measures to relieve the congestion of traffic, and he proposed himself to proceed to Bombay shortly with similar intent.

The Hon'ble Mr. Mudholkar said that he was disappointed at the time taken by the Railway Board. The motion was put to the Meeting and negatived.

THE HOME DEPARTMENT BUDGET

The Hon'ble Sir Reginald Cradock, in introducing the Home Department Budget heads, specially referred to the grant of Rs. 5 lakhs for the establishment of a School of Tropical Medicine in Calcutta, and Rs. 1½ lakh for the Lady Dufferin Fund.

THE POLICE DEPARTMENT.

The Hon'ble Mr. Gokhale moved that this Council recommend to the Governor General in Council that the allotment to the Police (India, General) for the next year be reduced by Rs. 2 lakh. Mr. Gokhale said that as regards Police, the figures for Baluchistan and the North-West Frontier had decreased but the figures for India, General had increased considerably. There was not a word of explanation as to this increase, and as to the reason for it. The figures for the last

three years showed a continuous increase in the charges. In 1910-11 it was Rs. 844 lakhs, in 1911-12 Rs. 895 lakhs and now it was Rs. 932 lakhs. While in the Budget next year, the sum entered was Rs. 937 lakhs, the cost of the C. I. D. to the Government of India was given in one place as Rs. 283 lakhs and in another place as Rs. 305 lakhs. He should like to have an explanation of that discrepancy. It should also like to know how much of this represented the cost to the Government of India of the C. I. D. maintained and their own officers and men. In the Provinces which had C. I. D.'s of their own, there was constant friction between the Government of India C. I. D. men and the Provinces C. I. D. men. He should also like to know why the Government of India thought it necessary to maintain branches of the C. I. D. in the Provinces. Not only were the men of the C. I. D. dandierheads, but they carried out their work without due regard to appearances and even common decency.

The Hon'ble Sir Reginald Cradock in replying said that the C. I. D. of the Central Government should be an organisation able to cope with the crime ramified all over the country. The Police Commission said that they were convinced of the necessity of the Government of India having a much more intimate knowledge of what was going on in the Provinces and elsewhere than at that time existed. In pursuance of that policy it had been found necessary to employ officers attached to the Central Government, whose duty might take them further afield and keep them there some time. He did not think three lakhs was too much to spend yearly. The resolution was withdrawn.

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Current Events.

BY RAJOUARI.

DEMOS IN THE PERSON OF BRITISH LABOUR.

A T last Demos in the person of Labour is vigorously asserting himself in old and aristocratic England with her free institutions. He is asserting himself with a determination and set purpose which reveal what a power he is in the land and what a potent factor for weal or woe. He is waging an economic war to the knife with a doggedness and perseverance which at once inform the civilised world of the new forces which are welding themselves into shape for a new industrial revolution the end of which none can foresee at present. The war cloud, no bigger than the human hand, had shown itself in the distant horizon some weeks ago. Its portent was significant enough. But it was hardly expected that that cloud would soon bedarken the whole horizon and bring in its train such untold consequences as are to be discerned to day. Strikes there have been of late, strikes of a variety of hue and a variety of strength, but none had forecast a strike of the coal-miners of the colossal magnitude as has presented itself to the British employers of labour—a strike of such prolonged duration and calculated intensity. In these sturdy miners who have struck work for weeks past all over England we discern the strength of organised Labour at its climax. Confining above all others, is the premier Labour of the old country; and coal is verily the industrial King. Without coal every other industry, however flourishing and however stable, must come to a deadlock. And the coal miners have certainly brought a deadlock against which hitherto all the efforts of persuasive oratory and all the logic of stern and unbending arguments has been in

vain. The iron of the mines themselves seems to have entered the soul of each and every unit of the millions of miners. Like the iron-hearted Covenanters of old, they seem stern of word and will, as if to say, they are prepared to die, come what may. No longer they shall be the galley slaves of the mine owners or the mining Syndicates. Too long have they endured their tyranny aye, economic tyranny which is infinitely more galling than that of the despot. They must once for all break loose from their chains. They must emancipate themselves from their industrial thralldom. Long indeed have the owners and employers sucked their flesh and blood on a weekly pittance while they had had illimitable cakes and also to fatten themselves. That flesh and blood can no longer be available on their own conditions. The world is changing. Science and invention are progressing by leaps and bounds. A thousand industries, aided by science and invention are prospering beyond the dreams of avarice. Everyone is enriching himself except the labourer, and most especially the hard worker in subterranean mines, with his life daily in his hands. Shall he go quite unrequited? Shall he alone be deprived of the just dues of his daily hard task. The convict labouring in the jail has not a hundredth part of the hard labour that he daily undergoes. And yet in the midst of the surrounding plenty, notably the plenty of his own employers, he cannot subsist. He cannot make two ends meet. He has nothing to lay by for a rainy day while the children grow around him, while he and they live in unhealthy slums, surrounded by filth and equalor, with no bright or cheering prospects to smooth and comfort the pillow of old and declining age. And who will deny that this is the daily lot of the average coal-miners? Who can deny that the wage he earns is hardly a bare living wage. So long as he was not strong, so long as he was illiterate, so long as he was not in a position to assist himself, he

that the Civil Court has given its solemn verdict in the matter of the patriot Ferrer whom an unjust Court Martial sent to the gallows. It has unequivocally declared him to be free of the crime imputed to him by a conscienceless and vindictive body of unscrupulous priests, the sworn enemies of progress and civilisation and Christian morality. Signor Canalis has had to eat the pie of humiliation after the judgement of the Civil Court and suffer not a little in popularity.

Russia is still in the throes of a dire famine but there is a surplus, so they say, which permits an expenditure of 16 millions sterling to alleviate the appalling distress of the vast agricultural population. The Duma meanwhile is in a condition of suspended animation. But Russia is quietly rebuilding her shattered navy and other wise preparing for a renewed struggle at the right psychological hour to regain her lost prestige. Meanwhile she is still sitting tight on Northern Persia, though the grip has been somewhat loosened, thanks to the mild coercive policy to which Parliament has driven the British Foreign Minister to adopt.

Turkey and Italy are still cutting each other's throat. Reprisals are the order of the day. Crippled in her navy, the former is able to do next to nothing on the waters of the Mediterranean and the Aegean. But she is actively pursuing the policy of driving out bag and baggage every Italian from her territories in Europe and Asia. The boycott is no mean instrument in modern war policy for harassing the enemy and inflicting a terribly heavy pecuniary punishment. There is now a report of some pourparlers by the representatives of the Great Powers with the pirates of Italy who have sacked Tripoli in broad daylight. The world outside Europe views with humiliation that these Powers should have ignominiously failed to intervene at the very outset and arrested Italy in her piracy. But Europe's political ethics are also of a piratical

character so that we at least despair of Europe so far as her political morality is concerned. It is worse than that of the Bedouin of the desert.

PERSIA.

Affairs seem to be a shade better in that unhappy country. That contemptible ex-Shah has been now compelled to retire to Baku and beyond it, Sir Edward Grey having at last put his foot down on the despicable machinations of the Russian Foreign Office. So far it is a good riddance. They are now trying to send out of the country the traitorous brother of the ex Shah. Meanwhile some Russian troops have been withdrawn and Sir Edward Grey has promised to see that there is no military occupation, with a view to permanency, of the Russians. Sir Edward has been driven of late, thanks to the strong demonstration against his recent vacillating, if not humiliating, policy, into adopting measures worthy of the British nation, and sufficiently strong to inspire renewed hope and confidence among the patriotic Persians. Financial aid needed to restore order all along the commercial roads and elsewhere, has been given and a sufficiently large loan to rehabilitate the finances and develop the resources of the country is promised. There is now some hope of Persia's emancipation from the thralldom of the scheming Muscovite.

CHINA.

Yuan Shi Kai is now the President of the Republic with his headquarters at Tientsien, Dr. Sun Yat Sen has agreed to the capital being still at Peking. But anarchy is still rampant in the northern provinces where there is a continuous bloody skirmish between the hated Manchus and the indigenous Chinamen. The situation is still stormy but every hope is entertained that the First President will soon lay low the forces of anarchy and restore order leading to the development of China. The constituent assembly is still to be formed and the constitution is still in a nebulous condition. But both are expected to

be accomplished facts in a short time. In the meantime the tension is great. Trade is disorganised and the foreign legations are hard at work to support the President in his arduous labours to make China contented and peaceful.

THE DALAI LAMA.

This reincarnated Lama is said to be still hovering on the border line which divides Tibet proper from the British boundary. He is trying to gather round him an army of loyal supporters who may safely ensconce him at Lhasa and allow him to exercise his former sovereignty. But the Chinese suzerainty is now every way stronger than when the Lama was obliged to flee to Urgua as a refugee in the Russo-Mongolian camp. At the same time there is some informal or unauthorised coquetting of a few British Imperialists going on which bodes no good. But we have every faith in the statesmanship of Lord Hardinge that it will on no account allow anything which should lead to the re-entry of the British in Lhasa which is the objective of the red-hot Imperialists on the border.

Who's Who in India:—As was announced early in 1911, the Proprietor of the Newal Kishore Press, of Lucknow, Cawnpore and Lahore, has recently published a most useful handbook, "Who's Who in India," containing the lives and photographs of all the Ruling Chiefs, Nobility and Titleholders of India. This work is an unique one in many respects. The book, which is published in three editions, is handsomely got-up, and is a most valuable work of reference. No other work of the kind has ever been published in English. The value of the work is enhanced by the inclusion of handsome photographs of Their Imperial Majesties the King-Emperor and Queen-Empress, with their biographies, and the publication therefore forms a splendid Souvenir of the Royal Visit to India and the Coronation Durbar.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

Literature and Nationality. *By W. B. (William Blackwood & Sons).*

Literary criticism in the nineteenth century has laid special stress on the intimate relationship existing between literature and the political and social circumstances of the country. It is possible to carry this study to the excesses of the scientific analysis of M. Taine, but there is no denying the great value of such a pursuit. The address is a brilliant, and sober enquiry into this question. The possible influence of literature on the formation of nationalities—used in Bluntchli's sense of political solidarity—is discussed in a masterly manner with illustrations selected from the entire range of the world's history. It is stimulating, fresh, and full of the academical spirit.

The Evils of Alcohol. *By Dr. W. A. Chapple, M. P.*

This is a popular hand-book treating of the evils of indulging in alcohol in any quantity or form. The keynote of the whole book consists in considering alcohol to be a poison having a special affinity for the nerve centres of the brain. Alcohol paralyses these nerve centres in the inverse order of their development, the last developed suffering first and most, and the first developed last and least.

The intense craving for alcohol when once the habit of taking it is formed is very graphically described. A number of cases illustrative of the effects of alcohol are described in detail and some of them reveal the incidental diseases associated with it.

Temperance lecturers will find the book very useful in enabling them to depict the social, moral and physical evils following in the wake of this unique substance. We extend a cordial welcome to this book and trust that it will have a large circulation among the educated Indians some of whom have contracted the pernicious alcoholic habit.



HIS HOLINESS THE LATE JAGADGURU OF SRINGERI.

TO THE MEMORY OF HIS HOLINESS THE LATE JAGADGURU OF SRINGERI.

BY

MR. K. S. RAMASWAMY SASTRI, B.A., D.L.

That he should mingle thus with Heavenly Light,
That his soul's stream should meet Love's ocean sweet,
That he should haste with glad and eager feet
To gaze upon the glory of His Might—
Were dear to him who deemed our life a night
And hoped on Death's bright Dawn God's sun to greet
And yearned to reach His sweet and heavenly seat
Absorbed in worship of His radiance bright.
The loss is ours Who else is there to dower
With peace our souls and ope with loving arts
Our lidless but unseeing inner eyes
And make us know true wisdom's peace and power
And cleanse the foulness of our worldly hearts
And show us glimpses bright of paradise?

Diary of the Month, February—March 1912.

February 24. The re-opening of the Parliament at Rome was attended with delirious enthusiasm.

The Chamber, by 423 votes to 9, ratified the decree affirming Italian sovereignty over Tripoli.

February 25. Mr. Justice Karamat Hussain, of the Allahabad High Court, a great advocate of female education in India, has made an endowment of Rs. 1,80,000 towards the cause of female education. The fund is to be called after his name "Karamat Fund"

February 26. The Dewan of Trevandrum opened the 8th Sessions of the Sri Mulam Popular Assembly this noon at 12 with an excellent address

which was read in his characteristic assured tone and clear voice. The various fresh items therein made created great satisfaction to the members. The British Resident and all the leading officials of the State attended. The Jubilee Town Hall was full.

February 27. At the Viceregal Council meeting to-day, in opposing the Resolution of Mr. Dadaboy regarding the appropriation of Jail products, the Hon'ble Sir Reginald Craddock said that there were several objections to Mr. Dadaboy's suggestion. First of all, it would be almost impossible to calculate the share of profits made by prisoners. The cost of Jail administration in India at present was about Rs. 79 lakhs, of which they only got back about Rs. 14 lakhs, and Mr.

After answers were given, the Hon'ble Sir Guy Fleetwood Wilson formally opened the first stage of the discussion on the Financial Statement for 1911-12.

March 8. The Hon'ble Mr. Mudholkar moved that that the Budget estimates be reduced by the pay of the Inspector-General of Forests and of the establishment of his office. In the course of an exhaustive speech he said that for years the Non-official Members of the Council and Indian publicists were alarmed by the continuous growth of expenditure and they had been urging upon the Government the urgency of arresting this growth and of effecting economies.

The Hon'ble Mr. Gokhale moved for the appointment of a Committee to enquire into the great increase in public expenditure, but the Finance Member advised the Council to await the result of the unassisted effort of the Government of India before pressing for an inquisition.

March 9. President Taft, speaking at Toledo, Ohio, condemned emphatically as a crude, reactionary and unstable policy that lately advocated by Mr. Roosevelt in favour of revocation of judges by popular vote, and the submitting of judgments to the people.

March 10. Yuan-Shi-Kai has been inaugurated as Provisional President in the presence of representatives of all provinces and sections of the community.

The ceremony was an imposing one.

Yuan-Shi-Kai wore military uniform, and the others present wore uniforms or frock coats.

The presence of veterans and younger leaders provided a scene typical of the Chinese transition.

March 11. The French miners have struck for a day, to call the attention of the Government to their grievances.

March 12. The Scottish Liberal Members of the House of Commons gave a banquet in honour of Lord Pentland's appointment to the Governorship of Madras. Mr. McKinnon Wood was present.

Lord Pentland was presented with a silver and a coffee-pot. Mr. Asquith made a speech and referred to Lord Pentland as "the one great man of Ayrshire." "His name," added the Premier, "would always be associated with the passing of the Scottish Land Bill." Mr. Asquith anticipated that Lord Pentland would earn fresh honours in the carrying out of his arduous duties in Madras.

Captain George Swinton was to-day unanimously elected Chairman of the London County Council. On taking charge, however, he stated that he would only be able to hold office for a fortnight, as he was going out to assist in the planning of the new city of Delhi. He had only received the official announcement that afternoon.

March 13. The Imperial Legislative Council met at 11 this morning. H. E. the Viceroy presided. There was a large attendance, and the visitors' gallery was full. After the interpellations the Rules were suspended. The Hon'ble Mr. Gokhale moved his Resolution on the resources of Local Bodies.

March 14. At the Imperial Legislative Council meeting to-day, in reply to the Hon'ble Mr. Bhugri, the Hon'ble Sir Reginald Craddock, on the subject of inconvenience caused by official tours, said that the replies of Local Governments had been received and the question was still a subject of correspondence with the Secretary of State. It was not desirable to issue uniform and detailed instructions for all India, but Provinces had already issued orders which conformed generally with the recommendations of the Decentralisation Commission. The Government of India were satisfied that Local Governments were already dealing adequately with the question.

The *Times* to-day states that the Indian Crown, of which the cost is £60,000 and which is to be placed with the other Regalia in the Tower, will be available for future Imperial Durbars.

March 15. Lieutenant-General Sir Reginald Hart V.C., K.C.B., K.C.V.O., (General Officer Com-

manding in Chief in South Africa since 1912) has been gazetted to succeed Lord Methuen as Governor of Natal.

March 16. The Convocation of the Calcutta University was held to-day, H. E. the Viceroy, the Chancellor, presiding, supported by the Rector, His Honour Sir William Duke, and the Vice-Chancellor, Sir Ashutosh Mookerjee. The Honorary Degree of Doctor of Philosophy was conferred on Lieutenant Colonel Phillott, and of the Doctor of Science on Professor Benhl and Professor Jagadishchandra Bose. There were 1,469 graduates, including seventeen ladies, the principal figures being:—M.A. 136, B.A. 633, B. Sc 139 and B.L. 315:—

March 17. Mr. Hartshorn, the Welsh miners' leader, declared in a speech that compulsory arbitration would not settle the strike.

He said: "The outstanding fact is that the workers are masters of the situation. They have all the power. It is simply a question of how they will use it."

March 18. The death is announced of Colonel Sherlock, for thirty years teacher of Hindustani at Cambridge University.

March 19. The District Magistrate has directed the publisher of the *Zemindar*, a Mahomedan vernacular paper of Lahore, to deposit two securities of Rs. 1,000 each for its weekly and daily editions, and has also called upon him to make the requisite declaration for the daily edition. The District Magistrate says that its tone is exceedingly immoderate and objectionable, also that the publisher has not abided by the compact that the daily edition would be a supplement to the regular weekly, and confined to telegraphic news.

March 20. At to-day's Meeting of the Calcutta Corporation the draft Address to be presented to H. E. Lord Carmichael, first Governor of Bengal, was settled by the special Committee.

March 21. Mr. La Follette, an Insurgent

Republican, has defeated Mr. Roosevelt in the Presidential primary elections at Dakota.

March 22. King George this morning received Captain Swinton, Mr. Brodie and Mr. Lutyens, prior to their departure for India.

March 23. His Majesty the King Emperor has been pleased to appoint His Excellency Baron Carmichael, Governor of Madras, to be Governor of Bengal with effect from the 1st April.

His Majesty has also been pleased to approve of the appointment of the following gentlemen to be Members of the Executive Council of His Excellency the Governor.—The Hon'ble Sir Frederick William Duke, at present Lieutenant-Governor of Bengal; the Hon'ble Mr. P. C. Lyon, Member of the Board of Revenue, Eastern Bengal and Assam; and the Hon'ble Maulvi Syed Shamsul Huda, of Eastern Bengal and Assam, at present an Additional Member of the Legislative Council of the Governor-General.

March 24. A Public Meeting of the European and Indian residents of Calcutta was held this afternoon in the Town Hall to commemorate the memory of Miss Margaret Noble, better known as Sister Nivedita. Mr. R. H. A. Gresson, Sheriff of Calcutta, opened the Meeting and asked Dr. Rash Behari Ghose to take the Chair.

Messrs. Surendranath Bannerjee, A. J. F. Blair, Gokhale, Madan Mohan Malaviya, Wased Hassein and Bhupendra Nath Basu took part in the proceedings.

March 25. A meeting of the Imperial Legislative Council was held to-day. H. E. Lord Hardinge presided. There was a fairly full attendance of Members, and the spectators' galleries were full.

The Hon'ble Sir Harcourt Butler, replying to the Hon'ble the Rajah of Dighapathia regarding the appointment of qualified Indians in the work of the scientific investigations of tropical diseases, said:—"The Government of India will always employ the best man available for any enquiry of a scientific nature, no matter what his race or creed may be. Dr. Korke, who is an Indian, has recently been appointed to enquire into *Kala azar*,

TOPICS FROM PERIODICALS.

Democracy in India.

Mr. K. M. Munshi, in a thoughtful article on the "Spirit of Democracy in India," in the *Hindustan Review*, for February, sees in the recent history of many Asiatic nations including China, the fulfilment of Locky's theory that the conception of democracy will necessarily, at least for a considerable time, dominate in all civilised countries. Speaking of the necessary ideal for a real democracy he says: "The true democrat ought to realize the nation in himself, to look upon his compatriots as brothers, to yearn for corporate good—to exult in national glory—to feel 'I am the nation.' This political yogism is the only passport to escape the annihilation which threatens every people who lack the democratic instinct." After the chaos that has prevailed in the past, we see the beginning of a certain active public life in our country in recent times. Education and foreign travel have been the main forces of our regeneration. The increased spirit of industrialism has also fostered some democratic virtues. "Lastly, local self-government more than anything else given to us by our Government, has been the chief instrument of bringing about in some measure that spirit of democratic responsibility which constitutes the strength of free nations." We have to struggle chiefly against caste, and in the cause of Education. "The principal vicio which obstructs our progress and which slavery and an uncommon religiosity have naturally fostered is a strange sort of apathy for public matters. An average educated Indian looks upon the affairs affecting the body politic with an air of careless indifference which is sometimes shocking to behold. He waxes eloquent and enthusiastic in the closet, yearns to work when in the privacy of his room; but the step which takes him to the outer world deprives him of the force of his convictions."

The Hindu Ideal of Sovereignty.

Mr. S. Gopala Aiyer writes an interesting article on the "Hindu Ideal of Sovereignty," in the February issue of the *Madras Christian College Magazine*. As illustrated by Kalidasa, the word in Sanskrit for the king, राजा is from the root रञ्ज्, to please. In "Sakuntala" is expressed the idea that "uneasy lies the head that wears the crown."

It was held to be characteristic of kings that they cannot bear to hear any kind of plaintive voice, for the latter is considered a signal token of misrule. They were regarded as the parents of orphans and the children of the childless. In the same drama, *Sakuntala*, it is said that Dushyantha proclaimed by tom-tom that he was to be considered the father, son, husband and brother of his people except in so far as those positions do not conflict with *Dharma*. In all the actions of a sovereign it is assumed that self has been submerged, and that his central idea is the happiness of others. One king is reported to have said:

जन्मप्रसूति परार्थमेव सर्वं मया परित्यज्यते

From my birth all my actions have been for others' good.

Prowess is indeed an important feature in the Hindu Ideal of Sovereignty. Our kings ever disdained to flinch in times of distress and difficulty. Guarding the grave, the dethroned Harischandra says: "My head is ready; come on, difficulties! I welcome you." Visvamitra exemplifies earnestness of purpose which scorns all obstacles. All these great minds exhibit no less the softer emotions of reverence, obedience and tenderness.

If anything went wrong in the state, if the young died breaking the hearts of the old, it was attributed to the अन्याय or unrighteousness of the king. Even the misdeeds of the people were laid at the door of the king, for the Sanskrit expression went—यथा राजा तथा प्रजा: "As the king, so the people." This might appear to be an extreme view of the case, but to the mind of the Hindu, who associated kingship with divinity, this did not seem too much to expect of him.

The Hindu king was especially the patron of arts and literature. Charity was above all his chief adornment.

Indian Craftsmen.

The Dawn and Dawn Society's Magazine, for January puts forth an eloquent plea for a better encouragement of Indian craftsmen than before by the Government of India.

We pointed out that the new architectural works that are to be raised at Delhi will give an opportunity to the Government to carry out one of the earnest wishes of the King-Emperor,—namely, to “show sympathy with the artisans of India”—we are quoting His Imperial Majesty's own words—if instead of the European style of designing, the Indian style be adopted at Delhi in connexion with the new buildings. We are exceedingly glad that this point has been clearly brought out in two letters which have since appeared in the columns of two leading London dailies.

Mr. Havell has always championed the cause of Indian architecture and will rejoice to see edifices rise in Delhi after the fashion of those by Jehangir and others, if the Government is wise to abandon its encouragement of the ugly Western architecture.

The influence that may be exerted by the Supreme Government on the tastes of the wealthier classes of the country, by its deciding to build their own buildings at Delhi not according to the time-honored traditions of the Public Works Department of the Government but in consonance with the artistic and architectural and imperial traditions of the Imperial city is bound to be very great. For as the seat of the Government, say what people may, Delhi is bound to rise in time to most imposing proportions. Being in the political focus of the country, it will attract to it the leisured classes from all over the country, and, more than ever Calcutta did, the visitors from outside India.

“A great impetus to the loyalty of the masses of India would be imparted,” if the Government should feel for the poor Indian artisan, in whom our King-Emperor has always evinced deep interest, at this time when a large scheme of Public Works will be before the Government in the construction of the new capital.

English and Indian Nobility.

A writer in the *Rajput Herald* presents a comparison of the nobility in England with that of India, resulting unfavourably to the former. The latter he identifies with the Rajput nobility. He writes.—

The conception of nobility in India is the very embodiment of virtue and greatness. When you say *Rajput* you mean the combination of best and most useful elements of the universe, you mean virtue, truthfulness, honesty, filial affection, heroism, chivalry, self-respect and self-sacrifice. These are the various component parts by which the indissoluble compound is built up. These are the foundations on which a Rajput stands. You might shake him and perhaps change of conditions, evolution of society and revolution of social order of things, might drift him away from the path originally occupied by his ancestors and forefathers, but he cannot in spite of all adverse forces of nature, be moved from the bed-rock on which his ancestry was built. The very mention of the name Rajput would suffice in instilling in him the deepest and most profound knowledge of *Atman* self and *Isvar* God. The ideal of ethics and morality are always before his eyes. They are written in plain and unmistakable words for his guidance, and however depraved he might be, yet he will not, consistent to his birth-right, consistent to his ancestry, consistent to his position, degenerate into a commonplace English noble.

I can sum up the difference between an English noble and the Rajput—the representative of the Indian nobility—in the following words: *The English nobleman of the present day, unless superior education and sensitive or psychic causes tend to melt him into a new body, does not rise above an average commoner with ordinary education and attainments.* The nobility of England, having been subjected to irresponsible alterations and topsy-turvy condition of affairs has lost its pristine purity. But the Indian nobility—the Rajput—has not lost its potentiality but retains the same spirit which animated its ancestors centuries ago. The English nobility hangs between the devil and the deep sea, ignored by its own kith and kin, and disliked by the middle and lower classes of society. Its *locus standi* is like the position of the bat, which scoffing at a bird's life pretended to be an animal. But the animal scoffing at its pretensions refused to recognise it as such. Thus lost to its own near and dear and kicked off in new quarters, it had to suffer solitude and privation. Thus in the position of the English nobleman, occupying a plane, all his own, neither approached by his fellow lord—I mean the very few remnants of original nobles—nor welcomed by the commoners from whom he departed in indignant pride.

But the Rajput is loved by the Hindu, he is recognised as great by all ranks and classes of Hindu society, and his position is sound, safe and stable.

The History of India and Its Study.

A melancholy interest attaches itself to the first of a series of essays on the above subject by the late Sister Nivedita appearing in the *Modern Review* for March. She will not believe that the facts for building up Indian history are scanty. Her genius suggests new realms of knowledge to help us in determining the history of the past.

It will be from amongst the records of home and family-life, that light will be shed upon the complete history of Bengal. It will be by searching into caste-origins, and tribal traditions that real data will be gathered for estimating the antiquity of processes. My friend Babu Dinesh Chunder Sen, says that he believes, from a study of pedigrees, that an overwhelming proportion of the higher-caste families of Bengal came from Magadha. If so, it is necessary to assume that there was at a certain time, a wholesale evacuation of Magadha. This would agree so well with the facts of history—the removal of the capital to Gour, on the destruction of Pataliputra, and the immense cultural potentiality of the Bengali people,—that the suggestion cannot fail to form a dominant note in subsequent research.

She next urges that when we have reached a new fact, the next effort should be to relate it to known central events.

We learn, too, that lesson which botanists, zoologists, and geologists, have had during the last century to learn and teach, namely, that things which are found together may have taken wide distances of space and time to produce.

Passing on to another subject she says:

The year as we go through it, constitutes another kind of historical record. The festivals of the old village life which follow each other in such quick and delightful succession throughout the twelve or thirteen moons of the solar year, are not all effects of some single cause. On the contrary, the Car-festival of July hails from Buddhism, and has the great metropolis of its observance at Puri on the Orissan Coast. But Janmashtami belongs to the Vaishnavism of Krishna, and turns our eyes in a very different direction, to Mathura and Brindavan. The Dewali Puja, again, connects us on the one side with the famous Japanese Festival of Lanterns, and on the other with Latin and Celtic anniversaries of the souls of the dead. How different are the thought-worlds out of which spring inspirations so various as all these! How long a period must each have had, in order to win its present depth and extent of influence! The very year as it passes, then, is a record of the changing ideas that have swept in succession across the Indian mind.

Talking of the various conditions that have produced the complexity of the Indian calendar she says:

Historical events as such have never been directly commemorated in India. Yet perhaps, had Guru Govind

Singh in the Panjab or Ramdas of Maharashtra lived in the time of the Empire of Gour, they would have obtained memorials at the hands of Bengali Hinduism. The fact that none of their age have done so shows that the calendar was complete before their time. Even Chaitanya, born in Bengal itself and a true product of the genius of the people, is scarcely secure in the universal synthesis. His veneration, like that of Buddha, is overmuch confined to those who have surrendered to it altogether. But if in the intellectual sense we would fully understand Chaitanya himself, it is necessary again to study the history of India as a whole, and to realise in what ways he resembled, and in what differed from, other men of his age. What he shared with all India was the great medieval impulse of Vaishnavism which originated with Ramana and swept the country from end to end. That in which his Vaishnavism differed from that of the rest of India represents the characteristic ideas of Bengal under the strong individualising influence of Gour and Vikramপুর.

The Japanese Pariah.

Dr. Montono writes an interesting article on "the Japanese Pariah," in the *Japan Review*, for February. The "eta," as they are called, were excluded from the ordinary rights of citizenship till 1871, when the present Emperor granted them legal emancipation. They were originally prisoners taken in battle and enslaved, and more largely the conquered aborigines of the soil. Through their faith in Buddhism, the Japanese have come to hate all such labour as will involve the torture of animals and the handling of things like hides; and so all the " nasty " work has fallen on the eta, even as in India. The eta came to receive additional contempt owing to the practice in the past of banishing criminals to that class. Even as the Indian butlers and their menials in European households in India are from the Pariah caste, the etas furnish in Japan the servants of foreigners. After the emancipation effected some forty years ago, the eta have considerably progressed in social status. They are not infrequently members of the Imperial District. They have even so largely intermarried with the other classes that eta origin is not very distinguishable Japanese people to-day.

Swami Dayanand Saraswati's Teachings.

The Fedic Magazine publishes some noble teachings of the great Swami, by Mr. Shiv Nandan Prasad.

It is no fault of Religion if in course of time it gathers corruption, decays, and dies. It is the common lot of everything. As well we might find fault with our body for growing old and infirm and finally succumbing to the cold touch of Death.

A religion disappears or more correctly speaking the old form of a religion perishes when—Laziness having taken a step forward—is no longer capable of doing duty as an adequate guide to the new and advanced stage of life entered upon.

He accounts for the rise and decay of Buddhism. He next takes up Muhammadanism.

The weak point in Hinduism is its lack of solidarity. The Brahmins are learned, the Kshatriyas are brave, the Vaishyas are industrious, the Sudras are obedient and willing—the materials are good but there is nothing to bind them together—to solidify them—to make them think and act as one body—as one living organism.

I have a suspicion that the element of disintegration is to be found in the spirit of classism or caste system that has so clung to the Hindu.

And now came the onsets of the Muhammadans. With a creed simple but stern and austere, and an organisation the very pink of perfection, Muhammadanism was bound to prevail over the imponderable, unstable Hinduism.

After the men of the Religion of the Sword have come to India another superior race, the English. They have given peace to the mild Hindus. An era of order and progress and honesty and security has begun. But greatest of all, the British have inaugurated a complete system of Education which has opened out to India progressive ideas.

Looked at from the European point of view, Dayanand's character will command respect. His severe morality and purity of character, his noble aims and sincerity of purpose, his fearlessness, perseverance and energy, his selfless devotion to his country and his people, these are traits of character which cannot fail to win admiration anywhere—except perhaps in fallen India.

SWAMI DAYANAND SARASWATI—His Life and Teachings, Price Rs. 1.

G. A. Natesan & Co., Sunkuram Chetty Street, Madras.

Greater India.

Mr. Bhai Paramanand, in an article on "Greater India" in the *Modern Review* for February, points out that the once great India fell down because it shut itself within its four walls, and lost the healthy competition resulting from a constant touch with the world beyond.

In British India, foreign education has been a chief impetus to those of the higher classes travelling abroad. Following their example, men of lower means have gone out to Japan or America and tried to earn their living there. But there is a class of Hindus who have done something of real colonisation. One division is that flourishing in East Africa. Other sections are to be found in the different states of United South Africa and the Transvaal. Another section is in the West Indies and South-America. British Guiana is perhaps the only place where the Indians have got all political privileges. Still another section is in the colonies of the Pacific Ocean.

In conclusion, I appeal to all young men in India to go abroad in ever increasing numbers. There is no national progress without foreign travel. Sea-sickness is the best national tonic. And it is our duty to help, enlighten and encourage our brethren across the seas. Greater India has arisen without noise of drum or trumpet, under the palm-trees of tropical America and on the snow-girt plains of Canada. It is time to take stock of our position and think in terms of a universal Hindu consciousness. The children of these colonists should be educated along national lines. They should be taught Hindu history, and Hindu institutions should be established and preserved wherever the Hindus live. The Ramayana and the Gita should follow the footsteps of Hindu emigrants. We can thus save our young men abroad from absorption in the Christian community. They are converted to Christianity only for social reasons and not for the sake of their souls. The development of the social machinery of Hinduism in their midst is the great remedy for this evil.

Enterprising young men should learn some lucrative art or industry before venturing out in the broad world. Medicine, pharmacy, carpentry, bricklaying, signpainting, watch making and the arts of the goldsmith and ironsmith, are all useful vocations that will enable a person to earn his livelihood anywhere. A small amount of capital will also set up the owner in retail trade in any town.

Buddhism in Western Thought.

Jeno Leonard writing in the *Buddhist Review* for the first quarter of 1912, on "Buddhism in Western Thought," reviews the progress of the various religions of the world as they flourish today. The teaching of Christianity is so full of absurdities contradictory to all sense and knowledge that it cannot long continue to possess a hold on humanity.

In spite of lavish expenditure and zealous work, Christian missionary effort is practically sterile, even under the most favourable conditions, namely, amongst uncivilised and uncultured peoples. We see that the political power, which the churches have won for themselves, lasts only so long as the intellectual force of their leaders can maintain their forlorn fight against the ever-increasing flood of infidelity, and, so soon as the mental and moral grip is lost, Saint, Pope and Priest go the same way as the gods of Olympus and Walhalla. The extinction of Christianity is but a matter of time.

Buddhism is indeed on a different and national basis in so far as Buddha does not occupy in it that absurdly marvellous place which is assigned to Christ in Christianity. It is seen with the progress of knowledge that there is an unmistakable connection between Buddhism and Agnosticism, Free Thought, and Modern Science. Buddhism supplies to these forms that solidarity which a Religion naturally possesses.

Evolution and Periodicity are the lights of Science and of Buddhism; *Solidarity* with the aims and sufferings of others is the leading idea of Socialism and also of Buddhism. The idea of doing good is gradually becoming divorced from belief in a special distribution after death in Heaven and Hell; the world is beginning to do good for its own sake. The law of absolute causality is spreading far and wide, and the idea of an Omnipotent Being, God, Trinity or Power, distributing eternal bliss or punishment, is fading away from an intellectual world.

SWAMI RAMA TIRATH. A Sketch of His Life and Teachings. Price Annas Four.

G. A. Natesan & Co., Sankurama Chetty Street, Madras.

The Appointment of Judges in India.

Mr. J. D. Anderson, late of the Civil Service, examines the question of the appointment of Indian Judges in the pages of the *East and West* and comes to the following conclusion:—

It must be remembered that the Indian judicial service is one of the largest in the world. It is not to be supposed that any system of selection would make all the Judicial officers into Solons. No doubt, like all other persons with fixed salaries all over the world, their prospects have suffered by the fall in the purchasing power of money. But looking to the special circumstance of Indian life, has it been proved that a system of selection based on indigenous methods and tried by long experience has proved so complete a failure as to justify a resort to experiments based upon the practice of distant and widely different countries, or, as some suggest, a recourse to those members of the English bar who, for one reason or another, have not chosen to face the ordeal of the open competition? Is it really a fact that the judicial branch of the Civil Service is the refuge of its least competent members? Even if some district judges have betrayed some ignorance of the formal law whose bulk tends to grow as fast as the accumulations of worthless books in public libraries, may not the proper remedy be a reconsideration of the proper uses of codified law, and perhaps an enquiry into judicial practice in countries such as France and Germany, where codes do the work of our formless common law? Is it really necessary, in an agricultural country like India, to add an enormous mass of judge-made law on English models to the local customs and usage? Finally, will not judges nurtured wholly on English law and equity be naturally inclined to add to the importation of European laws and incidents of law instead of studying the people and their needs and primitive conceptions of justice?

Indians in the State Service.

Mr. Jotaylal Sharma writing on "Indians in the State Service," in the *Hindustan Review* for February voices once again the long standing grievance against the injustice done to the children of the soil in the matter of filling up State appointments, as the result of the ever illiberal policy of the Government. There is not much need to point out the unequal treatment in general which Indians receive under the British Government.

The assault cases, the unwritten social laws, the avowed and unavowed political heresies, the fetish of prestige and the service rules, all illustrate, silently yet eloquently, in a manner which cannot be misread or misunderstood, how the superiority of the Britisher and the inferiority of the Indian, are preserved and maintained by the zealous, watchful, uncompromising Government.

The Court of Directors had voted as far back as in the thirties of the last century against the maintenance of a governing caste in India. But this has been set aside by their wiser successors. Even Lord Lytton confessed that both the Governments of England and India "had broken to the heart the words of promise they had uttered to the ear." Nowadays we hear of "reorganisations" resulting in the abolition of half a dozen posts on Rs. 40 each giving place to a preserve on Rs. 400 for an Anglo-Indian or Eurasian. From the enquiry made by Lord Curzon it was seen

that only 71 per cent. of the posts on Rs. 1,000 and over were held by Indians. Since Lord Curzon's time the situation has slightly improved. On the contrary, excepting one or two higher appointments given to Indians, new rules have been framed which keep out Indians of unquestioned merit and ability from the Public Works, Survey and Customs Departments in particular. Hardly 9 per cent. of appointments carrying a salary of Rs. 1,000 and upwards are held by Indians, and yet we hear of the preposterous claim put forward by officials and their apologists that great liberality is being shown in the matter.

Only 4 out of 177 posts are held by Indians in the *Indian Educational Service*. Royal commissions of enquiry never prove effective in remedying popular grievances: In the words of Mr. Winston Churchill:

They are usually appointed with a desire to hang up a subject, to stifle a popular demand by battering it down under a mass of blue-books

The reforms wanted in the public service to better equalise the balance have been indicated by Mr. Subba Row.

In the first place, the monopolisation of the higher posts by one class of people has got to be checked; next, more sparing use of nomination, if not its total abolition, thirdly, better distribution of officers over the different provinces, fourthly, the raising of the Provincial Service and the removal from it of the stigma of inferiority, and provision of promotion on well-understood principles from one service to a higher one. Further, the scale of pay, in the lower grades, requires to be raised in view of the increased cost of living. Rs. 50 is not enough for an Indian clerk. If the Anglo-Indian eats and dresses himself well and lives in a better style, the Indian has to support more dependants than the Anglo-Indian has any idea of, and with the pay he gets he is always on the verge of bankruptcy and starvation. Such a state of things should be allowed to continue no longer, and it is due to the dissatisfaction noticeable among Indians. Better treatment, also they deserve and have a right to expect, but has not been accorded to them. The throwing open of Forest, Opium, Customs and Railway services, both in the higher and lower grades, is another crying need.¹

Coronation Concessions In India.

Sir John Rees in the *Fortnightly Review* for February criticises the recent Durbar concessions from the ultra-conservative point of view. In his opinion the reversion of the partition of Bengal and the change of the seat of Government from Calcutta to Delhi are both unwise and likely to be harmful. The former he calls a weak surrender to the Bengali agitators and the latter an unwise and expensive step "Calcutta in fact is, and Delhi never can be, except in name, the capital of modern India"—such is the dictum of Sir John Rees.

QUESTIONS OF IMPORTANCE.

Educational Progress in India.

(Figures for the last five years.)

AN INCREASE OF A MILLION SCHOLARS.

A statistical statement is published in the *Gazette of India*, showing the educational progress made in India and in the several provinces during the years 1906-07 to 1910-11. The principal figures for all India are as follow :—

	Popula- tion.	Total Scholars.	Total Expen- diture.*
1906-07	.. 241,264,908	5,388,632	5,59,04
1907-08	.. 242,819,633	5,699,146	6,01,59
1908-09	.. 242,820,305	5,972,204	6,58,48
1909-10	.. 241,717,588	6,203,305	6,86,76
1910-11	.. 254,820,616	6,346,582	7,18,68

* In Thousands of Rupees.

	Male Scholars	Female Scholars.
1906-07	.. 4,183,041	561,439
1907-08	.. 4,428,175	647,786
1908-09	.. 4,650,131	720,342
1909-10	.. 4,826,554	763,580
1910-11	.. 4,930,084	793,646

The principal figures for Bengal and Eastern Bengal and Assam are as follow :—

BENGAL.

	Popula- tion.	Total Scholars.	Expen- diture.*
1906-07	.. 54,662,529	1,215,014	1,16,63
1907-08	.. 53,771,914	1,288,541	1,25,56
1908-09	.. 53,772,586	1,369,280	1,44,58
1909-10	.. 52,669,669	1,422,419	1,50,89
1910-11	.. 55,023,340	1,463,828	1,60,71

* In Thousands of Rupees.

E. B. AND ASSAM.

	Popula- tion.	Total Scholars.	Expen- diture.
1906-07	.. 30,788,134	815,599	51,24
1907-08	No change	880,631	58,29
1908-09	No change	953,123	66,34
1909-10	No change	954,883	65,94
1910-11	.. 34,594,362	984,213	73,05

In Madras Presidency, the number of Primary Schools for males was 23,426, and 900 for females in 1910-11. The total number of scholars, both

male and female, in all institutions was 1,215,725. The total expenditure was Rs. 1,27,68,000 in 1910-11 against 97,64,000 in 1906-07.

In Bombay Presidency, the number of public institutions for males was 11,267, and for females 1,121, in 1910-11, and the total number of scholars, both male and female, in all institutions was 868,535 in 1910-11 against 720,547 in 1906-07. The total expenditure was Rs. 1,24,00,000 against Rs. 1,06,43,000 in 1906-07.

In the United Provinces the number of primary schools was 9,067 in 1910-11, against 9,545 in 1906-07. The total number of scholars, both male and female, in all institutions was 645,787 in 1910-11, against 606,174 in 1906-07. The total expenditure was Rs. 93,39,000 in 1910-11, against Rs. 74,90,000 in 1906-07.

In the Punjab the number of primary schools was 3,321 in 1910-11; the total number of scholars both male and female in all institutions was 346,940; and the total expenditure was Rs. 60,57,000 in 1910-11, against Rs. 51,97,000 in 1906-07.

In Burma the number of primary schools was 4,895 in 1910-11, against 4,950 in 1906-07. The total number of scholars in all institutions for male and female was 429,992 in 1910-11, against 398,598, and the total expenditure was Rs. 45,63,000, in 1910-11, against Rs. 34,87,000 in 1906-07.

In the Central Provinces and Berar the number of primary schools was 3,094 in 1910-11; the number of scholars both male and female in all institutions was 297,620; and the total expenditure was Rs. 30,85,000 in 1910-11, against Rs. 22,48,000 in 1906-07.

In the North-Western Frontier Provinces the number of primary schools was 264 in 1910-11, and the total number of scholars both male and female in all institutions was 31,891, in 1910-11, against 4,865 in 1906-07. The total expenditure

was Rs. 3,88,000 in 1910-11, against Rs. 2,38,000 in 1906-07.

In Coorg the number of primary schools was 81 in 1910-11, and the total number of scholars both male and female in all institutions was 6,610 in 1910-11, against 4,865 in 1906-07. The total expenditure was Rs. 92,000 in 1910-11, against Rs. 49,000 in 1906-07.

Details are also published regarding the number of high schools and arts colleges and public institutions for males and females in all the provinces.

The Recent Changes and the Mussalmans

BY HIS HIGHNESS THE AGA KHAN, GCSI, GCIE

The recent changes came so suddenly that it is not strange that the Mussalman public should have hesitated in deciding how it should receive them. That they will have considerable effect on Islam's future destiny in India is an evident truism. Yet I doubt if there be a single individual, outside the small circle of the authors of these changes, who has not passed through different emotions since he heard the Royal announcement.

I, for one, however, after a careful consideration of every aspect of the question have come to the conclusion that the Mussalmans do not lose anything of consequence, while India as a whole and the Empire will gain considerably. The gain of India must be the gain of the Mussalmans of India, provided no direct Moslem interest is attacked. We must take the changes *seriatim*, look at their probable results, and determine how India, and then the Mussalmans of India, will be benefited, or otherwise, by each. The change of capital in itself will have the great advantage for Mussalmans of bringing the Government of India nearer to the centres of Moslem intellectual activity and to the most virile portions of the Moslem community in India. It will, in the next place,

bring the Viceroy nearer to the Moslem University, an institution in the welfare of which as the Chancellor of the University he is directly interested. For India as a whole it will be a great gain that the seat of Government should be, so to speak, in a neutral and central position, and removed from any great section of people or province that may have interests of its own not identical with or always friendly to those of other equally great and important sections of people or provinces. For Calcutta, with its great commerce, and tapping as it does the richest 'Hinterland' of Southern Asia, it cannot be anything more than the loss of the social attractions of the Government House.

Then comes the undoing of the Partition. No doubt the Mussalmans were in a distinct majority in the province of Eastern Bengal and Assam, and this unique position is now lost. But looking at the position of Islam in India as a whole, I doubt if it will be found that it was a good thing to be in a clear majority in one province and in a minority in almost every other. The disadvantages of such a situation are obvious. Islam in India is one and indivisible. It is the duty of a Moslem to look not only to the immediate interest of his own locality but to those of his co-religionists as a whole. But if we look upon it from a still wider point of view as Indians we shall find that the old Partition had deeply wounded, and not unnaturally, the sentiments of the great Bengali-speaking millions of India. Anything that permanently alienates and offends the sentiments or interests of millions of Indians, be they Moslem or Hindu, is undoubtedly in itself an undesirable thing and should not only be avoided by the Government but also opposed by all communities of India. Viewed in this light, the undoing of the Partition which has satisfied the great Bengali-speaking people, ought to be in itself a cause of congratulation for all Indians, whether Hindus

or Mussalmans, and I think we should all be deeply grateful to His Excellency Lord Hardinge for this great act of statesmanship which has removed a grievance from one important section of His Majesty's Indian subjects. From the point of view of the greater good of India and the Empire, the removal of the capital and the undoing of the Partition, or rather, the creation of two new Provinces, have been masterstrokes of statesmanship.

But there still remains the question of the real needs of the Mussalmans of Eastern Bengal and Assam. These needs can all be summed up in one word,—'Education.' However, since Lord Hardinge's Government has promised a University for Dacca—a University that we most sincerely hope will be a teaching and residential one—I doubt if there is left unredressed any real grievance of the Mussalmans of Eastern Bengal, provided, of course, that the new Government of Bengal, sees to it that the recommendations of the Education Commission of 1882, are carried out both in the spirit and the letter. For with facilities for education provided in that province, the Mussalmans can raise themselves to a position in which it will be impossible for anyone to deprive them of what is rightly their due. Some have no doubt asserted that the new University will perhaps compete with the great Moslem University at Aligarh. Nothing could be more absurd. For the great Moslem University is to be a central residential institution of the *elite* of the community, while the other is to help forward all those who might be left behind in the race of life by the supersession of Dacca by Calcutta. Competition between two such different institutions would be as absurd as a race between a bird and a fish. Calcutta and India as a whole will also gain educationally, for no University can be really efficient that has to cater for a population of over 100 millions and rush through more than 8,000 examinations. It must necessarily become mechanical.

So resuming the facts, we can put the gains as a neutral and central capital, the satisfaction of the sentimental grievance of the great Bengali nation, and the protection of the only real interest of the Moslems of Eastern Bengal. The loss comes to be limited to the loss of the social importance of Calcutta, but neither the loss of its trade nor of its prosperity.

Under these circumstances, I feel it my undoubted duty to advise my co-religionists to welcome the changes and be grateful to the Government that has initiated them. The need for this is all the greater since the Mussalmans will thus show their real and sincere sympathy with their Hindu brethren of Bengal and their readiness to respect Hindu and Bengali sentiment. Are not the feelings animating the promoters of the Hindu and Moslem University schemes those of fraternal and healthy rivalry? And above all, by working for the success of these great changes loyally, whole-heartedly and without any *arrière pensées*, Moslems will best prove their loyal devotion to their gracious and beloved Sovereign, the King-Emperor, and their loyal appreciation of the sympathetic Government of Lord Hardinge that has removed the great sentimental grievance of the Bengalis and has yet protected, by promising a University of Dacca, all the real interests of the Moslems of Eastern Bengal.

SANKARAS SELECT WORKS.

Sanskrit Text and English Translation.

By MR. S. VENKATARAMANAN, B.A.

CONTENTS.—Hymn to Hari; The Ten-Versed Hymn; Hymn to Dakshinamurti; Direct Realisation; The Century of Verses; Knowledge of Self; Commentary on the Text; Definition of one's own Self.

PREFACE.—The main object of this publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound, in a popular style, the philosophy of the non-dualistic Vedanta of which he was the well known founder. With this view, the present translation has been rendered free of technical words and phrases. It is hoped that the juxtaposition of the Sanskrit-text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to put it in a popular style. To those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara, a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of non-dualism.

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UTTERANCES OF THE DAY.

Mr. Llyod George on "Poverty."

[EXTRACT FROM A RECENT SPEECH.]

What did poverty mean? It was not that men were deprived of luxuries, it was not that men were deprived even of the comforts of existence, it was that they had not enough to purchase the barest necessities of life for themselves and their children. According to Mr Rowntree, one fourth of the population of this country, even in times of prosperity, were living under conditions of poverty thus defined. Was it because the country could not maintain them, or because the land was poor? The national income was 1,800 millions. That was the revealed income (laughter), and that meant £200 a year for every family. Yet one third of that income was received and spent by 250,000 people, one 200th part of the population of this country, or, in families, one fortieth of the population was receiving and spending one third of the income of the country. Poverty was not here because there was not abundance.

It was incumbent upon those who had been blessed by Providence to make sacrifice for others. That was said to be talking Socialism, to be setting class against class. Let us get rid of these cockatoo phrases which are repeated from mouth to mouth by the unthinking, after getting them from people whose brains are just as shallow and whose vision is just as limited as their own. (Cheers) Let us get to the real, terrible, human, living facts writhing and seething below; let us tear from this pit of wretchedness its flimsy covering of phrases so as to reveal that mass of human agony, with the help and sympathy of those able to help. (Cheers) Let us say it is the business of the Churches to insist upon the facts being known, upon every man realising his own responsibility, upon every man realising

that he has got to sacrifice in order to help. (Cheers)

It is idle to attempt to deal with a colossal problem of this kind unless those who are well to do are prepared to make great sacrifices. *The great lesson of Christianity is this; you cannot redeem those who are below except by the sacrifice of those who are above.* (Cheers) *You cannot touch any evil in this country without finding that there are interests that have struck their roots deep into it and are flourishing even upon its very putrescence. Attack it and you bring upon yourself, not unpopularity—that is not what you have to face; you have to face a very hailstorm of abuse, insult, calumny. Help men who are fighting* (Cheers)

Sir George Clarke on Nationalism

In the course of a speech delivered on the occasion of the last annual convocation of Bombay, Sir George Clarke, the Chancellor, made a pointed reference to the question of nationalism in India. Said His Excellency

"If you are earnest workers and thinkers you need have no fear that you exercise too influence in the political sphere, while in all other spheres there are unbounded opportunities for work. The national idea is wholly foreign to India. It has been planted on Eastern soil as one of the results of Western learning, and the assimilation of Western thought which the universities of India have promoted. It is a high aspiration which I hope all you young men will cherish. There is not one of you who cannot do something towards its realisation by setting an example of the spirit of brotherhood, by acting not as members of caste and communities, but as citizens of India, and by putting the general good foremost in your aims. But, remember that it is to British rule that you owe alike the idea of common nationhood 'the stirring of new life,' to which His Majesty referred, and the possibility of gradually melting your diverse people into an Indian nation fit for self government."

INDIANS OUTSIDE INDIA.

Prohibition of Indentured Labour.

Calcutta, 4th March.—The Imperial Legislative Council began at 11 A.M., there was a fair attendance.

THE HON. MR. GOKHALE.

The Hon. Mr. Gokhale, moving the Resolution for the prohibition of indentured labour, began by recalling the fact that two years ago the Council adopted a Resolution recommending that the Governor-General in Council should obtain powers to prohibit the recruitment of indentured labour in India for Natal. The Government, who accepted that recommendation, gave effect to it by carrying through the Council the necessary empowering legislation, and on the 1st July last year, the new Law was put into operation. Mr. Gokhale now invited the Council to go a step further and recommend the abolition of the system of indentured labour altogether. It was true that the Resolution of two years ago was adopted principally as a measure of retaliation, rendered necessary by the continued indignities and ill-treatment to which their countrymen were subjected in South Africa, but Mr. Gokhale's own view expressed in the Council, even then, was that apart from the question of retaliation, indentured labour should be stopped, because it was wrong in itself.

It was unnecessary to describe at any length to the Council what the system of indentured labour really was.

Its principal features were, roughly, six. Those who were recruited under that system bound themselves first to go to a distant and unknown land, of which they had no idea of the language, life, customs and usages, of which they were totally ignorant and where they had no friends or relations. Secondly, they bound themselves to work there for any employer to whom they might be allotted, whom they did not know personally and who did not know them and in whose choice they had no voice. Thirdly, they bound themselves to live during the period of indenture on the estates of their masters, unable to absent themselves or even to go on short visits without a special permit and compelled to do such tasks as might be assigned to them, however arduous they might be. Fourthly, they bound them-

selves to belong to their masters for a period—generally five years—during which they had no power to withdraw voluntarily from the contract. Fifthly, they bound themselves to work for a fixed wage during the time, which was invariably lower and in many cases very much lower than that paid to free labour around them; and sixthly, and lastly, and that was the worst feature of the system, they were placed under a special Law never explaining to them before they entered into agreement, which threw a criminal liability on them for the most ordinary breaches of the contract, in the place of the Civil liability usually attached to such breaches. Thus under that Law they were liable to imprisonment with hard labour, not only for fraud, not only for deception, but for negligence or carelessness, and, would the Council believe it, even for an impertinent word or gesture to the employer or his overseers.

Those were the main features of the system, and when in addition they remember that the victims of the system generally belonged to the poorest classes of this country and that they were induced to enter into the contract, or rather entrapped into doing so, by the unscrupulous representations of wily professional recruiters, who were paid so much ahead for the labour they supplied, and whose interest in the persons recruited ended with handing them over to Emigration Agents and receiving their money.

They could not hesitate to regard the system as a monstrous system, iniquitous in itself, based on fraud and maintained by force. Nor could they demur to the statement that a system so wholly opposed to modern sentiments of justice and humanity was a grave blot on the civilisation of any country that tolerated it. If the Council glanced briefly at the origin and history of the system, they would be struck by three facts. First, that indentured labour was brought into existence, as stated by the Sanderson Committee and other authorities, to take the place of slave labour, when slavery was abolished. Secondly, even the emancipated Negroes scorned to come under that system under which, however, the free people of India were placed, and thirdly, the Government had a very uneasy conscience in the matter, as was clearly shown by numerous inquiries ordered from time to time into the working of the system, its repeated suspensions owing to serious abuses and its resumption under pressure from planters. Mr. Gokhale drew the special attention of the Council to a debate in Parliament, that took place more than seventy years ago, in the course of which Lord Brougham and other great Englishmen denounced in strong terms the system of indenture, a debate which was followed by the suspension of the system and an inquiry into its nature.

After referring to other inquiries, Mr. Gokhale proceeded to consider in greater detail the main objections to the system. The first was necessarily its utter iniquity. The stream was poisoned at the source. The lying representations of professional recruiters, for whom no one had a good word to say, alone succeeded in enticing the poor creatures who entered into agreements out of the country. Again, the penal nature of the contract, which was its worst feature, was carefully kept from the emigrants when they signed their agreements. Mr. Gokhale deemed it necessary to complain strongly about this, because if the fact of penal liability was sufficiently known in the districts where the recruitment took place, the profession of the recruiters would be gone. To dignify such a transaction by the

name of contract was to misuse the English language. In several legislative enactments passed in this country, such as the Decree on Agriculturists Relief Act, the Government assumed, and very properly assumed, that a so-called contract between two parties very unequally matched had to be carefully looked into before it was enforced, and that the same principle should apply to the contracts of indenture. It was urged by the apologists of the system that safeguards were provided against abuses in that there were *Protectors of Immigrants* in the different Colonies, and that there were the *Magistrates* to give the labourers the protection of Law against the employers. Those safeguards, however, were largely illusory, as the *Protectors* and the *Magistrates* were the officers of the Colonial Governments belonging to the same class as the planters themselves, and generally one in sympathy and interest with them. Then, they had to remember that the system during the seventy-five years of its existence had to its discredit a vast and terrible amount of suffering. The imprisonments with hard labour for trivial causes, the physical violence endured by many without any chance of redress, the bitterness of finding themselves entrapped, the home-sickness destroying all interest in life, the heavy preventable mortality on the estates, the large number of suicides, and the unutterable tragedy and pathos of men and women knowing that the vast sea rolled between them and their native place starting actually to walk back to their country, imagining in their simplicity and ignorance that some land route could be found, and either seized and forcibly taken back or else devoured by wild beasts or perishing of hunger and cold. All that constituted a sum of human misery appalling to contemplate and bearing witness against the system for all time. It was true that things were somewhat better now, but that could not obliterate the past and, moreover, there were limits beyond which, owing to its inherent character, the system could not be improved. Further, as Lord Curzon pointed out in this Council in 1901, a system under which such things could occur, even in exceptional cases, was a system that stood condemned and could not be justified.

The next objection to the system was the frightful amount of mortality inseparable from it, as the Government of India themselves had admitted. The sex problem was in some respects the most difficult problem connected with the system. The Sanderson Committee, which had dealt with several phases of indenture, had carefully avoided making any suggestion as to how the sex problem could be reduced for the reason that there could be no remedy for it. As long as the system lasted under the Law every hundred male emigrants must be accompanied by about forty female emigrants and as not many respectable women could be persuaded to go those long distances the number was made up by including in it women of admittedly loose morals, with results which might better be imagined than described. The last objection that Mr Gokhale urged against the system was the rational degradation involved in it. Wherever that system prevailed the Indian, no matter what his position was, was a mere coolie. It was bad enough that serious disabilities attached to their position in their own country, but they certainly had a right to ask that that additional brand should not be put upon their brow before the rest of the civilised world.

Turning to the arguments in favour of the system, Mr. Gokhale said that they were three in number. First,

that without such indentured immigration the sugar and other industries in some of the Colonies would perish; secondly, that owing to such emigration a number of Indians were able to remit considerable sums of money to India, and thirdly, that some of the emigrants after attaining freedom settled in the Colonies, prospered and attained a status which they could not have attained in this country. Of those arguments, Mr. Gokhale dismissed the first as not concerning them at all. As regards remittances made to India, the amount was really very small. Lastly, even if it was true that a certain number of Indians settled in the Colonies and prospered after completing the indenture, the fact that they had to go through a period of indenture with its attendant degradation and misery alone sufficed to show that such advantages as accrued were too dearly purchased.

Mr Gokhale proceeded to describe briefly the extent to which the system at present existed. After referring to the Colonies where it once flourished and now ceased he pointed out that indentured labour now went to three British Colonies, namely, British Guiana, Trinidad and Jamaica, and one Dutch Colony, Surinam in the West Indies, one Crown Colony, Fiji in Australasia and to certain districts of the Upper Assam Valley. There was also a small supply of such labour to the Straits Settlements. Of these the Government themselves, Mr. Gokhale understood, had decided to discontinue the system in Assam from July next year, and he strongly urged that the same course should be adopted in regard to the Colonies mentioned by him. In addition to that, there was the question of re-indenture in Natal and Mauritius, for which indentured recruitment had been stopped, and in Fiji for which it was still allowed to continue. Unless re-indenture was stopped, large numbers, by being driven continuously to recontract themselves, owing to sheer helplessness, would be doomed to what was semi-slavery for the greater part of their lives. In particular, Mr Gokhale drew the attention of the Council to the £3 licence tax which was exacted annually in Natal from every male above 16 and every female above 13 who had completed their indentures since 1901. Mr Gokhale deemed it his duty to denounce the tax as a diabolical device either to keep the indentured population in a state of perpetual servitude, or else drive it out of the country.

In conclusion, Mr. Gokhale appealed to the Government, to realise the full measure of their responsibility in the matter. The Government, no doubt, had done a great deal from time to time to soften the horrors and mitigate the hardships of the system, but there was no question that the only way really to improve the system was to improve it out of existence. The conscience of the people of India was waking up to the iniquities of indentured labour and the degradation involved in it, and he asked the Government not to make the mistake of ignoring what was due to their national self respect, the call of humanity, and he was confident that a people that had spent millions and millions in emancipating slaves all over the world would not long tolerate the continuance of a system which condemned their own fellow subjects to a life, if not of actual slavery, in any case, one bordering on semi-slavery.

THE HON'BLE SIR V. D. THACKERAY.

The Hon'ble Sir V. D. Thackeray, in supporting the Resolution, said that indenture was tantamount to converting a free man into a practical slave, and as such was an outrage on humanity. There was plenty of scope

for any amount of labour in India, and he maintained that there was nothing in the conditions, including payment of labour in India, to justify a resort to indenture to send away labour out of India. Even in China there was no system of indenture, and it was regrettable that the indenture system should prevail in India alone.

THE HON'BLE MR. FREEMANTLE.

The Hon'ble Mr. Freemantle said that he was a member of the Sanderson Commission appointed to enquire into this subject, and that in the course of that inquiry he visited a large number of labour recruiting districts and took the evidence of a large number of witnesses. He reviewed the work of the Commission and the evidence taken by it, and said that the Commission came to the conclusion that the system had not oppressed or inflicted any hardship upon the emigrants, who were generally found to be prosperous. He had questioned large numbers of returned emigrants, and found that none of them had gone out without knowing the penal nature of the contract to which Mr Gokhale had referred. They all had friends or relatives who had been to the Colonies, and knew the conditions of life and work.

The Hon'ble Mr. Gokhale —It is not in the agreement.

The Hon'ble Mr. Freemantle —It is not in the agreement certainly, but they know perfectly well the nature of the contract.

Mr. Freemantle referred to the work done by Protectors of Emigrants and to the fact that during the last few years the quantity of the land held by Indians had increased from 6,600 to 42,000 acres. Similar conditions prevailed in other Colonies, and the emigrants generally were very well off.

THE HON'BLE MR. SHAHI.

The Hon'ble Mr. Shah said that Mr. Freemantle had referred to the Protectors of Emigrants, but it had been shown that they were very often protectors of the interests of the planters, rather than protectors of the emigrants. The Mahomedan community was unanimously in favour of the Resolution.

OTHER SPEAKERS.

The Hon'ble Sir Gangadhar Chitambar also supported and said that the system of indentured labour was antiquated, and was not required.

The Hon'ble Mr. Subba Rao appealed to the Government not to run counter to the sentiments of the people.

The Hon'ble Mr. Haque asked the Government to save their honour.

The Hon'ble Mr. Mudholkar and the Hon'ble Nawab Abdul Masud supported the Resolution. The former asked the Council not to make India a recruiting ground for the Colonies.

The Hon'ble Pandit Madan Mohan Malaviya condemned the system on humanitarian and national grounds, and said that the system could not have come into force but for the Government.

The Hon'ble Malik Omar Hyat Khan supported the Resolution, and asked how indenture was undesirable as regards Natal, it was desirable elsewhere. He emphasised the absolute unanimity of Indian opinion on the matter, and said:—"When cent. per cent. of the population are agreed the Government should be on our side or else you won't be our Government."

THE HON'BLE MR. CLARK.

The Hon'ble Mr. Clark, in reply to the debate, said:—Mr. Gokhale had argued his case with a vigour and

eloquence which they were accustomed to get from him in the Council. With much that Mr. Gokhale had said he was in sympathy, although he disagreed with them.

The Resolution fell into two parts. It dealt with indentured labour in India and immigration to the Colonies. In India the indentured system survived in four or five Districts in North Assam and there it was moribund, under sentence of death. The condition of the colonies in Assam was good. They were well looked after and lodged and supplied with good water and were able to earn money above their pay, but the primary reason for the abolition of the indentured labour in Assam was the malpractices that prevailed. Turning to what was under the circumstances the most crucial question of indentured emigration for British Colonies, Mr. Clark said that they should have an idea as to what the scope of that emigration was. The Colonies included British Guiana, Fiji, Jamaica, Trinidad and Mauritius. As regards the Straits Settlements, the greater part of the emigration had been free, and the system was practically dead there. In the Malay States, where the greatest mortality occurred, it had been stopped. In Ceylon it was practically free. As regards British Guiana, there was a small number of the unemployed, and emigration was practically dead there. With regard to other free Colonies in the West Indies there was a flow of emigration, and they must consider the principal obligations imposed upon the employers and on the coolies, respectively, by the Emigration Law of the different Colonies themselves. The coolie had to serve an indenture of five years, live on the plantation, and, if he left it without a pass from his employer, was liable to arrest without a warrant. If the coolie exceeded his leave or deserted, he was liable to imprisonment or fine, or both. Similarly, he was also liable to imprisonment or fine for refusing to go to hospital, refusing to work or inciting others not to work. Nobody was allowed to recruit, unless he held a certificate from the Protector of Emigrants at one of the Ports to which the coolie went, while the recruiter had to give the coolie a printed form or a true copy of what the actual terms were. The question was whether the coolie knew about the penal provisions which, as a matter of fact were not mentioned in the contract. That was a point on which he proposed to have an enquiry made. There was a great deal of force in the fact that the coolie ought not only to know the actual conditions and actual requirements of the work, but also the express terms of the penalties in case he infringed his contract. The coolie in India was generally tied down in some form or other, while the coolie going to Ceylon was also bound down by a small debt. The assumption was, after all, that when a man entered into a contract, he meant to carry out that contract. Mr. Gokhale's assumption was that the coolie did not know of the penal conditions, and that when he got to the Colony and found them out he wanted to get back. That was not a fair way of looking at it. It was not a great hardship that when a coolie went to the Colonies and refused to work he should be punished. With regard to the obligations placed on the employer, the coolie was recruited under a certain form of contract before a Registering Officer who was required to take him apart and see him privately in order to make sure that he really understood the terms of the contract. The coolie was then taken to the Depot, examined by a Doctor to see whether he was healthy, or whether there was anything wrong about him. If the Doctor was satisfied, the coolie was placed on board the ship, looked after in

FEUDATORY INDIA.

The Gaekwar on Sedition.

The following Huzur Order, signed by H. H. the Gaekwar of Baroda, dated the 27th February, is published at Baroda :—

"I have recently had under my consideration the result of the enquiry held into the discovery of copies of a certain seditious book at Naosari. The author of the book has been dealt with by a separate Order, and the Press in which it was printed has been confiscated. In connection with that enquiry, however, I have been painfully surprised to know that there has been within my territory certain persons who openly or secretly sympathised with the author and a few others who were believed to entertain feelings of disaffection to the British Government. I, therefore, take this opportunity of expressing in the clearest terms my strong disapprobation of such writings and feelings and my firm determination to punish and suppress sedition in any form wherever found within the limits of my State. The interests of Native States are inseparably bound up with those of British India, and all persons who conspire to subvert the Government in one offend equally against the other. The maintenance of the cherished relations of true friendship and good understanding which have uniformly existed between the Baroda State and British Government has unceasingly claimed my anxious attention, and the preservation of peace and order and the advancement of the material, intellectual and moral well-being of my people which has been the constant aim of my Line are dependent on the maintenance of those cordial relations, and any attempt within the limits of this State to disturb those relations will meet with my entire disapproval and will be repressed with a firm hand.

Far be it from me the wish or intention to

restrain the legitimate freedom of the Press or to restrict the scope of fair and well-informed criticism. But the breath of political unrest which disturbed British India a short time ago will not be allowed to ruffle the tranquil bosom of this State. Laws have, therefore, had to be enacted which had heretofore been deemed unnecessary, and however much I may deplore the circumstances which rendered such legislation necessary, I wish to declare my intention of vigorously enforcing such Laws against all evil-minded persons who infringe their wholesome provisions. I, therefore, enjoin all my officers, in places high or low, and my subjects of all classes and creeds whose welfare and happiness is nearest to my heart, to co-operate with me loyally in stamping out every vestige of disaffection to the British Government, wherever found and in maintaining relations of good-will and sincere friendship between the *British Government and mine*, and in regarding as an enemy to order and good government every misguided person who attempts to excite feelings of ill-will, hatred or contempt against the British Government."

Mysore Industries.

We take the details below from the Mysore Administration Report for 1910-11 :—Excluding gold, the principal exports during the year were arecanut, coffee, cardamoms, food grains, hides, jaggery, cotton and silk; and the principal imports, food grains, yarn, dhal, piecegoods, wheat, *chillies*, *kerucene oil* and salt. The value of imports was Rs. 2,83,89,215 and that of exports, excluding gold, Rs. 4,23,98,467. Fifteen mining companies were at work during the year, 10 for gold, 3 for manganese and 2 for mica.

The chief gold producers were the Mysore, Champion Reef, Ooregum, Nundydrug and Balaghat mines and the returns from the first three mines were satisfactory.

The total quantity of gold produced during the year under report was 547,866 oz. approximately estimated at Rs. 3,14,83,742 against 552,857 oz., estimated at Rs. 3,17,92,810. Comparing the output of gold for 1910-11 with that for the previous year, there was an increase of 7,897 oz. in the Mysore and Champion Reef mines and a decrease of 12,887 oz. in the Oregum, Nundydrug, Tank block, Balsaghat and other mines.

The royalty due on the gold obtained during the year under report was approximately Rs. 17,80,276, against Rs. 15,90,242. The increase in royalty is due to the receipt, during the year, of 2½ per cent. of dividends paid by certain gold mining companies in accordance with the terms of the new leases held by them.

There was no improvement in the price of manganese, and the industry in this mineral therefore continued in a depressed condition. The following statement shows the approximate quantities of ore obtained and sold and royalty realized thereon:—

Year.	Tons extracted.	Tons sold.	Royalty. Rs.
1909 10 .	37,843	29,755	16,883
1910 11 .	28,265	17,980	7,577
Decrease .	9,578	11,795	9,306

The chrome industry during the year shared the same fate as that of manganese and did not therefore offer any encouragement to the licences for pursuing the business. Consequently no ore was extracted from any block in the state during the year under report and the industry in this ore is now at a standstill.

The Bombay Mining Syndicate, who held a mining lease and a prospecting license for mica in the Seringapatam Taluk met with no success during the year under report. A prospecting block in the Yedatore Taluk gave some promise. Several mica deposits to the east of Kikri in the

Sringeri jahgir were opened up and a quantity of 60,000 lbs. of muscovite mica of a fairly good quality was unearthed.

A small quantity of 38 maunds of asbestos was removed from a block in the Hosdurga Taluk for experimental purposes. Excepting this, no regular business was carried on in the industry of this mineral during the year under report.

During the year, certain localities in the taluks of Hosdurga and Holalkere where iron smelting and steel making industries were being carried out were inspected, and information in regard to the processes employed in connection with these industries collected.

The number of persons employed in the mining industry during the year 1910-11 was 27-116 as against 29,168 in 1909-10. Of these 26,339 were engaged in gold mines alone.

Essays on Indian Art, Industry & Education

BY E. B. HAYELL.

*Late Principal, Government School of Arts, Calcutta,
"Author of Indian Sculpture and Painting," etc.*

All these Essays deal with questions which continue to possess a living interest. The superstitions which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out.

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The Englishman, Calcutta.—Mr. Hayell's researches and conclusions are always eminently readable. *** His pen moves with his mind and his mind is devoted to the restoration of Indian Art to the position it formerly occupied in the life of the people, to its reclamation from the degradation into which Western ideals, falsely applied, have plunged it, and to its application as an inspiring force to all Indian progress and development. *** It is full of expressions of high practical utility, and entirely free from the jargon of the posturing art enthusiast.

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The Paper Industry.

A recent American consular report quotes a letter from one who has had a good deal to do with the manufacture of paper in India. The contention that before success can be attained in India in increasing the output of paper we must have a wood pulp manufactory is, says a Rangoon Paper, not based on actual conditions. The material supply has nothing to do with the reasons why the working of Indian mills have not given satisfaction of late years. The trade is simply suffering from a lack of facilities for manufacturing with economy—that is *modern* machinery capable of large output, the same as is now employed in other parts of the world. Machinery designed and manufactured in the last century can hardly hope to compete with modern, up to date time and labour saving machinery in use in Europe and in the United States. Before any serious thought can be bestowed upon pulp mills, whether wood or bamboo, the demand for the material must be created. The existing Indian paper mills do not want wood pulp because they have ample supplies of grass fibres, a much superior material for paper making. The material is fairly cheap. Indian mills as now equipped could not use wood pulp profitably, even if it were available at a very low price, for the reason that their machinery is not adapted to the making of cheap mechanical wool pulp papers. The mills have a constant demand for a better class of paper than is made of wood pulp.

It must not be supposed that the Indian paper mills have to depend solely upon grass babul. There are a number of other excellent grasses and fibres growing in India. Many of them have been experimented with from time to time and shown to be useful papermaking material, and that these grasses have not been utilized more is owing mostly to the fact that the larger resources of babul grass render the adoption of any other grass fibre unnecessary. Some of the grasses referred

to would make valuable paper making material with a properly selected plant for the preparation and treatment of the fibres. These resources would need to be utilized before it would be necessary to give attention to wood pulp. Bamboo will take precedence of wood pulp in India. Experiments made with this fibre years ago were satisfactory but a special plant for the suitable treatment of the pulp would be needed. The Burmese Government offers to back a scheme for the use of bamboo in making pulp but the promoters must first find the means of utilizing the pulp which can only be done by promoting new paper mills devised for utilizing both bamboo and grass fibres. There can be no doubt of the success of other paper mills built on a modern plan and equipped with reference to the use of the abundant raw materials at hand. India is essentially a paper making country and could easily be independent of other parts of the world for paper supplies. In fact with the advantage of cheaper steamer freights for export which may come in time, India will be in a stronger position to supply the East with paper than any European paper making country.

Indo-Ceylon Connection.

Sir H. Kimber and Messrs. Neville Prestley and Muirhead, the Indian railway authorities, have been conferring with the Ceylon Government on the subject of the Indo-Ceylon connection. The results of the conference are most satisfactory to both Ceylon and to the South Indian Railway Company. Regarding the customs arrangements the Ceylon Government is willing that there should be a joint examination of luggage etc., on behalf of both countries, on the steamers which will carry the passengers and goods across from Talaimannar to Duniakhedi, where the railways of the respective countries will end. The passage will occupy one hour and ten minutes. The work is being pushed on both sides and March next year should see the inauguration of the Indo-Ceylon connection.

AGRICULTURAL SECTION.

The Uses of Eucalyptus.

These are mostly concerned with the medicinal properties that are possessed by the oil that can be extracted from the leaves; as an antiseptic, this is of peculiar use. Advantage may be taken of a useful summary, of the ways in which Eucalyptus may be employed, which is given in *L'Agriculture Pratique des Pays Chauds* for November 1911, in which it is pointed out that, to Baron F. von Muller, Director of the Botanical Garden of Melbourne, must be attributed not only the discovery of a large number of species, but the first experiments in the distillation of the leaves. Further, it is to Bosisto, a chemist of Melbourne, that the extension of the Eucalyptus oil industry must be credited, as well as the discovery of various uses to which it may be applied.

As far as is known, *Eucalyptus amygdalina* is the species that is richest in essential oils, though its rate of growth is far smaller than that of *E. globulus*. The researches of Bosisto have shown that the species from which the leaves have most commonly been submitted to distillation give returns of essential oil in the following order: *E. amygdalina*, *E. oleosa*, *E. leucoxylon*, *E. gonio-calyx*, *E. globulus* and *E. obliqua*. Of these, as regards *E. globulus*, the inferiority in the yield of oil is compensated for in its vigorous growth and its abundant foliage. In any case, it is a fact that the amount that can be obtained from each species depends upon the season and the locality.

It is a characteristic of *E. rostrata* that it flourishes in inundated lands and in those subjected to sudden and heavy rainfall. *E. oleosa*, on the other hand, is particularly fitted for cultivation in dry and desert regions.

The article quoted above which presents this information, goes on to say that the researches commenced by Baron von Muller, and continued

by Bosisto and Osborne, have shown that eucalyptus oil dissolves, among other substances used for making varnish and such preparations, camphor, pine resins, mastic, gum Elemi, sandarac, asphalt, Xanthorrhoea resin, dragon's blood, benzoin, copal, amber and wax, but not gutta-percha.

The ash obtained from different kinds of Eucalyptus yields 5 to 27 per cent of potash. A ton of the leaves of *E. globulus* will give over 10 lb. of pearl ash; while a similar quantity of the green wood furnishes more than 2 lbs. and the dry wood at least 6 lbs.

In pharmacy, the leaves of Eucalyptus and the oil are employed in many different ways: for pills, cachets, fumigants, washes, injections, sweets, pastilles, infusions, cigarettes for asthma, oils, aromatic vinegars, salts, soap, dental powders and pastes, insecticides, remedies for diseases of silk worms and bees, protection from mildew, fever remedies, colds, bronchial affections and those of the throat and lungs, neuralgia, depression, cholera, vesical catarrh, uræmia, chronic rheumatism, gout, congestion of the brain and of the lungs, for protection against mosquitoes, and even for the purpose of reducing adipose tissue. Lastly, the oil is largely made use of in perfumery. The matter does not conclude here, for as it is pleasingly expressed by Morel, even after filling the place of a remedy for the greater number of ills, the products of Eucalyptus may be employed for embalming the bodies of those who have died because they were ignorant of its benefits.

After mentioning other similar uses of the oil and resin of Eucalyptus, the article goes on to state that, although too much may have been claimed for such products, scientific research has shown that they possess a real value, and that, particularly, the leaves of *E. globulus*—especially those from young trees—are endowed with antiseptic properties that are capable of utilization in many different ways.—*Extract.*

Protection of Indian Cattle.

At a recent meeting of the committee of the British Association for the Protection of Indian Cattle, which was lately formed in London, the following aims and objects were framed: (1) To prevent the unnecessary slaughter of cattle in India with the view of increasing the number and improving the breed of the animals employed for the cultivation of the land. (2) By this means to encourage the agricultural development of the country and so render the United Kingdom less dependent upon foreign countries for her raw material; (3) To improve the general condition and promote the more humane treatment of cattle in India.

The following is the copy of a letter addressed by Mr. K. S. Jassawalla to the Secretary of Home Department:—

The Assistant Secretary to the Governor-General of India writes me to say that "I am directed to acknowledge the receipt of the Petition submitted by you and others dated 17th November 1911 and to inform you that it has been transferred to the Home Department for official consideration and disposal."

In connection with the said Petition I beg to state that if your Lordship thinks that India is not short of agricultural cattle, I would suggest that a Commission may be appointed to investigate the matter, I will undertake to adduce evidence before the Commission and satisfy them as to how essential it is for India to maintain a large number of animals for agricultural purposes.

Your Lordship will observe that in the petition it has been suggested that the British Troops in India should be given Australian meat in preference to Indian beef.

With a view to assure the Government of India that this suggestion is quite feasible and practicable, and also with the object of facilitating the task before the Government, I have arranged to form a joint stock company for the purpose of

importing Australian meat into India. To ensure the scheme becoming a perfect success, however, the co-operation of the Government is desired and essential.

After twenty-five years of constant study and hard work in connection with this subject, I have thought it necessary to come forward and humbly offer my services and am quite prepared to supply the Government with meat (mutton, which is more suitable to the hot Indian climate than beef) at a price to be fixed on the average of the last five years' prices provided the period of contract is at least ten years, as much capital would be bound up for installing refrigerating depots. This will not put the Government to any extra expenditure and I undertake to bear all loss if there should be any. To convince the Government of the feasibility of the project, I will first begin the work in Bombay, and if the Government is satisfied, other depots would be opened up in Calcutta, Karachi, Madras and other ports and arrangements will be made to take the same to the interior parts of the country.

I am also prepared to make any reasonable deposit your Lordship may require for the satisfaction of the Government to assure them of my *bona fides*.

The great need of the factories in Great Britain is a sufficient quantity of raw produce. This could be easily met by India if her agriculture were allowed to develop in the right way with the result of rendering England independent of America and other foreign countries. This is particularly the case with cotton which India is capable of producing in any quantity and of any requisite quality as is evidenced from Government Reports (Vide 'Report on progress of Agriculture in India for 1909-1910' by Mr. B. Coventry Officiating Inspector-General of Agriculture in India. Also "Note on Improved and Exotic Cottons in the Bombay Presidency" by Mr. G. Keatinge, Director of Agriculture).

Departmental Reviews and Notes.

LITERARY.

"MANORANJAN" DURBAR NUMBER.

The "Special Delhi Durbar Number" is a volume of 280 pages containing more than 150 nicely executed photozincographs and more than 50 contributions from the best and the most cultured of Marathi writers and poets of the day. The special articles, especially those contributed by eminent persons like Dr. Sir R. G. Bhandarkar, M.A., Ph. D., K.C.I.E., &c; Sir Narayan Chandavarkar, Kt; Shrimant Sir Gangadhar Row, K.C.I.E., Chief of Miraj, ought to attract attention. No efforts have been spared to make the special number as attractive, instructive and interesting as possible. The number is apparently intended not only to have a high value as a collection of portraits and illustrations but also to have a still higher value as a very important and a weighty contribution of permanent value and interest to the Marathi literature of the day.

THE TRUE TEMPER OF EMPIRE.

Sir Charles Bruce, whose wide and intimate knowledge of the Empire has been gained as Governor of various Colonies, has a book on "The True Temper of Empire" coming out with Messrs. Macmillan shortly. "I define the true temper of Empire," he writes, "as a temper which mingles wisely and in fit proportions the sovereignty of the central authority with the liberties of the constituent areas." After the first paper, which gives its title to the book, Sir Charles deals with—The Modern Conscience in Relation to the Treatment of Dependent Peoples and Communities; Crown and Congress in India; The Passing of the Crown. What the Coronation Means to the Colonies; What the Coronation Durbar Means to India; British Indians in the Transvaal; British Indians in the Dominions; and Ireland's Place in the British Empire.

AN ARCHEOLOGICAL DISCOVERY.

An interesting inscription containing the name of Chandra Sen, King of Bengal in the 12th century, A. D. is reported to have been discovered in a *masjid* in the Burdwan District. At the end of last month three members of the Bangiya Sahitya Parishad made an excursion into the interior of the Burdwan District, called Northern Radh in ancient times. There they discovered that on eight stone pillars of a *masjid* eight equal parts of a slab containing some inscription had been used as the heads of the pillars. The inscription is in Sanskrit, and contains the name of Chandra Sen, and it is believed that the original slab was divided into eight equal parts and used as the heads of pillars of the *masjid*. The inscription originally contained dates of genealogical tables, but the major part of it has been destroyed by the chisel work of Mahomedan masons.

PENSIONS FOR TITLE HOLDERS.

The following Foreign Department notification appears in the *Gazette of India* :—

With reference to the announcement made at the Coronation Durbar by His Excellency the Governor-General, which was published in the Notification dated the 12th December, 1911, by the Government of India in the Foreign Department, it is hereby notified for general information that an annual pension of Rs. 100 payable on the 12th December each year, with effect from the 12th December, 1911, shall be granted to all present holders and future recipients of the title of Mahamahopadhyaya and Shams-ul-Ulma.

SISTER NIVEDITA'S WORKS.

The 'Udbodhan' Office intends publishing in a series of volumes all the writings of Sister Nivedita which she has left for the furtherance of the cause of education of Indian women. The first of the series, entitled, 'The Civic and National Ideals' is now out and can be had from the 'Udbodhan' Office, Baghbazar, Calcutta. It will be followed by others, and the publishers announce that the second will be more or less connected with education.

EDUCATIONAL

EUROPEAN SCHOOLS IN INDIA.

A SCHOOL OF ORIENTAL LANGUAGES.

The Board of the London Institution has issued a circular to the proprietors submitting a scheme which will obtain the imperial Government's approval for the adaptation of the institution as a School of Oriental Languages.

The Imperial Government undertakes to grant from £20,000 to £30,000 for rebuilding and an annual endowment of £4,000 with which to cover domestic expenditure. When the sanction of the proprietors is obtained a bill will be introduced in Parliament to legalize the project.

AN INDIAN POET'S SCHOOL.

At Bolpur, in Eastern Bengal, there is a remarkable school for Hindu youths which owes its origin to the greatest living representative of Indian letters—Mr. Rabindra Nath Tagore, poet and dramatist, essayist and writer of romances. The school provides an education of the kind which might be expected from a poet inspired by social ideals. Its students get plenty of outdoor teaching and physical training, while Western knowledge is related to the young Indian's heritage of historical and religious traditions. Recently, it would appear, something in connection with the school has aroused the suspicions of the provincial Director of Public Instruction, for he has issued a circular denouncing it as "altogether unsuitable for the education of the sons of Government servants." The incident has given rise to much discussion in Bengal, where the name of Tagore is held in the highest reverence. It is assumed that the school cannot have been condemned on political grounds, since teachers and students alike are required to hold aloof from all political activity.—"Westminster Gazette."

Influential meetings in support of this Fund, continue to be held in various parts of England. Speaking at Worcester, Bishop Mylne, who has long experiences in India said that the Anglo-Indian has grave professional disadvantages. Cut off from manual labour every service into which he might go was regarded as the happy hunting ground of the Brahmin. Take him altogether, there is no man in the world who needed more to have every advantage given him for a fair start in life. "My single quarrel with the Government of India," the Bishop added, "is that it never gives the Anglo-Indian a chance. Millions of money are spent year by year on the education of the Indians, but it is difficult to extract a few thousands for Europeans and Anglo Indians." The Fund now stands at over £96,000.

VERNACULAR EDUCATION IN INDIA.

We understand that the Government of India have addressed Provincial Governments as regards the Improvement of Vernacular Secondary Education and the starting of Vernacular Secondary Schools. The measure was urged on the attention of the Government of India at the last Budget Meeting of the Imperial Council by the Hon'ble Mr. N. Subba Rao Pantulu. He pointed out that the Court of Directors in their Educational Despatch of 1854 as well as the Government of India during Lord Curzon's time had laid down the principle of the diffusion of European knowledge among the masses by means of Indian vernaculars. No steps, however, had so far been taken to place higher Vernacular education on a solid and enlightened basis. Mr. Subba Rao pleaded that this should be given a proper place in the scheme of education in the country, 'correlated on the one hand to indigenous institutions and on the other to English Colleges; for after all it is the basis of all industrial or commercial occupations.'

LEGAL.

LAW TOUTS.

Mr. Swinhee, Chief Presidency Magistrate, Calcutta, recently disposed of a case in which the accused was charged by some members of the Bar for being a tout. The Magistrate in finding the accused guilty said:—"I am satisfied on the evidence before me that the defendant habitually acts as a tout. I therefore direct that a list of touts be framed and published and that the defendant's name be included in that list; and I further direct that the defendant be excluded from the precincts of the Police Courts."

COUNSEL'S DELAYS.

At the Central Criminal Court on the 16th January last, there was some delay in the Common Serjeant's Court owing to the absence of Counsel for the defence in two cases. The Common Serjeant said Counsels were neglecting their plain duty in not being present when their cases were to be tried, or, if they were unable to appear themselves, asking some other barrister to look after the interests of their clients. One of the Counsels eventually came into Court and explained that, as his case was some distance down on the list, he thought he would be safe to be away until 12 o'clock. The Common Serjeant:—"That is precisely what a Counsel should not do. They say, 'I think, I think, I think,' and they take their chance whether they will be wanted at a certain time or not. It is becoming a perfect scandal."

JURISDICTION OF CALCUTTA HIGH COURT.

In connection with the creation of the new Presidency of Bengal, a correspondent raises the point as to the future status of the Calcutta High Court, suggesting that logically it ought to take rank from the status of its Presidency; but this is not the case says the *Pioneer*. The Court is "the High Court of Judicature at Fort William in Bengal" and has jurisdiction over territories not administered by the Bengal Government. For

example, at the present time, its jurisdiction extends to Eastern Bengal and Assam. When the Presidency of Bengal is established this jurisdiction will continue, under changed conditions, and the Court will consequently not be under the administrative control of the Governor-in-Council, unless otherwise provided. The new Province of Behar and Orissa is to have its own High Court, we understand; and though no definite announcement has yet been made, it cannot be long before any doubt that may exist on the subject is removed. But Assam, as a Chief Commissionership directly under the Government of India, will be outside the Presidency limits, though under the jurisdiction of the High Court at Fort William. The latter, therefore, will still not be a purely local Court, though the number of its Judges will be materially reduced in order to staff the new High Court at Bankipur-Patna.

LEGAL PRACTITIONERS IN THE PUNJAB.

The following is the text of the letter addressed by Rai Sahib P. N. Dutt, Officiating Registrar, Punjab University, to the Principal, Law College, Lahore. The letter is dated the 3rd January 1911:—

"I have the honor to inform you that the Hon'ble Judges of the Chief Court have decided that in future admission of graduates to be Pleaders of second grade shall be regulated according to the numerical requirements of the Province. Number to be admitted each year will be announced three years ahead. For the year 1914 only thirty men who pass highest in the Bachelor of Laws Examination will be admitted to Pleadership. I am to request that this announcement of the Judges of the Chief Court may be duly brought to the notice of the students of your College."

Another Circular, addressed to the Principal, the Law College, says that the Judges of the Chief Court have decided that they will admit no person as Mukhtar after the 1st December, 1913.

MEDICAL.

NEW TREATMENT OF CHOLERA.

The new treatment of cholera by means of injections of hyponic salines plus permanganates is being extraordinarily successful. The credit for this, as was shown in a recent article on the subject in the *Pioneer*, belongs entirely to Major Leonard Roger, Professor of Pathology at the Calcutta Medical College. In his recent presidential address at the Asiatic Society of Bengal, Colonel Harris, I. M. S., quoted some returns which will interest the medical profession, not only in India, but all over the world. He stated that from 1895 to 1905 the death-rate from cholera at the Medical College Hospital was approximately 60 per cent. With the normal saline treatment in 1906 it fell to 52 per cent. On reverting to sub-cutaneous and other injections in 1907 it rose to the high level of 1895—1905. Then hyponic salines injected into the veins were tried and the death-rate in 1908-9 fell to 32 per cent. Since then Major Rogers has added permanganates to the treatment and the mortality has been only 23.3 per cent. As Colonel Harris puts the case:—"Whereas fifteen years ago, on an average out of 100 attacks forty people had a chance of recovering, to-day—if taken in time—seventy out of the same number will probably recover. Cholera should now lose some of its terrors in India, even when the worst epidemics are abroad."

CAMPAIGN AGAINST TUBERCULOSIS.

The following is the text of the letter in which Mr. Ratan Tata makes his munificent offer for contributing with funds for a campaign against tuberculosis:—"The Coronation Durbar was the greatest event in India of our time. Its beneficial results demand a commemoration. Very many are casting about for some appropriate memorial. May I suggest that such a scheme

might well deal with the great national malady. Such a malady is tuberculosis. It is rife amongst all classes of the population and especially affects "purdah" women. It is preventible and, in a large number of cases, curable. The campaign against tuberculosis lay very near to the heart of His Majesty's honoured father, and the sustained effort, launched now, would stamp out this distressing disease from amongst King George's Indian subjects. To be effective, the campaign must be thorough, but that is no reason why we should not make a beginning on scientific lines now. It is a work in which the Government, the Municipalities and the Industries should share in equal proportions, the Coronation subscriptions supplementing these resources. Factory hands are peculiarly susceptible to phthisis and mill-owners might well be asked to contribute at least a rupee a year for every operative. This would provide a lakh a year; and with the Government and Municipal assistance we should have a fund of three lakhs a year to finance the campaign. I shall be glad to contribute fifteen thousand rupees a year for ten years as my subscription towards this particular form of commemorating the King's visit and as testifying to my sense of urgency of organised campaign against phthisis."

MEDICAL-WOMEN IN INDIA.

The *Times*, in an article "On Medical Women in India," referred to the terrible extent of the evils incidental to the abandonment of Indian women in times of sickness to the ministrations of the most ignorant of their own sex, to the absence of any adequate provisions for medical attendances upon women, adding that many thousands of Indian women die prematurely every year from childbirth, and the only serious attempts hitherto made to afford female medical help to the women of India have been due to one of three agencies—the missionaries, Lady Dufferin's fund, and a few hospitals started by local philanthropy, and these taken collectively, are insignificant in comparison with the magnitude of the requirements.

SCIENCE.

PROPOSED INDIAN ASSOCIATION.

Mr. P. S. MacMahon, M. SC., (MAG.), B. SC. (Oxon), Professor of Chemistry, Canning College, Lucknow, and Mr. J. S. Simonson, D. SC., Professor of Chemistry, Presidency College, Madras, have issued the following circular letter:—

The rapid expansion, during recent years, of the teaching of science throughout India, as well as the multiplication of laboratories in Colleges and institutions designed for research purposes, has disclosed a lack of scientific organisation which calls for the attention of all those engaged upon education and research work in the country. The isolated worker in India is, for the most part, deprived of the help afforded by scientific reference libraries, and his difficulties are enhanced by the fact that he is removed from the European environment whence he draws in a large measure his inspiration.

We feel that the disabilities under which science suffers in India would be in part ameliorated, and that an impetus would be given to research work by the establishment of some central organisation after the manner of the British Association for the Advancement of Science, whereby different workers throughout the country might be brought into touch with one another more closely. The attention of the Society might be diverted to every field of enquiry and to every aspect of scientific activity, whether purely theoretical or applied to those numerous special problems offered by the Indian Empire and peculiar to its natural and economic conditions. The study of endemic diseases, of the conditions governing agriculture and forestry, of engineering problems in the tropics and sub-tropics of the natural products of plants and of the mineral resources of the country, all these subjects call for

extensive and systematic research in the laboratories with which India is now equipped. Behind this there is the larger educational problem, that of presenting to the minds of the people the aims of science, its purpose and ideals, its value as an instrument of social and economic improvement. The objects of the proposed Society are similar to those of the British Association, and they cannot be stated better than in the words which form the preamble to the constitution of that body:—"to give a stronger impulse and a more systematic direction to scientific enquiry; to promote the intercourse of societies and individuals interested in science in different parts of the country; to obtain a more general attention to the objects of pure and applied science and the removal of any disadvantages of a public kind which may impede its progress."

It is to be noticed that co-operation with the activities of the Society would not preclude the publication of results in European periodicals, nor in departmental journals dealing with particular branches of research; its primary aim is to afford a medium of communication between workers in different parts of India. Accordingly, it is proposed to establish an Association which shall hold an Annual Meeting (sectional or otherwise), in the more populous Indian towns where papers might be read and discussed, the proceedings to be published in the form of an Annual Report. We invite your opinion as to the expedience of founding a Society of this kind, and would be glad to know whether, in the event of its successful inauguration, you would be glad to support it on the general lines indicated above. The success of the scheme naturally depends upon the extent and representativeness of the support accorded to it. We hope to arrange an early meeting in Calcutta where the details might take practical shape.

PERSONAL.

NAGAR BRAHMAN OF GUJERAT.

In the course of an article in the current number of the *Dawn Magazine* on Marco Polo's account of the Indian Kingdoms and Ports, Mr. Haran Chandra Chakladar, M. A., writes:—

Marco Polo speaks very highly of a class of Brahman merchants living in the province of *Lar* which is identified with *Lar-desa*, an early name for the territory of Guzerat and the northern Konkan. He says: "You must know that these *Abramman* (Polo's corruption for *Brahman*) are the best merchants in the world, and the most truthful, for they would not tell a lie for anything on earth. If a foreign merchant who does not know the ways of the country applies to them and entrusts his goods to them, they will take charge of these and sell them in the most legal manner, seeking zealously the profit of the foreigner and asking no commission except what he pleases to bestow. They eat no flesh, and drink no wine, and live a life of great chastity. Nor would they on any account take what belongs to another; so their law commands. And they are all distinguished by wearing a thread of cotton over one shoulder and tied under the other arm, so that it crosses the breast and the back."

A WARNING TO EMIGRANTS.

At the instance of the Ceylon Government a warning has been issued to intending emigrants against their going to Ceylon without either considerable capital or assured employment. It has recently become necessary for the Government of the Colony to repatriate individuals who had gone to the island with insufficient capital and who, failing to obtain employment, were reduced to a state of destitution. It is useless for any one to go to Ceylon in the hope of obtaining employment on the spot.

INDIANS AND ORIGINAL RESEARCH IN CHEMISTRY.

The announcement by Dr. P. C. Ray at a recent meeting of the Calcutta Chemical Club that no less than fifty new compounds have been discovered within the past year will greatly interest the public. Dr. Ray in his address gave an account of the new members of the Alkylammonium Nitrate series, which have been isolated in the course of the last year bringing the total list up to 25. Mr. Hemendra Kumar Sen who passed M. A., in the first class, within a few days after the result was out, submitted as many as 9 papers based upon original investigations for the Prem Chand Roy Chand Scholarship Examination. Mr. Rasiklal Dutt, who is an M. Sc. student, has recently isolated no less than 15 compounds of Platinum and the Alkali metals and has hit upon a remarkable case of isomerism in the piece of research by him which will appear in this month's Chemical Society's journal. Mr. Kshiti Bhushan Bhaduri, M. Sc., Research scholar, has isolated 2 or 3 glucosides of Indian drugs and is also working hard in the direction of identifying the alkaloïds of these plants. The new University Regulations have imparted a stimulus to original research. We are glad to notice that on the occasion of the last annual meeting of the Indian Guild of Science and Technology, Sir Edward Thorpe, an eminent leader of science and a past-president of the *Chemical Society*—in the course of his speech referred to his Indian collaborators in the following terms:—"Speaking as a fairly old member of the Chemical Society of London, the oldest chemical society in the world, he welcomed with pleasure the recent increase in the number of Indian members. There was now a considerable body, who were active members and whose publications from time to time adorned their transactions. He hoped to see the day when some of them would begin to be active in the actual management of the society. Their assistance on the council would be welcomed, and he hoped perhaps to have the pleasure of seeing one of their members as actual President."—*Indian Messenger*.

POLITICAL.

THE CEYLON EXECUTIVE COUNCIL.

We have grown so accustomed already to periodic appointments of Indian gentlemen to Executive Councils that the public would be inclined to feel that it had just cause for complaint if Government did not continue every now and then to afford its subjects the pleasing spectacle of a zealous search for persons in this country willing to lend a hand in the tiresome business of keeping the Government machinery going. In Ceylon they have just started a similar experiment—only in this case the individual selected for an Executive Councillorship is not a non-official but a Ceylonese belonging to the Civil Service. Apparently this is the first time in the history of British administration in Ceylon that a native of the island has, to quote the *Ceylon Observer*, "outside the office of Attorney-General been able to occupy a permanent seat in the Executive Council." The Hon. Mr. Arunachalam, the gentleman in question, entered the Civil Service 37 years ago, the greater part of his official career being spent in the judicial line. In later years he has held the appointments of Registrar-General of Lands and Superintendent of the Decennial Census and has served on numerous Commissions dealing with subjects such as higher education, tuberculosis and the registration of titles. He is also the author of several publications treating of Ceylonese history and antiquities and Indian religions and philosophies and latterly has been engaged on a codification of the Civil Law of the island. He belongs to an ancient Hindu family which has rendered distinguished public service and has been seldom without a representative in the Ceylon Legislative Council since its establishment in 1833. He was one of the earliest band of native students at Cambridge and a fellow student at Christ's (though junior in years) of the late Justice Syed Mahmood of the

Allahabad High Court and of the late Mr. Ananda Mohan Bose of Bengal and was like Mr. Bose a foundation scholar of the College. His uncle the late Sir Coomaraswamy, who was knighted on Disraeli's recommendation, was a friend of Lord Houghton and his son the Marquess of Crewe and an honoured guest at Fryston, as Sir T. Wemyss Reid mentions in the *Life of Lord Houghton* and was so highly thought of by Disraeli that he put him into his last novel as a type of the happy blending of Eastern and Western culture. Mr. Arunachalam's cousin, Dr. Ananda Coomaraswamy, is well known in India as an apostle of Indian ideals in Art.—*Pioneer*.

HIGHER POLICE APPOINTMENTS.

Sir Reginald Craddock, replying to Mr. Madge's question re higher police appointments, said: "I place on the table a statement, the figures in the several columns of which answer the three parts of the Hon. Member's question. The Government of India have no information as to how many of the 26 officers shown in column 2 of the statement were domiciled in the strict sense of the term. In answering the question, the phrase "Members of the Domiciled Anglo-Indian Community" has therefore been interpreted to mean officers recruited in India, as distinguished from officers recruited from England; and I gather from parts (2) and (3) of the Hon. Member's question that this interpretation gives him the information which he requires. The statement does not include a few military officers who have in special circumstances been appointed in India to the Civil Police in Burma, Bengal and Eastern Bengal and Assam.

THE NEW CAPITAL.

In compliance with the request of Mr. Montagu, Under-Secretary for India, the Liverpool Health Committee has decided to recommend the City Council to lend to the Government of India the services of the City Engineer, Mr. Brodie, for the purpose of assisting in laying out of the new capital at Delhi. A special meeting of the council has been called for to consider the matter.



THE LATE MR. W. T. STEAD.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,
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THE BED OF AN INDIAN RIVER.

BY FLORA ANNIE STEEL.

TO English experience, the bed of a river suggests rocks or stones, gravel or mud. The English eye imagines it between definite banks, either full of water or lying empty, waste, almost desolate with shingle stretches and sandy breaks. There is an air of expectation over all; the very roundness of the boulders suggests the water for which they are waiting.

It is not so in India. There, especially in the north, the rivers flow between banks it is true, but these banks are often as much as nine miles apart: the one therefore quite invisible to the other, and you may ride miles in the river bed without even seeing the river itself. Indeed, the high bank often comes as a distinct shock when as you gallop your horse over the young green wheat fields, you pull up short on the brink of a mud cliff some twenty feet high. At its foot, the wheat fields go on. It is just as if the earth had at that moment sunk those twenty feet. The alluvial scarp looks fresh and sharp and clean: you have to ride along it until at a slight break in its regularity, a steep mud path leads down to the fields below. Here, close to the high bank there may be positively no difference either of soil or vegetation; for the river may for long years have trended away to the opposite side of its wide bed. Nevertheless, once upon a time, the river must have flowed right under that mud cliff. How many years ago no one can say. At

any rate it was from such a high bank on the Jhelum river that Alexander the Great said his farewell to the Land of his Desires, his Regrets. It is fitting before we pass on to the curious No Man's Land of an Indian River bed, that we should remember this great Retreat which, even when told barely by Arrian in the *Anabasis*, seems to stir the soul as Alexander's must have been stirred, with vague wonders as to what would have happened had the Western Conqueror remained instead of retiring.

There is something intensely pathetic in the thought of that flaming sword turned back, in the failure of the great Soldier's final appeal to his army, "Oh, Macedonian and Grecian Allies, stand firm! Glorious are the deeds of those who live a life of valour, and die, leaving behind them immortal glory." It reminds one of John Nicholson with that futile cry to his fellow-men, in the lane at the Burne bastion, "Come on, men, come on. Come on, you cowards."

As one stands beneath the mud cliff in this, the bright dawn of an October morning, one can imagine the endless train of galleys crowding the rapid yellow stream, all waiting for the signal to start from their leader. One can imagine him coming down the paved pathway which led from the clustering town above, one can see the quick organizing eye, that even in its disapproval had to see that all, as Arrian says, "was without confusion, without disorder." So we see him step into his barge, stand at its prow, pour a libation from the golden goblet into the stream, in the

name of the great Indian Rivers whom he had brushed and who had served him well—the Indus, the Jhelum, the Chenab, the Beas. Then with a blaze of golden trumpets the procession started, slow, stately, orderly, the "*noise of the rowing, mingling with the cries of the captains and boat swains, the choric songs of farewell from the natives who ran along the banks*" rising to "a veritable battle cry."

It must have been a fine sight, this passing of the Fighting West to return after many centuries, not with a Sword but a Pedlar's Pack!

So we gallop on into the "bait" land as the natives call it; a land full of its own quaint legends governed by its own quaint laws.

Here no man can say with certainty "this is my land." He may own it one year, the next it may lie in the deep stream, the year after it may re-appear in the other side of that deep stream: so by the law which obtains in many of these river beds, belong to another man, another village, nay, even another district. Bureaucracy and babudom between them (resolved to their constituents these two are curiously alike) have attempted to generalise and classify the quaint systems of "bait" land tenure into one broad red tape ribbon, binding on all; but not so long ago one of the most amusing day's work of a district officer's year was sitting in a boat watching earthen pots thrown overboard in order to decide which of the many streams was really the "deep one;" that being the one to which most pots drifted.

A blue sky overhead, the boat slipping down on the yellow flood, half a dozen or more of bottle-nosed alligators lying like logs on the sand banks, the wild geese rising lazily in flocks from the tamarisk thickets, a band of grey crane, their heads high out of the green corn giving their wailing cry, or a crowd of flamingoes looking like a sunset cloud, as startled from afar, they winged away into the horizon.

Then the big flat bottomed boat itself, laden with the elders of the various villages which had a voice in the decision. The anxiety on every broad bearded face; the relief on some, as one more pot after hesitating in a backwater bore steadily to the east, the disgust on others as a "*chatts*" which had been put down as eastward, suddenly changed its mind and bore away to the west.

Then, in addition to the question of proprietorship, there was the question of revenue to be paid to the Government, so that the work of what is called "Alluvion and Diluvian" used to necessitate two or three weeks camping in the bait land. Starting at dawn, sometimes on horseback, sometimes in a boat, sometimes on foot, most often for a compound of all three, one would be led by these same village elders, the village accountant with his books and his chains, over sand banks and fields, round tamarisk islands and sun fissured mud flats to measure up what land had gone into the river, and what had come out of it. One curious fact remaining year after year that the stream always swallowed up far more than it gave back, and that without growing any bigger!

Happy, happy days were these. A paradise for the sportsman, a joy for the artist, an endless interest to the lover of legends, the loiterer in historical bye paths; for much of Indian history is associated with these riverbeds. Many and many a time in flood season, opposing armies have looked at each other across their inundated flats for months together. One recalls with a smile for the rashness, the reckless courage of the woman, the incident of the Empress Nurjihan and her infant grand-daughter at the fording of the Jhelam. How she, generalissimo of her army, insisted on attack. How her forces landed on the opposite side drenched, disordered, dispirited. How weighed down by wet clothes and accoutrements they had to retreat, and how Nurjihan's elephant, cut across the proboscis, its driver killed

dashed back into the river, sunk in deep water, plunged, swam, sunk again; so carried down stream finally found shore. And after all this Nurjihan was discovered busily employed in binding up a wound which the baby on her lap—it must have been put there surely, as a loyalist onflamme—had received in the scrimmage!

Yes! there are many memories in an Indian river bed. Here is Sobraon, the battlefield which won for us the loyalty of the Sikhs. Coming as it did after those three rapid and glorious successes at Moodkee, Ferozeshahr, and Aliwal, it left no time for hesitation. Here, to this fighting race, were foes worthy of their steel. Men, who like the 10th foot would reserve their fire coolly till they had charged within the enemies' entrenchments.

"You were *that* much better than we were," said an old Sikh showing the tip of his little finger to me on this same battle-field. That much only, but enough for victory, for loyalty to the true fighter.

Then there is the terrible memory of the river bed at Fatehpur with the rebel mutineers firing at helpless English women and children as they drifted past in boats on the slow yellow flood of the stream. That is tragedy indeed, but the comic relief comes at the thought of the Emperor Huiyuan, half sodden with opium flying from his enemies and finding safety from drowning by the waterman's turban, flung to him like a rope from the high bank. Thereinafter promising the turban-owner any boon he desired, being met by a demand to be placed on the throne for twenty-four hours!

Then the "bait" land has its present legends, as well as its past ones. It is the home of the cattle raider and its impenetrable belts of high reeds, its impassable quagmires give the skilful cattle thief ample scope for dexterity. Endless are the tales of cunning or prowess which pass openly from mouth to mouth. How Gooloo the headman shod all his drove of stolen cattle so as to make the trackers believe that they were going eastward instead of westward and wore his

own shoes back to front for the same purpose; and how no less a personage than Shurfoo the *zaildar* in his salad days, once swam the Chenab itself in full flood, with a buffalo calf tied to him, so as to induce the mother to follow him and after her the whole herd; thus escaping the police that were on his track. These and many other tales are told round the shifting house fires; for the dwellers in the "bait" land have their habitations founded on the sand only—any day or night they may have to flit. The river may be invisible, green fields and tamarisk breaks may surround them, and yet in a few hours a ten foot flood may swallow up the homesteads.

One hot night in August, a twenty feet torrent swept down the old bed of the Sutly and by morning fifteen hundred out of the three thousand houses in the old Pathan city of Kasur were mere heaps of small, old purple bricks; for it was no temporary tower but built of old, three-storied, close-serried, strong.

But now-a-days there is one thing permanent in this shifting land which brings fatness and delight to so many folk; and those are the huge bridges with which England has spanned deep streams and shallow streams alike. Viewed from afar they show like some huge centipede stretching in some cases for miles. When they were first put there, dire were the tales round the village hearths as to what might be expected from such wanton interference with the rights of Mai Ganga the river goddess. She would surely rise in her wrath as she had done many times in minor fashion when puny man had ventured to span her tributaries with boat bridges.

And this time punishment would fit the crime. So said many a bearded husbandman, many a robust village mother; but the months, the years, have come and gone and the only stable thing in the Bed of an Indian River is that burden of girders and bolts and rivets and cantilevers which the British Raj set there, a symbol of its own purposeful grip on India; a grip that must not be relaxed until that purpose is accomplished.

WHEN ASIA RULED THE WAVES?

BY MR V. B. MENTA.

AT the beginning of the Russo Japanese War, many Europeans were surprised that an Oriental power should defeat a Western Power on land! But there were a great many more of them who having never dreamt for a moment that Asia had ever done anything on sea, were electrified when they read of the continuous and imperishable victories of Togo in naval engagements. For those to whom the victories of Togo came as a surprise I write a short account of the sea power of Asia from the beginning of history till the present day.

It is to be regretted that no one has given a proper account of the naval history of the East. It is a well-known fact that many Oriental countries in Ancient as well as in Mediæval times possessed a large merchant marine. The Egyptians built several ships under their famous Queen Hatshepsut for the purpose of having a large foreign commerce. Oars and sails were used for propelling them. They traded with Arabia for resin, spices and gold, and one can see on the walls of a temple, built during that Queen's reign, this fleet represented in a fairly clear manner. We also know that their great King Thothmes III, had a fleet launched on Euphrates in order to defeat the Assyrians. He also successfully attacked Syria and Phœnicia from the sea, reduced Cyprus and ravaged the coast of Cilicia. It is also said that he captured Orete, the islands of the Ægean, some of the sea-ports of Greece, Asia Minor, Southern Italy and of Algeria. All these facts may be read in the great song of Ammon. Later on, two fleets were built by the Phœnicians for Egypt, one of which circumnavigated Africa. It rounded the Cape of Storms (long before Vasco de Gama) and returned, by way of the Atlantic, the Straits of Gibraltar and the Mediterranean Sea, to Egypt.

There is not enough known of countries like China, India, Japan, Assyria and Persia from a naval point. Sennacherib employed Phœnicians like many other Sovereigns to take his Assyrian army across the Gulf into Elam which he conquered. There is no doubt, that ancient Indians used ships for commercial purposes and in the eighteenth and nineteenth centuries we do read a great deal about powerful and independent private chiefs ravaging the West Coast of India. The Persians like the Assyrians and the Egyptians made use of the Phœnicians. On the day when the pass of Thermopylæ was defended by the Greeks against the Persians, two naval battles were fought between the same races, in the second of which the Greeks were utterly defeated at Artemisium. The Phœnicians were also employed as engineers by Xerxes when he was marching against Greece. They cut a ship canal through the isthmus which joined Mount Athos to the mainland at that time, and constructed a double bridge of boats across the Hellespont which should form the basis of a solid causeway.

The Chinese have been a sea faring people from the very commencement of their history. Being a peacefully commercial race, their navy was never very powerful for offensive purposes. But though useless in naval warfare, their sailors discovered America long before the days of the Spaniards. The Japanese on the other hand, were intrepid sailors, rejoicing in war. When the great Kublai Khan sent 100,000 soldiers in 300 vessels to take Japan, the Japanese tell us that they killed almost all the Chinese and Korean soldiers sent against them, destroying at the same time the whole Chinese navy. In 1552 A.C., some Japanese pirates, who were for a long time ravaging the coasts of China, landed on the continent, took up a fortified post and finally laid siege to Nankin. On land, they were then unsuccessful but they have always defeated their neighbours in naval engagements from early times down to our own days.

The Phœnicians were a wonderful sea-faring race. It is difficult to find even now many commercial races equalling them in the boldness of their enterprises. They traded with parts of the world which were then unknown to the Western Asiatic and the Southern European races. They were honest and their wares were good. Tyre had become perhaps the richest city in the world at one time. Ezechiel thus spoke of her, "Thy builders have perfected thy beauty. Thou didst enrich the kings of the earth with thy merchandise and thy riches." They traded even with England for tin. They had colonies in Cilicia, Cyprus, Rhodes, the Greek islands, Malta, Sicily, Gades and Malacca, in Spain, in Sardinia, in the Balearic islands, in Corsica and Elba. On the northern coast of Africa they had Utica and Carthage. They had several colonies on the West coast of the same continent and in the Red Sea also. The great city of Tyre was destroyed by the arrogant Macedonian hero, and Rome with her temperamental dullness destroyed the very individuality of the race.

Carthage founded by the Phœnicians, may be called the first great Naval Power of the world. She also founded colonies in Africa, and traded with many races. The Carthaginians said that they too, had rounded the continent of Africa. But they were on the whole a warlike people. A Carthaginian called Malchus took the western part of Sicily, and even went to Sardinia. Then we come across a Hannibal, (the grandson of a Hamilcar, who was defeated at Himera in Sicily by the Greeks) who went over there to avenge his grand-father's defeat. He took Selinus. He won, with his 1,500 transports and sixty triremes (men of war) an over-whelming victory over the Greeks. Himera was then destroyed by him. The Syracusan fleet was annihilated very soon after, by Hamilco. Carthage then took possession of Agrigentum, Gela, Camarina. The battle that Mago fought with the Greeks on sea was an even

more wonderful feat than the other Carthaginian victories. Before the city of Catana, he defeated a Greek navy larger than his, intercepted the fugitives, who were swimming towards the shore in order to join the land-forces which were waiting there. The Carthaginians are said to have captured one hundred ships and killed twenty thousand Greeks on that memorable day. When Dionysius heard that the docks at Carthage were burnt, he sent a large navy against that great city. The Carthaginians on hearing of it, promptly sent out 200 ships to Sicily. The rival fleets met on their way and the Greeks returned home with the loss of half their squadron.

Then came forth Rome on the world's stage. The coasts of Italy were oft and again ravaged by the Carthaginians. The Romans after innumerable disasters learnt that their ships were worth nothing, and that they must learn ship-building by taking a Carthaginian vessel as their model. But Rome never became at any time, the equal of Carthage on sea. During the second struggle for the possession of Sicily, two Roman fleets were destroyed. Carthage at the height of her naval glory, (which inspired Turner in our days) forbade Rome to trade with Sardinia. She had a great deal of power over many Italian sea-ports also. Adherbal, the Carthaginian admiral, was surprised by a Roman fleet, but he fought so well that he destroyed the Roman navy, capturing 103 vessels. When another Roman fleet was annihilated shortly after that event, Rome found herself without a navy. It is also worth mentioning, that in the degenerate days of Carthage, Hamilcar, the great captain (the father of the immortal Hannibal) defied the Roman power in Sicily with his fleet for nearly five years.

The ordinary man knows that the Arabs were invincible warriors, who overthrew two mighty Empires and numberless kingdoms, but he does not know that they had conquered the sea also to a great extent. The English word "admiral"

and scattered their ships far and wide. Had Raphael known the truth he would not have painted the battle of Ostia in such pleasant colours, as he has done!

During the Middle Ages, some of the advanced sea-ports of Europe were treated on terms of equality by the African rulers. There were many treaties concluded between Pisa, Genoa and Venice and some of the Provençal sea-ports on the one hand and Tunis, Telimsan and Fez on the other. But during those times the chief pirates of the Mediterranean were Christians who, without any provocation, would sometimes attack the Moslems. When the Saracens found that the states to which these pirates belonged did nothing to prevent them from acting unlawfully they were finally forced to take the offensive. In 1002 A.C., the Saracens pillaged Pisa and three years later burnt a great part of the same town.

The Moors during seven centuries of a glorious rule in the Iberian peninsula had not neglected their navy as we have said before. They were wonderfully successful in commerce. Their ships could be found from China to Scandinavia where their coins can still be found. They had more than 200 vessels and fought successfully for the mastery of the seas with the Fatimites of Africa.

They used the magnetic needle for the first time in the European waters having learnt its use from the Chinese, that great race of inventors. It is said by some of the writers on the history of Islam that the Saracens had discovered America before the days of Columbus. Judging by the types of civilization which flourished in South America when the Spaniards landed there, we should not be at all surprised to learn that some of the Oriental races had gone there long before Europe had shaken off its barbarism. Finally, it should not be forgotten that these early Mohammedan navies taught commerce and the science of Geography to Europe.

When the Moors of Spain were mercilessly persecuted and driven out from their native land by their Christian enemies they took refuge on the northern coast of Africa. Once secure there, they commenced to harass the southern European countries and especially Spain. They attacked their beloved Andalusia again and again in their light brigantines and carried away many a dark-eyed beauty from there. The Spaniards might perhaps have finally succeeded in exterminating the Moorish rovers, had not an event of the very greatest importance to Europe happened at that time. The capital of the Eastern Roman Empire fell before the valour of the Ottomans, the last of the Islamic races who kept up the traditions of Moslem greatness in Europe. Sultan Mohmand II was the first Ottoman ruler to employ a navy, because he found that Constantinople was defended both from land and sea attacks. This indefatigable warrior had his highest vessels transported from the Bosphorus into the higher part of the Bay. Within one night only he had 88 galleys and brigantines of 50 and 30 oars landed on the shores of the Bosphorus. The Greek galleots were sunk and the great city fell before the besiegers. In 1479 the Ottomans took Negropont from Venice. All the Greek islands of the Aegean passed under their sway with the fall of the Greek (or Roman) Empire, and most of the Levantine islands acknowledged them as masters. The Genoese and the Venetians lost all power in the vicinity of the Ottoman Empire, for the Turkish castles commanded the Hellespont and the Bosphorus. The Genoese ports in the Crimea (which was now under the Osmanlis) and the Sea of Azov were no longer of any great value, because all communications between them and the Genoese ships were now severed. When Ahmed Gedik, the Grand Vizier, as well as the Admiral of Mohamed II took Otranto in 1480 A.C. the whole European world trembled for the safety of Rome which was however saved by the sudden death of the great Sultan.

Sultan Selim I. had collected a large army and navy, with a great scheme in his head, when he died leaving his son Soliman, with great resources, for future conquests both by land and sea. Soliman, knowing that Venice had been humbled by his predecessors at the battle of Zonchio, turned his attention towards the island of Rhodes, which possessed a powerful navy under the knights of St. John. In 1522 the great Turkish Caliph took it by using his army as well as his navy. The Eastern basin of the Mediterranean was now under the Ottomans.

On the Northern Coast of Africa, the Moorish pirates had been getting weaker and weaker as we have noticed above and would have been perhaps annihilated had not the Turks suddenly come to their help there. Uruj Reis a Turk, had the ambition and the ability to become a great pirate and a trouble to all the Southern European countries. He made Tunis his headquarters and then started on his adventurous career. Whilst waiting near Elba, he saw two galleys royal, laden with goods from Genoa for Pope Julius II. Though he had only a galleet and a few men with him he boldly attacked his opponents and took both the men and the treasures under his protection. Before his death this bold Captain had the joy of destroying a mighty Spanish fleet sent by Spain against the Turks and the Moors. Khayer-ed-din brother of the dead Captain, known to the world as, "Barbarossa" then took his place. Being more politic than his brother, he sent his homage to the Grand Signior at Constantinople Soliman accepted it, and made him the Beglerbeg of Algiers. He then defeated a great Spanish fleet under Don Hugo and sent one of his lieutenants to take Majorca. Portundo, the Spanish Admiral, was killed and the Turks took away many Spanish ships with them. When the great Soliman heard about the naval genius of Barbarossa, he requested the pirate to see him at Constantinople. The great Captain went there, was made

the Chief Admiral of the whole Turkish navy and was then asked to improve the Ottoman navy at once.

We need not describe all that Barbarossa and his successors did for a long time. Charles V, Venice and many other European naval powers were humiliated by them. They carried off rich booties and slaves from the southern European countries, Barbarossa siezed 18 galleys at Cetraro, took Tunis and laid waste the Apulian coast, swearing that he would soon nominate a Pope of his own choice at Rome. It is also interesting to remember that the great Ottoman Sultan had a Suez fleet which conquered Aden and was often seen in the Indian Ocean which made the Portuguese on the Western Coast of India tremble for their possessions in India. Finally the Pope, Spain and Venice united together in order to bring the naval supremacy of Turkey to an end. There were 200 ships of war, 2500 guns and 60000 men under Capello the great Andrea Doria and Grimani. Barbarossa with a far inferior force stationed himself near Prevesa a Turkish fortress. But Christendom dared not attack the Turkish navy. When they felt themselves powerless to do anything against the Turks they began to retreat in order. The great, the invincible Barbarossa gave them a hot pursuit, took seven of their galleys and sunk almost all the remaining ones. The Turkish fleet was now the mistress of the Mediterranean. Before Khayer-ed-din's death he was invited to Marseilles by Francis I. as an ally and on that occasion the banner of Our Lady was lowered and the crescent put up in its place. He then appeared off the mouth of the Tiber and terrified the inhabitants of Civita Vecchia.

When Charles V. heard that Barbarossa was dead he collected a great fleet with the object of destroying the pirates' nest at Algiers. But he met with an unforgettable reverse. He returned home almost broken down in spirits. Dragut (or Torgbud) now took the place of Barbarossa. He defeated a great European army and navy near

Tripoli which they wanted to take. 18000 Christians died in that memorable battle. He took even a part of Malta though fatally wounded there. Ochiali succeeded the brave Dragut. He took Cyprus but was defeated at Lepanto. We must not, however, think that the Turks could do nothing after that famous (among the Westerners) battle. Their fleet was repaired speedily which forced Venice to sue for peace. In 1574 Ochiali re-took Tunis which Don John had taken in 1653.

The great days of the Turkish navy were now over, but the petty pirate-chiefs of Algeria continued their trade boldly. They descended upon Madeira, Denmark and Iceland. In 1631 Murad Reis ravaged the English coasts and descended upon Baltimore. From the sixteenth to the eighteenth century, conscious of their power these Corsairs used to treat the consuls of different Western nations with great contempt. Till the nineteenth century the English, the French, the American and other Governments had to pay tributes to them, if they wanted their ships to pass through the African waters safely.

The Algerian pirates could no longer continue to practise their trade from the beginning of the nineteenth century. Europe then came to the conclusion that the Orientals had done nothing in naval matters. By the second-half of the century the whole method of naval warfare had undergone a change. The methods of fighting on sea which Carthage, the Arabs, Barbarossa and even Nelson had employed became obsolete. Battleships, torpedoes and other inventions of a scientific age displaced the age of hand to hand fighting. The end of the last century saw a small Asiatic island in the Far East destroy the old-fashioned navy of a great Oriental nation. The world began to see that Asia had commenced to move again. Before the new century had seen the close of her childhood, the world began to rub its eyes, wondering whether the reports it heard from the Far East were really true! At last,

bewildered and astonished, both Asia and Europe learnt that a great naval battle had been fought in the Straits of Tsushima between the Japanese and Russians and that the Russian fleet had suffered a crushing and unparalleled defeat. Admiral Togo, who destroyed two Russian fleets during the war, has already taken his place side by side with the greatest Eastern and Western naval heroes, with Barbarossa, with Dragut and with Nelson. Nobody can tell us with certainty, what this island Empire of the Far East will not be able to do on sea, before this century closes its life.

"HOW I FLY."

BY MR. CLAUDE GRAHAM-WHITE.

"**H**OW is it done?" This question is addressed to me so frequently after I have made a flight that I have decided, in the following article, to explain what makes an aeroplane fly, and also how it is that the aviator is able to control it when in the air. Although people have seen a good deal of flying already in this country, it has been surprising to me to note how little even now is known about the practical aspects of flight.

It is, fortunately, quite easy to describe flying without becoming technical. In the notes which I shall append herewith, my endeavour will be to explain what I do, and why I do it, in a way that any person not versed in aeronautics will be able readily to comprehend.

The machine I shall take for purposes of description is the Farman biplane, which I fly so often, and which is a standard type of air-craft. To begin, at the very beginning, we will first suppose that we are watching the aeroplane moving along the ground prior to a flight.

At the rear of its two main-planes is the engine. This, revolving at a thousand revolutions a min-

ute, carries round with it the propeller, and so forces the machine along the ground. The propeller of the aeroplane is constructed very carefully from layers of special wood. It has two blades. These, whirling round in the air, thrust the aeroplane forward in the same way as does the propeller of a ship.

The weight-carrying effect with such an aeroplane is obtained from the two big main planes. These, set one above the other, are kept apart by wooden supports, which are held rigidly in their place by tension wires. One of the first things that an observer notes regarding the lifting-planes of the machine is that they have a curve upon them. The front edge tilts down a little and towards the rear the planes curve down slightly also. Many people ask, "Why is this?"

The answer is simple. The plane copies in its curve the wing of a bird. It was Lillenthal, a German engineer, who was making experiments with gliding aeroplanes as long ago as 1890, who discovered that the bird-wing curve exercised a far greater "lift" when thrust through the air than did a flat plane surface. So, nowadays all the planes of aeroplanes are replicas of Nature's curve on the bird's wing.

There is no difficulty in explaining how the curve on a plane acts when the aeroplane is in flight. You must remember that the plane moves through the air, when the machine is in motion, at a speed of more than forty miles an hour. The air first strikes the dripping "nose", as it is called, of the plane. Some of it immediately rushes up under the curve on the lower side of the plane, and sweeps away in a curving stream towards the rear edge of the surface. The effect is that of gripping or holding the air during the period that it passes under the plane.

What happens may be better understood, perhaps, if I say that the air is thrust down by the curve of the plane. This action allows the plane to derive an appreciable "lift" out of the air

which it displaces. The air that passes over the top side of the plane is made to do useful work also. Its tendency is to move straight back from the front edge of the plane. It does not follow the downward curve towards the rear edge of the plane. Thus, as the air passes straight away, a partial vacuum is created along the dipping down edge of the plane, and this exercises a distinct upward pull. Therefore, the plane is pushed from below, and pulled from above. This dual effect makes the bird-wing curve infinitely more effective than a flat plane would be.

By the adoption of this curved plane the builders of aeroplanes know that, if they employ a machine with a certain number of square feet of surface, and thrust it through the air at a certain speed, they will be able to lift into the air a certain weight. I have now described how the two main supporting planes of a biplane do their work. But this is not all, of course.

The question of balance and control enters largely into the flying problem. Therefore, you find, set out upon wooden booms at the rear of the biplane, a tail composed of two small planes, placed one above the other. These two planes tend to balance the aeroplane when in flight in the same way as does the tail of a bird. Then one comes to the point as to how the aeroplane is to be made to rise or fall, turn from side to side, or balance itself when it shows a tendency to tip sideways in the air.

Midway between the two small tail-planes one finds a vertical plane which resembles the rudder of a ship. This plane, in fact, acts for the aeroplane in the same way as does the rudder of a vessel.

Now comes the question of making the aeroplane rise or fall. To do this one finds set out in front of the main planes, on wooden outriggers, a small horizontal plane, which can be moved up or down at the will of the pilot. Very often this front elevating plane is coupled up with a smaller

one, which is fixed at the rear of the tail-planes, so as to exercise a greater lifting influence upon the machine.

The only other controlling device is represented by the "ailerons". These are fixed at the rear edges of the main planes, and work up and down on hinges. Their object is to correct any loss of lateral stability upon the machine; or, to put it more simply, they counteract any sideways falling movement when in flight. How they act may thus be described: when the aeroplane is struck down by a gust of wind, and tilts over on one side, the pilot draws down the "ailerons" on the side of the machine which is depressed. The wind, acting upon the "ailerons", pushes the machine back again upon an even keel. Thus I have outlined the controlling mechanism of the biplane.

Now comes the question of flying such a machine. The pilot takes his seat on the front edge of the lower main-plane, exactly in its centre. To his left hand are the switches which control the engine. To his right hand is a lever. He places his feet against a rod, which moves to and fro upon a central hinge. Mechanics start the engine by swinging round the big propeller. Then, when the motor has started, he accelerates it by moving a switch until it is turning the propeller at its maximum speed.

Until he is quite ready to start, his mechanics hold back the aeroplane by gripping the tail-booms. After listening for a moment to the engine, and making certain that it is running well, the airman holds up his hand. This is a signal to the mechanics to release their hold on the machine. When they do this the aeroplane starts off across the ground, running upon the wheels which form part of its landing chassis.

The pilot allows it to gather speed for a few seconds; then he draws back towards him the lever which he is holding in his right hand. This has the effect of tilting upwards a little the

elevating plane which is set out in front of the machine. The effect of this is to raise upwards the whole machine. The rush of air under the main-planes intensifies their "lift", and the wheels of the machine leave the ground, and it begins to soar upwards. The pilot still holds the elevating plane at a slight upward angle, until the aeroplane has "climbed" sufficiently high. Then he brings it gently back to a level position again, and the machine flies straight ahead.

When gusts of wind assail the machine, and it tilts to one side or the other, he corrects this by sideways movements of the same lever which controls the elevating plane. This lever is coupled up to the "ailerons", and actuates them.

When the time comes to make a turn in the air, the pilot moves the rod, against which his feet are resting, and swings the rudder over either to the right or left. In this way the machine is flown. When a descent is necessary, the airman points his machine earthwards by tilting downwards the elevating plane. Then as the machine comes gliding towards the ground, he usually stops his engine, and makes what is known as a "glide plane." In this case the machine glides downwards with its own momentum. Just before he touches the earth the pilot draws back his elevating plane a little, and brings the aeroplane upon an even keel, so that its wheels touch quite lightly.

This description may, perhaps, make flying appear very easy. So it is, as a matter of fact, when the weather conditions are favourable. Many men learn to pilot an aeroplane after only two or three short lessons. In some cases, indeed it has been found easier to fly an aeroplane than to learn to drive a motor-car.

But a very great deal of skill is required to pilot a machine when the wind is gusty. Then the aero swings and rolls about in the air, sometimes in a very alarming way. Incessant watchfulness is necessary to keep it upon an even keel,

and none but experienced flyers care to ascend unless the weather conditions are good.

Another contingency which calls for skill is when the engine sometimes stops accidentally in the air.

Perhaps when his motor fails him, the pilot is flying swiftly across country.

In such a case, he has to descend in a "vol plane," and pick out a suitable landing spot as he comes gliding down to earth.

To keep one's head at such a moment, and make a safe descent, means the exercise of a great deal of skill—and this only comes by experience.

THE HON. MR. GOKHALE'S EDUCATION BILL.

THE rejection of Mr. Gokhale's Bill for introducing compulsion gradually into the

Elementary Education system of the country has caused great disappointment. The bill, modest and amply safeguarded, had received, as its sponsor claimed, unprecedented public support. Till the views of the provincial administrations were published, the non-official leaders' little boat sailed along bravely before the breeze of popular acclaim. Expectation had been raised to the highest pitch by the Durbar boon of 50 lacs a year for truly popular education. But from the beginning Mr. Gokhale was never sanguine of the success of his measure and it must be said that his diffidence was shared by others who knew how slow the progress of democracy has been even in the West. But this check can only be temporary; the spirit of the time is with the Bill. The conscience of the British people is awakened and what is more to the point, the Viceroy has been careful not to make a pronouncement against compulsory education, and it is not beyond the region of possibility that the first Member for Education, ambitious and enthusiastic like the

ablest of his service, would like to leave his name associated with a measure of reform which will be cherished by future generations with nearly the same feelings as the great proclamations of royalty in the land. His speech on the occasion, when the mover of the Bill sought to have it referred to the select committee, showed a fine zeal for the cause of popular education and admitted universal Elementary Education to be an active ideal in the mind of the Government of India, though not included in its immediate programme. His Secretary, Mr. Sharpe who contributed an able and interesting—if not a very valuable—bit to the discussion seemed like a man compelled by duty to stay an onrush which could not be prevented, but which he would be content for his part to have arrested for a little day. It is remarkable how both the speeches of the Member and his Secretary are in advance of the position maintained by the local Governments. Many of these took up the customary *non possumus* attitude. It is gratifying to find the Madras Government taking the most liberal view of the situation and undertaking, if necessary, to make an experiment in compulsion in advanced Municipal areas. The Central Provinces Government has definitely put forward the suggestion that the Local Self government acts might be modified so as to confer on Municipalities and District Boards, under proper safe guards, the power of making primary education compulsory in their areas. Though the difficulty as regards the necessary money may be enormously great, we think that, were it only to keep the idea in the forefront of our public work, our non-official representatives might try a knock at the door of local self-government. Possibly the country will wait till it knows the result of Mr. Gokhale's mission to England. Our own view is that if the present Liberal Ministry continues in undiminished power for another five years, there will be a compulsory education law in India in the time of the next

Viceroy, if the honour is not going to fall to Lord Hardinge. The opposition of certain Indian members is in sad contrast to the sympathetic attitude of the official opponents. Some Mahomedan members especially adopted a line of argument which could not but cast doubts on the representative character of the All-India Moslem League and its branches.

One gratifying feature of the discussion provoked by the Bill was the practical unanimity of local Bodies in support of compulsion. Local Governments with one or two exceptions had strangely overlooked their obvious duty to obtain and communicate formal opinions of Municipalities and District Boards on which the burden of working compulsion would fall under the Bill. And there was here and there an attempt made to belittle the support of these bodies where it was given, while at the same time much was sought to be made of such opposition as was heard occasionally.

Thus the Hon. Member for Education instanced as particularly instructive the adverse opinions of the Bombay Corporation and the Malabar District Board. Mr. Gokhale was not slow to take advantage of this reference and drew strength for his cause from the unequivocal support given by both these bodies to the principle of compulsion in India. Another polemical blunder made by Sir Harcourt Butler was a citation of the figure for literacy in Biroda which is lower than the corresponding figure for Breach. Surely an experiment in compulsion begun twelve years ago could not be expected to alter the illiteracy of all those persons who had passed school age. We have no space for referring to other features of the debate which were unusually rich in interest and instruction. But we must give a word to poor Mr. Dadabhoi whom some malignant fate delivered into the hands of an all-too-wary opponent. It was a scene which would live long in the memory of those who witnessed it. Mr. Dadabhoi was the very picture of humiliation. The short history

of Indian Legislatures knows no more solemn warning to those about to be lured by one cause or another from the straight path of principle.

[In this connection, we have no doubt our readers will be glad to read the full text of the speech delivered by the Hon. Mr. Gokhale in introducing his bill in the Viceroy's Legislative Council. *Ed I. R.:*—]

"My Lord, it is two years to-day to a day since this Council was invited in its very first session after the introduction of the recent reforms to consider a recommendation to the Governor General in Council that a beginning should now be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed Commission of officials and non-officials should be appointed to frame definite proposals. After a lengthy debate, the motion was by leave withdrawn, but the principal suggestions formulated on the occasion were subsequently embodied in a Bill which was introduced in this Council about this time last year. A year has since elapsed, and during the interval, all sides—the Government and the public, officials and non-officials, members of all classes and creeds—have had time to examine the provisions of the Bill. I think the promoters of the measure are entitled to regard with the utmost satisfaction the reception which the Bill has met with in the country; for, my Lord, it is no exaggeration to say that no measure of our time has received such weighty, such enthusiastic, such overwhelming public support as the Bill now before the Council. My Lord, it has been made abundantly clear in the course of the discussions that have taken place during the year that most men of light and leading in the country—men distinguished in every walk of life, in learning, in professions, in business, in public affairs, in patriotic or philanthropic endeavour—are on the side of the Bill. The Indian National C

gress, the most representative body of educated opinion in India, has strongly supported the measure, and Provincial Conferences held in the different Provinces have also done the same. The Moslem League, whose claim to speak in the name of the great community which it represents is not disputed even by officials, accorded only a fortnight ago its cordial support to the Bill, and most of its branches throughout the country have also expressed their approval. Most of the local bodies consulted by Provincial Governments, as also the Senate of the Madras University, which was the only University Senate consulted, have expressed themselves in favour of the measure. Public meetings held in nearly every important town throughout the country have adopted resolutions in its support, and numerous special meetings of backward communities, several caste conferences and some missionary organisations have done the same. Then, my Lord, the Indian Press in the country with hardly an exception has with striking unanimity ranged itself on the side of the Bill, and what is even more significant, nearly half the Anglo-Indian Press, the *Indian Daily News* in Calcutta, the *Times of India* in Bombay, and the *Madras Mail* and the *Madras Times* in Madras, have also extended to it their valuable support. Last, my Lord, but not least, I must mention the important deputation—headed by no less a man than Lord Courtney—that waited last year on the Secretary of State and presented to him a memorial signed among others by some very distinguished men in England in support of this Bill. I venture to think that the ultimate success of a measure which has received such widespread, such influential, public support, is practically assured. The main opposition to the Bill has come from official quarters with which I will deal later. Here and there a few non-officials have also struck a note of dissent. But, my Lord, considering the far reaching character of the issues involved in the measure, and considering also how

the human mind is constituted, it is not to be wondered at that there has been this slight dissent; the wonder rather is that there should be this vast volume of public opinion in support of the measure. The non official critics of the Bill may roughly be divided into three classes. To the first class belong those very few men—so few indeed that they may be counted on one's fingers—who have rendered distinguished services in the past either to the country as a whole or to their own community, whose claim to be heard with respect on such questions is undisputed, and who, though not against free and compulsory education in the abstract, consider that the introduction of such a system in India at the present stage of the country's progress, even with such safeguards as are provided in the Bill, is not desirable. My Lord, these elderly ~~men~~ ^{men} have been cast in the mould of a previous generation, have not the elasticity to advance with the advancing requirements of the country, and we have got to face their disapproval of the present Bill with reluctance and regret. In the wake of these few elders follow a number of younger men, who unquestionably accept their lead in all matters, and who therefore withhold their support from the present Bill. The second class consists of those who cannot understand either the necessity or the value of mass education, to whom the dignity of man as man is an incomprehensible idea, and who regard the poorer classes of the country as made solely to serve those who are above them. My Lord, these men hold these views, because they know no better, but their opposition to this Bill is perfectly intelligible. In the third class come those who are against this Bill because the bulk of officials are understood to be against it. They are against this Bill either because the officials have so much to give or else because they are so constituted that official favour is to them as the breath of their nostrils and an official frown is a heavy misfortune, and because

they think nothing of bartering the birthright of our common humanity for something even less substantial than the proverbial mess of pottage. These, my Lord, are the three classes that are against this Bill. Taking all the non-official opponents of the Bill together, I think that their number does not exceed five per cent. at the outside of those who have expressed any opinion on the Bill.

"My Lord, special weight necessarily attaches first to the opinions of Local Governments, and next to those of Local bodies in regard to this Bill. Turning first to the local bodies, I regret that the opinions of all such bodies were not either ascertained or have not been forwarded to the Government of India. In view of the fact that, if the Bill became law, the initiative in regard to its working would have to come from local bodies, it was of the utmost importance to know what the local bodies had to say of the Bill. The Government of Madras is the only Government that has deemed it to be its duty to invite the opinions of all Municipalities and District Boards in the Province, and some of the district boards have in their turn invited the opinions of the Taluka Boards under them. The opinions thus elicited are appended to the letter of the Madras Government, and they afford overwhelming and incontestable evidence of the local bodies in Madras being strongly in favour of the Bill and being ready to avail themselves of its provisions if enacted into law. Of 61 Municipalities whose opinions have been recorded, 55 are in favour of the Bill. Of 24 District Boards, 20 are in favour. In addition, the opinions of 39 Taluka Boards have been ascertained, and they are one and all in favour of the Bill. The next Government in whose papers we find mention of a large number of local bodies in this connection is the Government of the Punjab, unfortunately, educationally the most backward Province in the whole country. Here we find that 60

Municipalities are mentioned by name, and of these 32 are in favour and 29 against. In addition, the Deputy Commissioner of Umballa wrote (the local bodies in Umballa are not included among these 60): 'The consensus of opinion appears to be strongly in favour of the principle of compulsion; the only Municipal Committee which does not favour compulsion was the Municipal Committee of Jagadhri.' The Deputy Commissioner of Hissar wrote: 'All the Municipalities of this District, as well as the District Board, have expressed themselves in favour of the Bill.' The Deputy Commissioner of Ferozepore wrote: 'I have consulted the District Board and the Municipalities in this district; they all consider the Bill fair, and are in favour of its being passed into law.' Nineteen District Boards are mentioned in the papers, of whom 6 are in favour of compulsion and 13 against. Considering the the extremely backward condition of primary education in rural Punjab, this is not surprising. Turning next to Bengal, we find mention made in the reports of local officers of about 25 Municipalities, of whom 19 are in favour and 6 against. Also there is mention of two District Boards, of whom one is in favour and one against. There is no mention of the remaining local bodies in the Bengal papers. In Eastern Bengal and Assam papers, we find 4 Municipalities mentioned of whom 3 are in favour; also 6 District Boards of whom 5 are in favour. For Burma the opinions of 16 Municipalities are given, of whom 9 are in favour. The letter of the Bombay Government mentions no local body, but the opinion of the Bombay Corporation was circulated among the members here only two days ago. However, in the report of the Commissioner of the Central Division which accompanies the letter, there is mention made of 6 Municipalities in that division all in favour. And we know for a fact that most of the Municipalities and a great many of the District Boards in Bombay are in favour of this

Bill. In the papers belonging to the United Provinces, only 2 small Municipalities are mentioned, both in favour. Here also we know from the newspapers that most of the Municipalities and a large number of the District Boards are in favour of this Bill. The Central Provinces papers mention only two local bodies—the Municipality of Nagpur and the District Board of Nagpur—of both which bodies my friend behind me is President. Both these bodies are in favour of the Bill. There are besides memoranda from five individual members of different local bodies, of whom four are in favour.

“Turning to what are known as the Presidency Municipalities, namely, Calcutta, Bombay, Madras and Rangoon, we find that Calcutta and Madras are strongly in favour of the Bill. Rangoon declines to express an opinion on the ground that it does not want to be saddled with any expenditure connected with elementary education. The Municipality of Bombay, while in favour of free and compulsory education, and while also in favour of the ultimate introduction of compulsion throughout the country, is unable to approve the special method which is advocated in the Bill, namely, that the initiative should be left to local bodies. But, my Lord, those who know the singular position which the Bombay Municipal Corporation occupies in regard to expenditure on elementary education will at once understand why that body has taken up that attitude. Under an agreement, which is now embodied in an Act of the local legislature, the Bombay Corporation has undertaken to bear the entire cost of primary education within municipal limits in Bombay on condition of being relieved of police charges, the only qualification being that if ever the Government introduces compulsory education in the country and requires the Bombay Corporation to introduce compulsion within its area, the Corporation should receive financial assistance from the Government similar to what other local bodies would receive.

The plain financial interest of the Bombay Corporation therefore is not in leaving the initiative to local bodies but in the initiative coming from the Government, and it is no surprise that the Corporation of Bombay is unable to approve of a method which leaves the initiative to local bodies. Before passing from this point, I would respectfully warn the Hon'ble Member in charge of Education against leaning on the opinion of the Bombay Corporation for support, for that Corporation, in addition to being in favour of the principle of free and compulsory education, wants the cost of it to come out of Imperial funds!

“Turning next to the opinions of Local Governments, I would like first of all to present to the Council a brief analysis of the official opinions that have been sent up by the various Local Governments. Among these papers, there are altogether 234 official opinions recorded; of them 90 are in favour of the Bill. Sixty-five of the 234 officials are Indian officials, and of them 39 support the Bill, some of them being very high officials, such as High Court Judges, District Magistrates, District Judges, and so forth. Of the English officials, there are 169 opinions recorded, of which 51 are in favour—a minority no doubt, but still, a very respectable minority.

“Before proceeding further, I think I had better explain what I mean by a person being in favour of the principle of the Bill so as to prevent misapprehension of the language which I am employing. My Lord, the principle of the Bill is to introduce compulsion at once in selected areas. Not all over the country, but in selected areas not at some remote time, but at once. To make a beginning at once in selected areas, the initiative being left to local bodies—that is the fundamental idea of the Bill. All else is a matter of detail. Some of the details are important, others unimportant. The question of a local education rate, the question whether education is to be absolutely free, or free for poor people only, the proportion

of cost which the Government is to bear,—all these are important matters, but matters of detail capable of adjustment when the final settlement of the scheme takes place. Now, all those who are in favour of the fundamental part of the Bill, I claim to be in favour of the Bill for my present purpose; all those, on the other hand, who cannot assent to it, against the Bill. Now, in Madras, the opinions of no European officials are given, the only exception being that of two European High Court Judges, who are both in favour of the Bill. In Bombay, out of 19 European officials consulted, 8 are in favour, one of them being the Director of Public Instruction, and 2 being Inspectors of Schools for the Presidency proper (the 3rd Inspector, an Indian, being also in favour), 2 Commissioners of Divisions out of 3 in the Presidency proper, and 3 Collectors. In Bengal, out of 21 European officers consulted 4 are in favour, all being District Magistrates. In Eastern Bengal and Assam, out of 21, 2 are in favour both being District Magistrates. In the United Provinces, out of 38 officers consulted, 6 are in favour, 1 of them being a High Court Judge, 1 a Commissioner, and 4 Collectors. In the Punjab, out of 38 European officers consulted, no less than 20 are in favour of the Bill—the largest proportion of European officers in favour of the Bill, thus strangely enough, coming from the Punjab. Among these 20, there is 1 Financial Commissioner, 1 Commissioner, 9 Deputy Commissioners, 5 Divisional Judges, 3 District Judges, and 1 Sub divisional Officer. In the Central Provinces only 4 official opinions are given, out of which 2 are in favour, both being Commissioners of Divisions. On the whole, my Lord, I claim that a very respectable minority of European officials is in favour of the measure. The officials who are opposed to this Bill may roughly be divided into three classes. First come a few Rip Van Winkles who appear to be sublimely unconscious as to what is going on not only in the rest of the world, but in India itself. To this class also belong a few cynics who do not understand the value of mass education, and who naively ask what good mass education has done anywhere. I was astonished to find among this class an Inspector of Schools in Madras. The very last that a kind Government can do for him is to transfer him to some more congenial Department, say the Department of Forests! To the second class belong those who see in a wide diffusion of elementary education a real danger to British rule; also those who are against mass education, because they are against all popular progress, and who

imagine in their short-sightedness that every step gained by the people is one lost by them. In the third class—and I am glad to say the bulk of the official opinions recorded belong to this class—are those who accept the necessity and the importance of mass education, who accept the policy which has been repeatedly laid down by the Government of India during a period of more than 60 years, but who do not recognise the necessity of compulsion at the present moment. They think that a great part of the educational field has to be covered on a voluntary basis, that compulsion would be inexpedient, and would lead to hardship, to discontent, and to danger. Some of them object to this measure on educational or on financial grounds. The outstanding feature of the official opposition to the Bill is however the fact that every Local Government that was consulted on this Bill has gone against the measure, and that makes it necessary that we should examine the opinions of Local Governments and the objections raised by them in some detail. The only Local Government that comes very near to supporting the principle of the Bill is the Government of Madras. Not that that Government does not regard the Bill as objectionable or argue against it. What distinguishes it, however, from the other Local Governments is that it does not ignore the strength of the case in favour of the Bill, and that it does not argue as though the heavens would fall if the Bill were passed into law. After urging several objections against the Bill the Madras Government says at the close of its letter that if the Government of India were disposed to accept this Bill, it would like it to be confined for the present to municipal areas only. The answer to that is that it would be entirely in the hands of the Government of India and the Local Governments to so confine it for the present. The Government of India could lay down such a proportion of school attendance to the total school-going population as a necessary preliminary test to be satisfied before compulsion is introduced, that thereby only Municipalities and not District Boards could for the present come under the Bill. Moreover, if any rural area wanted to try the measure, the Local Government could withhold its sanction. This opinion of the Madras Government, again, is the opinion of three members out of four. The fourth member, the late Mr. Krishnaswami Iyer, one of the most brilliant men of our day, a man whose untimely death has made a gap in the ranks of public workers in the country, which it will take long to fill, has written a masterly minute of dissent, giving his whole-

hearted support to the Bill and demolishing the objections urged by his colleagues against this measure. The next Local Government that comes, in a grudging manner and in spite of itself, to a conclusion not wholly dissimilar to that of the Madras Government is the Administration of the Central Provinces. After exhausting everything that can possibly be said against the Bill, that Government says in the end that if the Government of India wanted to try the Bill, it might be tried in a few selected municipal areas only. Only it does not want a general Act of this Council for the whole country, but it would like an amendment to be undertaken of the various Provincial Municipal Acts for the purpose, and it would lay down a condition, that only those Municipalities should be allowed to introduce compulsion which are prepared to bear the whole cost of compulsion themselves. Now, my Lord, if the object we have in view can be attained by amending Provincial Local Self government Acts, I for one have no objection whatever. All I want is that local bodies should have the power to introduce compulsion, where a certain condition of things has been reached, under the control and with the assistance of Local Governments. But I do not understand why the Central Provinces Government should lay down that condition that local bodies, wanting to introduce compulsion, should bear the entire cost themselves. I can understand a Local Government saying that it cannot finance any scheme of compulsion out of its own resources. But I cannot understand why the Central Provinces Administration should try to impose such a condition unless it be to punish those Municipalities which show special keenness for education in their areas. I am quite sure that that was not the meaning of the Local Government, and therefore I must frankly say I do not understand why this condition has been laid down. The Government of Bengal sees no objection per se to the principle of compulsory elementary education, only it thinks that, considering the apathy of the people at the present moment compulsion is not suitable. Moreover, it says, that if it is called upon to introduce compulsion in the near future, it will not be able to find the money out of Provincial revenues, and that it would be forced to look to the Government of India for assistance. The Governments of Eastern Bengal and the Punjab oppose the Bill merely on general grounds, the letter of the Government of Eastern Bengal being almost perfunctory in its treatment of the subject. The letter of the United Provinces Government is a document that might have been written

with some excuse 20 years ago. I cannot understand how a Provincial Government, at the beginning of the 20th century, can put forth arguments such as are contained in the letter of the acting Lieutenant Governor of the United Provinces. The Government of Burma opposes the Bill on grounds the very reverse of those on which other Local Governments oppose it. Other Local Governments oppose the Bill because there is not a sufficient advance made in the field of elementary education in their Provinces; but the Government of Burma opposes the Bill because there is already a sufficiently large advance of elementary education in that Province! The last Government that I would mention in this connection is the Government of Bombay. My Lord, this Government is the strongest opponent of the Bill, and I feel bound to say—though it hurts my Provincial pride to have to say so—that the very vehemence with which this Government argues the case against the Bill is calculated to defeat its own purpose, and that the terms of impatience in which its letter is couched, while not adding to the weight of the argument, only suggests a feeling of resentment that any non official should have ventured to encroach on a Province which it regards as an official monopoly. My Lord, it will be convenient to deal with the objections, which have been raised by the several Local Governments, all together. Before doing so, however, I think I should state briefly again to the Council the case for the Bill, so that members should see the grounds for and against the Bill side by side before them. My Lord, the policy of the Government of India in this matter, as I have already observed, is now a fixed one. The Government of India have accepted in the most solemn and explicit manner the responsibility for mass education in this country. The Educational Despatch of 1854, the Education Commission's Report of 1882, with the Resolution of the Government of India thereon, and the Resolution of Lord Curzon's Government of 1904, all speak with one voice on this point, namely that the education of masses is a sacred responsibility resting upon the Government of India. When we, however, come to consider the extent of the field which has so far been covered, I feel bound to say that the progress made is distinctly disappointing. Taking the figures for 1901, the beginning of this century, and that means after 50 years of educational effort, the number of boys at school in this country was only about 32 lakhs, and the number of girls only a little over 5 lakhs. Taking only 10 per cent,—not 15 per cent, as they take in the West

and as they do in official publications, even in India, taking only a modest 10 per cent.—as the proportion of the total population that should be at school, I find that in 1901 only about 27 per cent. of the boys and about $4\frac{1}{2}$ per cent. of the girls that should have been at school were at school! During the last ten years, elementary education has no doubt been pushed on with special vigour and the rate of progress has been much faster. Even so, what is the position to-day? From a statement which was published by the Education Department the other day, I find that the number of boys at school has risen during these ten years from 32 lakhs to a little under 40 lakhs, and the number of girls from 5 lakhs to a little under 7 lakhs. Taking the new census figures of our population, this gives us for boys a proportion of 31 per cent. and for girls $5\frac{1}{2}$ per cent. Taking the proportion of total school attendance to the total population of the country, we find that the percentage was only 1·6 ten years ago, and it is now no more than 1·9. My Lord, all the Local Governments have stated that we must adhere to the present voluntary basis for extending primary education, and the Bombay Government professes itself to be very well pleased with the rate at which it is moving in the matter. A small calculation will show how long it will take for every boy and every girl of school-going age to be at school at the present rate. I have stated just now that during the last ten years the number of boys at school has risen from 32 to 40 lakhs or a total increase in ten years of $7\frac{1}{2}$ lakhs, and the number of girls has risen from 5 to under 7 lakhs, or an increase of about $1\frac{1}{2}$ lakhs. This gives us an annual increase for boys of 75,000 and for girls of 17,000. Now, assuming that there is no increase of population in future—absolutely no increase of population—an obviously impossible assumption—even then at the present rate a simple arithmetical calculation will show that 115 years will be required for every boy and 665 years for every girl of school-going age to be at school! Even in Bombay, where things are slightly more advanced, it will take at least 75 years for every boy of school-going age between 6 and 10 years of age to be at school. Well might Mr. Orange, the late Director General of Education, who was in this Council two years ago, exclaim:—

‘If the number of boys at school continued to increase, even at the rate of increase that has taken place in the last five years, and there was no increase in population, several generations would

still elapse before all the boys of school-going age were at school.’

“And well might my late lamented friend Mr. Krishnaswamy Iyer of Madras, after a similar examination of the figures for that Presidency, observe in terms of sorrow:—‘The voluntary method of persuasion must be condemned as a hopeless failure.’

“My Lord, this then is the position. The Government of India are committed to a policy of mass education, and the rate at which we have been going for the last 60 years is hopelessly slow. Even at the accelerated pace of the last ten years, it will take enormously long periods for every boy and every girl to be at school. Moreover, this does not take into account the natural and necessary increases of population in the country. What then is to be done? Are we going to content ourselves with experiments of our own only, experiments which can only prolong the reign of ignorance in the country? My Lord, India must profit by the example and by the experience of other civilized countries. And other civilized countries have come to only one conclusion in this matter, and that is that the State must resort to compulsion in order to secure universal education for the people. Most of the civilized Western countries have accepted this, and I have already given to the Council, when introducing this Bill, statistics showing what progress they have made under a system of compulsory education, and how India compares with them. There are also the examples nearer India, of which I have spoken—examples of the Philippines, of Ceylon and of Baroda—which are of the utmost importance, and the mere assertion that their circumstances are different from those of British India cannot dispose of them. Of course no two cases can be exactly alike. But what you must show is that their circumstances are so different that what has succeeded in their case will not succeed in ours. And till you show this, we are entitled to say that the experiment which has succeeded elsewhere should also be tried in India. I do not see what difference there is between the population of Ceylon and the population of the Southern Presidency or between the population of Baroda and the population of British Gujerat. Therefore, those who argue that these analogies will not do on the score that the circumstances are different, will have to establish the difference they speak of and not merely content themselves with the assertion that the cases are different. Moreover, I will mention to-day—
—an instance which I was not able

in my opinion, should be one-third for local bodies and two-thirds for Local Governments, the actual proportion, however, being laid down by the Government of India, and additional funds being placed by the Supreme Government at the disposal of Provincial Governments for meeting the Government share of the cost. The Bill proposes to exempt very poor people from the payment of fees as a matter of right, and in all cases local bodies, which are empowered to levy a special education rate, if necessary, will be at liberty to remit fees altogether. The responsibility for providing adequate school accommodation is thrown on local bodies, who will also have to arrange for a reasonable enforcement of compulsion. The curriculum must be approved by the Education Department of the Local Government, and finally, following the example of the compulsory Acts of other countries, provision is made for absence from school for reasonable excuses and penalties provided for wilful absence without reasonable excuse.

"This, my Lord, is the Bill, and this is the case for the Bill. I will now proceed to consider the more important objections which the different Local Governments have urged against this Bill, as also those that have been urged by some non-official critics. I will dismiss with very few words the objection that a spread of mass education in British India involves danger to British rule. My Lord, I do not believe that there would be any such danger. My own belief is that it is rather the other way, that there will be danger not from the spread of education, but from the withholding of education. But, my Lord, even if there is a possible element of danger in the spread of education, it is the clear duty of the British Government to face that danger and to go on with a faithful discharge of their responsibility. I do not think that any sane Englishman will urge that the people of this country should pay the price of perpetual ignorance for even such advantages as the most enthusiastic supporter of British rule may claim for it. Leaving therefore that objection aside, there are seven objections to which I would like briefly to refer. The first objection is to compulsion itself. The second objection is urged on educational grounds. The third is on the score of the cost of the scheme. The fourth is on account of alleged financial inequality and injustice in which the scheme would result. These four are official objections. Then there are three non official objections. The first is to the levy of a special educational rate; the second to the levy of fees from parents whose

income is not below Rs. 10 a month; and the third is the Muhammadan objection that the provisions of the Bill may be used to compel Moslem children to learn non-Moslem languages. I will answer these objections briefly one by one. The principal argument of those who are against compulsion is that there is plenty of room yet for work on a voluntary basis; that schools are filled as soon as they are opened, thus showing that the need of the situation is more schools and not compulsion; and that in any case till persuasion is exhausted, it is not desirable to go in for compulsion. Now, my Lord, this statement is not a complete statement of the case. It is quite true that in certain places, as soon as schools are opened, they are filled. But there is also ample official evidence to show that in many areas schools have had to be shut down because children would not come. We find a statement to this effect in the United Provinces official papers. Mr. Maynard of the Panjab in a most thoughtful opinion recorded on the Bill, says:—'It will very frequently be found that a perfectly genuine demand for a school on the part of a zealous minority does not guarantee an attendance after the school is provided, and it is occasionally necessary to close for this reason schools which have been opened on too sanguine a forecast.' In Bengal and Eastern Bengal also several zamindars have complained that though they opened free schools on their estates it was found difficult to get boys to attend them, because of the great apathy among the people. The real fact is that there are two factors, as Mr. Orange has stated in the last quinquennial report on education, that cause the smallness of school attendance. One is undoubtedly the want of schools. But the other is the apathy of parents, even where schools exist. 'The apathy of the populace,' says Mr. Orange 'towards primary education is often mentioned and does undoubtedly operate as a cause which keeps school attendance low.' He admits this, though he himself would like to push on education for the present on a voluntary basis only. Now, the remedy for this state of things must also be twofold. First of all local bodies must be required to provide the necessary educational facilities for children that should be at school—school-houses, teachers, etc. That is one part of compulsion. Then they must be empowered to require parents to send their children to school—that would be the second part of compulsion. Now, my Lord, this Bill advocates both sides of this two-fold compulsion. It not merely requires parents in the areas where the Bill may be introduced to send their children to school, it also throws a definite responsibility

on local bodies coming under the Bill to provide the necessary school accommodation and other facilities for the education of all the children within their area. Then it is said that compulsion would cause hardship, would cause discontent, and would prove dangerous. Well, the experience of other countries and as also in our own does not justify this view; and in any case, even if there is some discontent, that has got to be faced in view of the great interests that are involved in this matter. It is argued by some that the poorer people will be exposed to the exactions of a low paid agency if compulsion is introduced. I think the fears on this subject are absurdly exaggerated. But if the people are so weak as to succumb easily to such exactions, the only way in which they can be strengthened is by spreading education among them and by enabling them to take better care of themselves.

"Those who object to the Bill on educational grounds urge that it is undesirable to extend the kind of education that is at present given in primary schools, for it is worse than useless. Most of the teachers are not trained teachers, the school buildings are unfit for holding classes in, and therefore, until these defects are moved, until there is a sufficient supply of trained teachers forthcoming, until ample decent school accommodation is available, the question of extension should wait. My Lord, those who raise the objections ignore what is the primary purpose of mass education. The primary purpose of mass education is to banish illiteracy from the land. The quality of education is a matter of importance that comes only after illiteracy has been banished. Now, the primary purpose being to banish illiteracy, teachers who could teach a simple curriculum of the 3 R's, and houses hired by or voluntarily placed by owners at the disposal of school authorities, must do for the present. In Japan, when they began compulsion, they held classes in the verandahs of private houses. I think what was not beneath the dignity of Japan need not be beneath the dignity of this country. Of course I do not depreciate the value and importance of trained teachers and decent school houses; but I say that we cannot wait till all these defects are first put right before taking up the question of banishing illiteracy from the land. Let that work be resolutely taken in hand, and as we go along let us try to secure for the country better teachers and better school houses.

"The third objection to the Bill is on the score of cost. My Lord, a lot of wild criticism has been indulged in by the opponents of the Bill on this

point. Nobody denies that the cost of a compulsory scheme is bound to be large. But all sorts of fantastic estimates have been brought forward to discredit the scheme in the eyes of those who can be misled by such tactics. I think the calculation of cost is a fairly simple one. The Bill is intended to apply in the first instance to boys only, and we will therefore for the present take the cost for boys. Taking 10 per cent of the total male population as the number of boys between the ages of 6 and 10, and taking the male population at about 125 millions, according to the latest Census we find that the number of boys that should be at school is about 12½ millions. Of these, about 4 millions are already at school. That leaves about 8½ millions to be brought to school. Now Mr. Orange, the Director General of Education, in a note which he prepared for the Government, took the average cost of education per boy at Rs. 5, the present average cost is less than Rs. 4; the highest is in Bombay where it is Rs. 6.8 and everywhere else it is less than Rs. 4. These figures are given in the quinquennial report of Mr. Orange. Mr. Orange takes Rs. 5 per head, and I am willing to take that figure. Now, Rs. 5 per head, for 8½ millions of boys amounts to about 4½ crores per year, or, say, 4½ crores per year. I propose that this cost should be divided between the Government and the local bodies in the proportion of two thirds and one third, that is, the Government should find 3 crores and local bodies the remaining 1½ crores. This again will be worked up to in ten years. If we have to find this money in ten years, it means a continuous increase of about 30 lakhs in our annual expenditure on primary education. Allowing another crore for pushing on education on a voluntary basis for girls, to be reached in ten years, means another 10 lakhs a year, or a continuous annual addition of 40 lakhs of rupees in all. Now, I do not think that this is too much for the Government to find. My Lord, I have given some attention to the question of our finance for some years, and I do not think that an addition of 40 lakhs every year is really beyond the power of the Government of India. Moreover, even if it be proposed that the whole of those 4 crores should be raised straight off, that all boys should be brought to school compulsorily at once, and that a crore of rupees more should be spent on the education of girls—assuming that these four crores have to be found straight off, an addition of 2 per cent to our customs will solve the problem. Our customs-revenue is about ten crores this year with the duty standing at 5 per cent, about 2 per cent more will bring us the

required 4 crores. Now, there is no special merit in having our customs-duty at 5 per cent., and they might as well stand at 7 per cent. without causing any serious hardship to anybody. There was a time when they stood at 10 per cent. in this country, and at the present moment they are at 8 per cent. in Egypt. I do not think therefore that there are really any very insuperable difficulties in the way of the scheme on the score of cost.

"Then, it is said that a scheme like this, a permissive scheme, which allows areas to come under compulsion one by one, is bound to result in serious financial injustice and inequality as regards the assistance received from Government by different local areas. Now, my Lord, I feel bound to say that this is one of the flimsiest arguments that have been urged against the scheme which we are considering. If any body proposed as a permanent arrangement that elementary education in certain parts of the country should be on a compulsory basis and in certain others on a voluntary basis, and if the areas that were on a compulsory basis got more from Government than the areas that were on a voluntary basis, there would be some force in the contention that different areas were being differently treated. But the arrangement that I propose is clearly transitional; in the end every part of the country is to rest on a compulsory basis and would share equally in the allotment made by Government. In a transitional stage, provided the same terms are equally open to all, I do not see where the injustice or inequality comes in. If a local body feels aggrieved that some other local body gets more than itself from Government, the remedy is in its own hands. All that it has got to do is to go in for compulsion itself. Those who object to the proposed scheme on the score that it would lead to financial inequality and injustice might object at once to the principle of introducing compulsion gradually area by area. For how are we to proceed area by area, unless those areas that introduce compulsion first get also at the same time larger assistance from the Government?

"Moreover, is there absolute equality even at present in all matters? Even now, on a voluntary basis, the Government in many parts of the country, bears about one-third of the cost of primary education, with the result that those areas that spend more get more from the Government, and those that spend less get less. Is that equal?

"Again, take the question of sanitary grants. Under the existing arrangements, those local

bodies that go in for the construction of sanitary projects get a certain grant from the Government. Now, if the local bodies that do not take in hand such projects were to complain of injustice, because others that do are assisted by Government, their complaint would be perfectly ridiculous, and yet it is the same kind of complaint that is urged against the scheme of the Bill. I do not think that any weight need really be attached to the objection on the score of financial injustice and inequality when it is remembered that such inequality can only be a passing, transitional stage. It is said that under the Bill, advanced areas and communities would be benefited at the expense of the less advanced. That argument is based on a complete misapprehension of the scheme. No one has ever suggested, or can possibly suggest, that any money should be out of existing expenditure on primary education for its extension on a compulsory basis. No one can also possibly wish to curtail future increases in the allotments to education on a voluntary basis. The expenditure for introducing compulsion is to come out of additional revenues, partly raised locally and partly raised specially by the Government of India. The Government of India's funds will have necessarily to pass through the Local Governments, since education is a Provincial charge. But that does not mean that Provincial Governments, will have to curtail their present or future expenditure on a voluntary basis to finance any scheme of compulsion.

"My Lord, I have so far dealt with the four principal official objections against the Bill. I will now refer very briefly to the three non-official arguments which I have mentioned. The first argument is that while there is no objection to compulsion itself, the levy of a special education rate, where it would be necessary, would be most objectionable. Well, my Lord, I must say to that, that if we merely want compulsion, but are not prepared to make any sacrifices for the benefits that would accrue from it to the mass of our people, the sooner we give up talking about securing universal education, the better. The practice of the whole civilized world points out that a part of the burden must be borne by the local bodies. There is only one exception as far as I am aware, and that is Ireland, where almost the entire cost of elementary education comes from the Imperial Exchequer. They have given this special treatment to Ireland because for a long time Ireland has complained of being treated with great financial injustice under the arrangement that has been in existence since the Act of Union was passed.

ed more than a century ago. If we take the whole of the United Kingdom, we find that the local bodies there bear on the whole about a third of the total cost. It is the same in France. And in other countries, the local proportion is still larger. I cannot therefore see how anybody can reasonably urge that the whole cost of compulsion should be borne by the Central Government.

"The next objection urged in some non official quarters is that if you make education compulsory, it must be made free and the Bill does not make it free for all. I frankly confess that the proposal embodied in the Bill on this point was intended to conciliate official opinion. My own personal view always was that, where education was made compulsory, it should also be made free. Two years ago, when I placed my Resolution on this subject before this Council, I urged that view in explicit terms. In framing the Bill, however, I was anxious to go as far as possible to conciliate official opinion, and I therefore put in the provision that no fees should be charged in the case of those whose incomes were below Rs 10 a month, and that above that limit the matter should be left to the discretion of local bodies. Well, my Lord, I must frankly admit that I have failed in my object. Official opinion has not been conciliated; and I do not see why I should allow room for a division in our own ranks by adhering to this provision. I shall therefore be glad to go back to my original proposal in this matter that, where education is compulsory, it should be also be free.

"Lastly my Lord a word about the Mahomedan objection. I believed I need not say that there never was any intention that the compulsory clauses of the Bill should be utilized to compel Moslem boys to learn non Moslem languages. However, to remove all misapprehension on this point, I am perfectly willing that where 25 children speaking a particular language attend a school, provision should be made for teaching those children in that language; and further, where the number is less than that, it should be left to the community itself to say whether the children should come under the compulsory clauses of the Bill or not. I have discussed this matter with several leading Muhammadan gentlemen and I understand that this would meet their view.

"My Lord, I have now dealt with all principal objections urged against the Bill. I cannot understand why there should be all this vehement opposition in certain quarters to a measure so modest in its scope and so permissive in its character. No local body is compelled to come under this Bill, that wants to keep out of it. Any

Local Government that wants to prevent compulsion being introduced in any particular area, can prevent it by withholding its sanction to its introduction. And, lastly, the supreme control of the Government of India is retained at the initial stage by the provision that it is the Government of India that should lay down the proportion of school going children at school which must be satisfied before any local body can take up the question of compulsion. I cannot see how such a Bill can do harm in any locality. I would only invite the attention of the Council to the fact that at least a hundred municipalities, more or less important, are willing to-day to try the experiment in their areas if this Bill is passed, and I do not see why these Municipalities should not be permitted to make the experiment. Of course the whole thing hinges on whether the Government of India are prepared to find a good part of the cost. That is, in fact, the real crux of the question, and whether the Bill is accepted or thrown out, it is perfectly clear that no large extension of elementary education is possible in the country, unless the Government of India come forward with generous financial assistance. I would therefore like to make a special appeal to the Hon'ble Member in charge of Education on this occasion. My Lord, the Hon'ble Member knows that no one has acclaimed more enthusiastically than myself the creation of the Education Department, and I am sure every one will admit ungrudgingly that during the year and a half that the Department has been in existence, it has already amply justified its existence by the large grants, recurring and non-recurring, that it has succeeded in securing both for education and sanitation in this country. We are sincerely grateful to the Government of India for these grants. And, my Lord, in view of the conversation with Your Excellency which was mentioned by the Finance Member the other day, I think we are justified in expecting that in succeeding years these grants will grow more and more, and not less. Well, so far I believe we are all at one with the Department, but I would like to say something more to the Hon'ble Member. My Lord, I know that the fate of my Bill is sealed. Now, there are obvious disadvantages attaching to a private Bill. Why not introduce a Government measure, after the ground has been cleared by the rejection of this Bill? Why not—I put it to the Hon'ble Member—introduce a Government measure? It is quite true that there is room for progress on a voluntary basis. Let the Local Government who are so anxious to keep education

on a voluntary basis be required to push on its spread as vigorously as possible on a voluntary basis. And let the Government of India in the Education Department take up the question of pushing it on on a compulsory basis, as its own special charge. I would like to put it to the Hon'ble Member, Is he content merely to take grants from the Finance Department and distribute them among the various Local Governments and then look on, or is he not anxious, as I think it is his duty, to take a hand in the game himself? If he is, then I suggest that there should be a division of functions such as I have described between the Provincial Governments and the Government of India. The progress of education on a voluntary basis should be left to the Provincial Governments. They do not want compulsion. They all prefer to push it on a voluntary basis. Let us then leave that work to them; let the Government of India, with its wider outlook and its larger resources, come forward, and, profiting by the example of other civilized countries, provide for the gradual introduction of compulsion in this country. Let the Government take up the question of compulsion themselves, then they will be able to provide all the safeguards that they deem necessary. Let them frame a Bill free from all the blemishes which have been discovered in mine, and let them carry it through the Council. And let them, at the same time, announce a generous policy of substantial assistance to local bodies in carrying out the provisions of the measure. Let the Government, my Lord, let this be done and let the burden of all future extensions be shared between the Government and the local bodies in the proportion of two-thirds and one-third. I would recommend that both for voluntary and compulsory extensions—I mean Provincial Governments should bear two-thirds of the cost of all future extensions of elementary education on a voluntary basis, and the Government of India, two-thirds of the cost of compulsion. Then, my Lord, elementary education will advance in this country with truly rapid strides, and the Honourable Member in charge of the Education Department will, under Your Excellency, write his name large on the memory of a grateful people.

"My Lord, I have done. No one is so simple as to imagine that a system of universal education will necessarily mean an end to all our ills, or that it will open out to us a new heaven and a new earth. Men and women will still

continue to struggle with their imperfections, and life will still be a scene of injustice and suffering, of selfishness and strife. Poverty will not be banished because illiteracy has been removed, and the need for patriotic or philanthropic work will not grow any the less. But with the diffusion of universal education the mass of our countrymen will have a better chance in life. With universal education there will be hope of better success for all efforts, official or non-official for the amelioration of the people—their social progress, their moral improvement, their economic well-being. I think, my Lord, with universal education the mass of the people will be better able to take care of themselves against the exactions of unscrupulous money-lenders or against the abuses of official authority by petty men in power. My Lord, with 94 per cent. of our countrymen sunk in ignorance how can the advantages of sanitation or thrift be properly appreciated, and how can the industrial efficiency of the worker be improved? With 94 per cent. of the people unable to read or write, how can the evil of superstition be effectively combated, and how can the general level of life in the country be raised? My Lord, His Majesty the King-Emperor, in delivering his message of hope to the people of this country before he left Calcutta, was pleased to say: 'And it is my wish too that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge, with what follows in its train—a higher level of thought, of comfort, and of health.' No nobler words were ever uttered. May we not hope that the servants of His Majesty in this country will keep these words constantly before their minds and will so discharge the responsibility which they impose that future generations in this country will be enabled to turn to His Majesty's declaration with the same fervent and reverent gratitude with which the people of Japan recall their Emperor's famous rescript of 1872? My Lord, I know that my Bill will be thrown out before the day closes. I make no complaint. I shall not even feel depressed. I know too well the story of the preliminary efforts that were required even in England, before the Act of 1870 was passed, either to complain or to feel depressed. Moreover, I have always felt and have often said that we, of the present generation in India, can only hope to serve our country by our failures. The men and women who will be privileged to serve her by their successes will come later. We must be content to accept cheerfully the place that has been allotted to

us in our onward march. This Bill, thrown out to-day, will come back again and again, till on the stepping stones of its dead selves, a measure ultimately rises which will spread the light of knowledge throughout the land. It may be that this anticipation will not come true. It may be that our efforts may not conduce even indirectly to the promotion of the great cause which we all have at heart and that they may turn out after all to be nothing better than the mere ploughing of the sand of the sea-shore. But my Lord, whatever fate awaits our labours, one thing is clear. We shall be entitled to feel that we have done our duty, and, where the call of duty is clear, it is better, even to labour and fail than not to labour at all.

THE HOME RULE BILL.

BY MR. P. N. RAMAN PILLAI.

Editor, Weekly Chronicle

THE Prime Minister has introduced his Bill for the better Government of Ireland into the House of Commons, and it has passed through its first stage. The House does not ordinarily divide on the First Reading of a Bill. The trial of strength is almost invariably reserved for the Second Reading. But Mr. Asquith's Bill has had to pass through the ordeal of a division at its introduction. It does not, however, appear that the occasion was marked by any great excitement. As has been said, the question has passed from the heroic to the practical stage, and whatever their reconcilables from Ulster may say or do, before long a separate Parliament will be established in Dublin to deal with purely Irish affairs. During the agitation that followed Mr. Gladstone's conversion to Home Rule, Lord Randolph Churchill declared, with the vehemence of speech characteristic of him, that Ulster would fight and Ulster would be right. But then Ulster had England on its side, and, as Lord Rosebery once said, so long as the predominant partner stood aloof, no scheme of Home Rule for Ireland had a chance. Home Rule has to-day no terrors for

England. On three successive occasions since 1906 the party which has given Home Rule for Ireland the principal place in its programme was returned to power, though each time the party opposite sought in vain to influence the country's verdict by raising, in all its grim reality, the cry against Home Rule. But the electors were not in a mood to be frightened. They have begun to realise the benefits of the policy of devolution. "Home Rule all round" has long ceased to be a dream of the visionary. Practical politicians and political theorists alike see that the scheme is worth considering. Self government granted in time has cemented and strengthened Imperial Union; and although it was the fashion at one time to scoff at Mr. Gladstone's analogies, the wisdom of the course he asked his countrymen to pursue is now being widely recognised.

In his speech Mr. Asquith referred to the historic case between England and Ireland. The history of Ireland, since the Union, was almost a succession of political storm and tempest. In the early fifties of the last century an attempt was made by the representatives of Ireland to get the Act of Union repealed. But British statesmen were not then in a frame of mind to listen sympathetically to the Irish demand. They and their successors in after years tried all manner of palliatives—without effect. Mr. Gladstone himself began the work of pacification and conciliation in 1868. In that year his Bill for the Disestablishment of the Irish Church was passed into law. He then took up the land question and dealt with it in a manner conducive to the interests of the Irish peasantry. Other measures of a like kind followed; but they left Ireland as discontented as ever. Mr. Gladstone had opportunities of studying the Irish question at close quarters in all its phases, and his receptive and growing mind was gradually being awakened to the necessity and the expediency of giving self government to

Ireland—of governing Ireland according to strictly Irish ideas.

Soon after the defeat of his Government in 1885, he placed on record his conviction that something must be done to solve the Irish problem. He was anxious that both the great parties in the State should come to a common understanding; and when Lord Carnarvan, the Lord-Lieutenant of Ireland in Lord Salisbury's Ministry, expounded his policy, no one was more pleased with it than Mr. Gladstone. But Lord Salisbury and his colleagues practically threw Lord Carnarvan overboard and pursued a different policy. On the defeat of Lord Salisbury's Government the usual appeal to the country followed. Mr. Gladstone again came back to power. He saw that the psychological moment had come and announced his intention of introducing a Home Rule Bill for Ireland. Some of his most prominent colleagues like Lord Hartington from conviction and others like Mr. Chamberlain from other causes left him. But the bulk of the Liberal party stood by their leader, and in 1886 the first Home Rule Bill was introduced into the House of Commons. The opposition to the measure was strong and overwhelming, and on the Second Reading it was thrown out. Mr. Gladstone and his colleagues resigned and a dissolution followed, with the result that Lord Salisbury was returned to power with a large majority.

The years that succeeded were years of heroic struggle. The Liberals had taken the plunge. They had made their choice; and what was till 1886, more or less an academic question, a question for the irresponsible politician to employ his spare hours with, was drawn within the range of practical politics. Nearly for seven long years, amidst abuse and misrepresentation of every description, Mr. Gladstone toiled on till at last in 1892, he was again installed in office, for the fourth time, as Prime Minister of England. Long was the way and hard was the fight, and the veteran statesman was

again given an opportunity to do justice to Ireland. He declared that Ireland was the only link that connected him with public life; and it gladdened his heart to know that after all the Irish question was nearing solution. In 1893, soon after Parliament re-opened, he introduced his second Home Rule Bill. In spite of the determined resistance offered to it at every stage by its opponents, the House of Commons passed it. In the usual course it was sent up to the House of Lords; but, at the instance of Lord Salisbury, that House rejected the Bill. But the Home Rule Bill was only one of the Liberal measures then destroyed by the Peers. Though verging on to his 84th year, the great statesman who foresaw the future at once initiated a campaign against the House of Lords. It is a significant circumstance that the last speech he delivered in the House of Commons was, as Mr. Balfour characterised it, a declaration of war against the House of Lords. Liberal legislation, said he, had no chance, so long as the issues raised between the two Houses were left unsettled, and he asked his followers to fight them out. But the years that followed were years of Tory ascendancy. The South African War, the dissensions in the Liberal party and the retirement and the subsequent death of Mr. Gladstone made it impossible for the Liberal Party and its recognised leaders to do anything in the direction indicated by their departed chief. Nothing indeed was even attempted between the years 1894—1906. However, the hour came in 1906. In that year, the Liberals with the late Sir Henry Campbell-Bannerman as their leader, were returned to power with an unprecedentedly overwhelming majority. But they could not do anything then to solve the Irish question. Arrears had already accumulated and the cessation of the war in South Africa made it incumbent upon them to devise a system of government for that new portion of the British Empire. In carrying several important pieces of domestic legislation through Parliament, Sir Henry Campbell-Bannerman himself experienced difficulties, and he moved a resolution in the House of Commons by way of a warning to the Lords. In the meantime, Sir Henry himself fell sick, withdrew from the Prime-Ministership, only to die a few days afterwards. Mr.

Asquith succeeded him and reconstructed the Cabinet, Mr. Lyod George becoming Chancellor of the Exchequer. The new Chancellor of the Exchequer introduced his famous democratic Budget which, for the time being, absorbed public attention to the exclusion of every other subject. The House of Commons passed the Budget; but the Lords threw it out. Upon the issue raised by the latter as regards their right to interfere with the finances of the nation, an appeal was made to the country, which resulted in the complete discomfiture and over-throw of the Lords and the triumphant return of the Liberals back to power. In the new circumstances, the House of Lords had no alternative but to pass the Budget. But the controversy raised by the House of Lords could not rest there. The Liberals wanted to define and curtail the powers of the House of Lords. But the lamented death of His Majesty the King Edward VII. occurred, and both parties agreed that at the outset of a new reign there should not be any bitter political controversies such as would mar the harmony and peace of the land. There was therefore a truce. The disputed points were referred to a Conference consisting of the recognised leaders of both parties. The Conference sat and deliberated and in the interval the Coronation of the new King Emperor had also taken place. The considerations which influenced the two parties to arrive at a common understanding had all disappeared and the Constitutional Conference, as it was called, broke up without coming to any conclusion. Mr. Asquith forthwith introduced his Parliament Bill into the House of Commons; and a few days after, he dissolved Parliament with a view to take the opinion of the electors on the merits of his Bill. He was again returned to power, and among the measures he invited Parliament to pass was the Parliament Bill. It easily got through the several stages in the House of Commons. When it went up to the House of Lords there was a show of resistance, but ultimately that House yielded and the Parliament Bill was passed into law. The Parliament Act has materially curtailed the powers of the Lords; and when they passed it they knew that the Government would embrace the earliest opportunity to bring in their Home Rule Bill; and true to his pledge Mr. Asquith has now introduced his Home Rule Bill into the House of Commons.

The main provisions of the Bill are simple enough. Ireland has asked for a separate Parliament to deal with purely Irish affairs, making the

Irish Executive responsible to that Parliament. The new Bill establishes an Irish Parliament consisting of a Senate and a House of Commons. This Parliament would have powers to pass laws for the peace, order and good government of Ireland, subject to the supreme authority, in Imperial matters, of the Parliament sitting in London. In Mr. Gladstone's Bills, certain subjects were excluded from the scope of the Irish Parliament. In the present Bill a few more subjects are added to the list of excluded subjects, with reference to which the Irish Parliament has no authority. Nor could it alter or otherwise interfere with the Act which establishes it. The Senate is to consist of 40 nominated members and the House of Commons 64 elected members. The Senate would be nominated, in the first instance, by the Imperial Executive for a fixed term, but as they retire in rotation vacancies will be filled up by the Irish Executive. It is provided that where there is disagreement between the two Houses, following the South African precedent, they would sit together and vote. The head of the Irish Executive will, as now, be the Lord-Lieutenant who will hold office for a fixed term. The Lord-Lieutenant has powers to veto or suspend a Bill passed by the Irish Parliament on the instruction of the Imperial Executive. He himself is appointed to the office by the Crown on the recommendation of the Imperial Government; so that between the Imperial Government and the Lord-Lieutenant they are able to protect the interests of the minority against any hasty or ill-considered action on the part of the Irish Parliament. Besides, it is provided that any question of the interpretation of the Home Rule Act and its application is to be settled by appeal to the Judicial Committee of the Privy Council in England. The financial portion of the Bill has provoked lively discussion. We shall know the details only after the arrival in this country of the text of the Bill, together with a full report of Mr. Asquith's speech explaining it. Whatever defects there may be in the Bill, will all be removed in Committee. The Liberal party, as a whole, the Irish Nationalists and the Labourites have accepted the main provisions of the measure. There can, therefore, be no doubt that the House of Commons will accept it. If the Lords reject it, Mr. Asquith will surely make use of the provisions of the Parliament Act to get his Bill passed into law.

Commercial Education in Madras.

BY .

MR. C. GOPAL MENON.

THE question of the kind of Education best suited to business pursuits, and how to provide it, has occupied a large share of public attention everywhere during the past twenty-five years. This is evident from the utterances made from time to time by men of light and leading in England. Sir Albert Rollit, M. P., as President of the London Chamber of Commerce and Chairman of its Commercial Education Committee gave utterance to a popular demand for a better adaptation of Education to the wants of the day, especially among the manufacturing and commercial classes. Lord Curzon, presiding at one of the annual meetings of the London Chamber of Commerce, has shown that the prosperity of a country by trade and commerce will depend on the attention paid to the commercial and technical Education. Lord Rosebery has pointed out that the twentieth century is destined to witness a struggle for Commercial predominance between the trading nations of the world and their success will depend on their Educational superiority. The effect of these utterances is seen at the present day in the establishment of Commercial Universities for the study of higher Commercial subjects including Economics. The stir thus roused on Commercial Education gave an opportunity for its powerful claims to a distinct place in the education of the citizen. If there should be any narrowness of spirit in viewing the importance of Commercial Education it can only be attributed to its effecting a reactionary measure in education from the methods of the past. The commercial progress of the countries throughout the world is attributed to the high level which commercial education has attained. In Germany there are about fifty-five institutions devoted to

Commercial Education, all on the pattern of the Leipzig Commercial Institute. This school is managed by the Chamber of Commerce, and gives the very highest mercantile education. The Commercial College and University of Leipzig aims at the provision of education and studies of University rank, having for its object a broader field than both the highest and ordinary Commercial School, and seeks to eliminate, as far as possible, merely utilitarian considerations. Apart from these older Commercial Colleges, there is the Berlin Commercial High School which was started in 1906. The aims of these new Schools are to give young men intending to adopt a Commercial profession a thorough and general education in Higher Commercial subjects, and to give the Young commercial lecturers an opportunity of acquiring the necessary theoretical and practical professional training. They are intended to train young administrative officers and Consular officials, Board of Trade Secretaries, &c., and to give them an opportunity for acquiring a professional knowledge of commerce—in fact, their aim is to provide men intended for a business career a chance of perfecting themselves in different branches of mercantile knowledge. In these commercial schools, leading economists of advanced views—men of the type of Messrs. Schmoller, Wagner, Sering and Jastrow—lecture on the Agrarian and Tariff questions. Berlin Commercial School is now becoming a teaching centre of all German economists and jurists.

France has nearly a dozen Commercial Colleges of the very best type and many of lower grades. In Paris there are the Superior School of Commerce and the School of Higher Commercial Studies. The two Schools of Commerce in Paris conducted by the Paris Chamber of Commerce—L'Ecole des Etudes Commerciales, L'Ecole Superior de Commerce, give the highest instruction in Commerce, having a museum attached to them, together with ex-

cellent physical and chemical laboratories and apparatus. A writer in the *Forum* states that these two Paris Colleges really form a Commercial University and the commercial education imparted is of the very highest type. At Antwerp and Brussels, there are Commercial Colleges of the very best type.

The Antwerp Institute itself is, except in name, a Commercial University, giving the highest education, at a very moderate cost, encouraged by travelling and other scholarships.

In these Colleges, the curriculum covers a wide range, the Laws of Commerce, Mathematics, Industrial and Commercial Geography, Transportation, Tariffs, History, Political Economy, Credits, Corporations, Accountancy, Foreign languages and various other branches.

There are excellent Commercial Universities in America at the present time and the alertness and inventiveness so characteristic of American business men may be regarded as the product of a liberal education adapted to commercial needs. In the year 1890, there was only one institution, the Wharton School of Finance and Economy of the University of Pennsylvania, teaching commercial subjects of the University type. Since then every encouragement was afforded for providing special education for mercantile and business life by the United States Educational Department and to establish Colleges and Universities similar to Wharton School.

What is the best Education for a business man, and how can it be practically attained in England, has engaged the attention of business men since the early eighties. The problem is entirely modern, because the need is modern. Public sentiment in England was, however, slow in responding to appeals for special education for the commercial classes. The example of Germany with her close connection between her growing industrial power and commercial success,

gave England a stimulus to adapt education to commercial requirements and in 1870 the Chamber of Commerce in London held a Conference. Again a second conference was held in 1885 and it must be said to the credit of the London Chamber and to its then Chairman, Sir Albert K. Rolit, that the example set by them was almost a model for such organisations.

The curriculum of the London Chamber of Commerce, Society of Arts, Institute of Bankers and such other bodies being only of a secondary grade and having regard to the fact how economic changes have been rapidly developing, it was considered necessary to equip business men with better education to meet modern conditions. A committee of the British Association was formed in 1894 and on their report the London School of Economics and Political Science was instituted for advanced economic studies, giving higher commercial education a prominent place.

The School worked on an independent basis from 1895 to 1900, but in that year it was admitted into the University creating "a Faculty of Economics and Political Science including commerce and industry." The regular courses in the School lead to the degrees of B. Sc. and D. Sc. This School offers highly specialized instruction in a wide range of subjects, and may be said to be the pioneer of institutions giving Commercial Education in Great Britain. The other Commercial Universities established in England are the Owen's College, which afterwards became the new University of Manchester, Yorkshire College at Leeds and the University of Birmingham. The curriculum of all these Universities are more or less framed on similar lines and the Faculty awards Bachelor of Commerce and Master of Commerce degrees.

It will be observed in wading through the different countries that the cry everywhere is "Education for Business" and how best this

education may be attained in Business Colleges, and it also goes to prove how necessary it is that a Commercial College should be established in many of the large Commercial centres.

There is a general notion that Commercial Education is nothing more than the bare teaching of Commercial subjects and that methods of commerce may even be gathered by undergoing an apprenticeship in the routine of office work. It may be that some men have been successful in business without much specialised training, but the characteristics of modern commerce being increased competition and increased complexity, it would be only men of exceptional ability and energy that would triumph over enormous difficulties. The two outstanding points of difference between the commerce of to-day and the commerce of fifty years ago being increased complexity and increased competition, the education of a business man should be such as to develop in him business powers and business knowledge. *Business power* is best developed just as other intellectual and moral qualities are developed, by a good general education in the School and the University, but the acquirement of *business knowledge* should be considered as specialised instruction. The so-called Business Schools and Commercial academies are not an aid to true Commercial Education; they may be aids to a certain extent so far as the training of junior clerks are concerned, but such education is merely elementary in its character. They are useful for counting-house clerks, bunks, railways and insurance clerks. But Commercial Education is not only for clerks; it is as much, or more, required for employers, heads of houses and departments, Agents and Travellers, and Captains of industries, especially those industries which involve the application of Science—the study of higher Commercial Subjects including (1) Economics—the Study of Economic conditions of Commerce (2) Commercial Law (3) The Commo-

dities of Commerce and their Geographical distribution (4) The machinery of commerce including such subjects as Commercial Practice, Theory and Practice of Accountancy and Company Administration and (5) The special subjects of particular businesses, such as banking, insurance, shipping, the sale of goods and railway administration. These Special Subjects have one common feature: they may be treated as the specialised equipment of the modern business man. They may be useful to every man whether he is going to business or not. Some of the above subjects may be learned in a course of lectures, others require years of patient study. Some should be learned out of books, for, practice and theory must go hand in hand.

In propounding a scheme of Higher Commercial training for the University of Madras, the curriculum should be wide enough to include all kinds of business knowledge which could be turned to our advantage. It should also be elastic to receive new subjects whenever occasion arises for introducing the same to meet the requirements of any special trade. Mr. G. A. Natesan deserves our thanks for bringing up for discussion the creation of a Faculty of Commerce in our University, and although the proposition was lost by 8 votes, yet it only indicates the opinion of a good number of Members present at the meeting. It is hoped that the subject will again be brought up at an early date and Mr. Natesan's labours will then prove successful. In the meantime it should be the duty of all those who are interested in the Commercial Education movement to discuss the courses of instruction and the method of organising the Faculty in Commercial Sciences. If the Madras University decide upon establishing degrees in Commerce like other degrees in the University, the study should cover a three year's course. The curriculum should be framed in such a manner as to suit the conditions not only of those directly

engaged in commerce, but also in other branches of commerce, such as those engaged in Banking, Insurance and Railway Companies. A young man in the University learns the theory and practice of the various subjects and when he gets into actual business life, he will bring to his work new ideas, new powers and new opportunities, in other words, he can acquire business knowledge after his term in the University and during the period of his actual business life. This should be the aim to be kept in view in framing a suitable programme of studies in Commercial Sciences. A faculty for modern commerce and trade should be many-sided; it should come in closest touch with the commercial and business life of the city in which it is created, and it must have in it a combination of commerce with culture, the highest sort of training by conferring degrees and diplomas in Technology and Commerce, as described above in many of the continental and British Universities.

If the University of Madras decide to create a Faculty in Commerce, I would make a practical suggestion, viz., that the Senate and the merchants, the bankers, the Insurance Companies, the railway companies and many other mercantile bodies of Madras should form a representative committee to consider the question of establishing the Faculty. The committee should suggest the curriculum so as to make it acceptable to all classes and conditions of business. This committee might itself or through a sub-committee be permanently associated with the Senate as an advisory board on commercial education.

The question to be thought out is what is the sort of education that would be required for the future man of business? It should not merely be technical, not merely literary, but must be a combination of both. The future business man should know the principles and usages of all branches of trade, buying and selling of different

commodities, mercantile agencies, shipping, railways, insurance companies, Banking and speculation. Commercial education will then satisfy commercial needs which can be ascertained only from a knowledge of the function of the mercantile classes. The curriculum of a faculty of commerce for our University should supply liberal courses of education specially adapted to the needs of persons who are, or who intend, to be engaged in any kind of administration. It should include various definite courses of study, say for instance, such as the following:—

(1) Economics and allied subjects:—

(a) History of Economics and Trade; (b) Political and Commercial Geography, (c) Study of Statistics

(2) Business Methods.—(a) Book-keeping and Accountancy (b) The machinery of Business, Banking, Insurance etc., (c) Study of commodities (d) Transport and means of Communication.

(3) Law—(a) Commercial and Industrial Law (b) Factory and other Legislation (c) Fiscal Legislation and Commercial Treaties etc.,

(4) A Study of Local industries. It is by the study of these subjects that the future business man will be able to grapple with important and serious problems connected with modern commerce. The education should be such as to enable him to grasp the mysteries of trade factors in the course of a short experience in business, say for instance, to gauge correctly the state of the daily market, glance over current prices, discuss the probable crops of wheat, cotton, sugar, jute, and such other various kinds of produce we generally export, weigh the chances of foreign competition and, from all these data, decide his own mercantile operations. The object of a properly organised Commercial College should, therefore, be to afford a systematic training in higher commercial subjects, in the study of Government and Public Administration and in the work of economic and social investigation.

This sketch on commercial Education is enough to show how far commercial Education can contribute to the development of a nation's commerce. The example of England, Germany, France, Austria and the United States can be cited as instances to prove that, through a good system of Commercial Education, they have developed their foreign commerce to a considerable extent within the past twenty-five years. Coming to the Eastern countries, Japan has, within the last twenty years, greatly extended her foreign trade by the foresight and wisdom shown by the department of education for diffusing commercial and technical Education. Not only that, the Department of Agriculture and Commerce is sending annually a number of students to different countries to learn various branches of trade and industry. I may point out here that if a good training in commercial and technical sciences can be considered as an important factor in the development of a nation's commerce, Japan's present expansion in trade may be cited as an example. The growth and development of the economic well-being of a nation cannot be ascribed to one or two causes only. In a society undergoing various changes and evolution, several causes contribute to produce the desired effect. It is beyond the scope of this article to enumerate and explain those various causes; but it must be said without hesitation that the trade and commerce of a country should be mentioned as one of those essential features to bring about that economic well-being for which we are all craving so much. It is on that account that so much stress is laid in recent years on improving the commercial educational systems and for establishing well-organised Commercial Colleges and Faculties for sound commercial training.

SOME FAMOUS INDIAN WOMEN

BY MRS. M. S. PINTO.

It is not possible for me within the compass of this short paper to do justice to my theme.

I must content myself with instancing a few of the Indian women who have won for themselves niches in the temple of fame. The exploits of some of these have been celebrated in ballads and their names have become household words in Indian homes. It is gratifying to our self-esteem to find that India has produced so many notable women in spite of the women of this country having been, except in ancient times, subjected to many restrictions. It is indeed surprising that more women have held the helm of the state or marched at the head of armies in India than in any other country. The women whom I shall refer to are those whose deeds have been preserved in history, but no doubt there have been innumerable women of equal or greater capacity who have exerted their influence in humbler walks of life and who have in their legitimate sphere of the home fashioned the characters and inspired the deeds of great men.

The first and foremost of famous Indian women is Sita who though she has become a legendary figure was probably a real character. Of wisely devotion there is no better exemplar than this good woman and I need not apologise for quoting somewhat fully her reply to Rama, her husband, when he besought her not to accompany him on his exile:—

"For the faithful woman follows where her wedded lord may lead,
In the banishment of Rama, Sita's exile is decreed.

... ..
Sire nor son nor loving brother rules the wedded woman's state,
With her lord she falls or rises, with her consort courts her fate.

As the shadow to the substance, to her lord his faithful wife,
And she parts not from her consort till she parts
with fleeting life.

...
Happier than in father's mansions in the woods will
bite fore,
Waste no thought on home or kindred nestling in
her husband's love.

...
And my heart in sweet communion shall my Rama's
wishes share,
And my wisely I shall lighten Rama's load of woe
and care."

I would next refer to the nameless heroine who during the fourth expedition of Mahomed of Ghazni in 1008 A. D., melted down their gold ornaments to finance Anungpal whose kingdom was attacked. Similar heroism was displayed by Padmini, the beautiful Queen of Chittore and the ladies of the noblest Rajput families in 1303 A. D., who, when Allauddin, the ruler of Delhi, attacked the fortress of the city, and when all further defence appeared hopeless, threw themselves like so many Lucretias on a funeral pile rather than suffer dishonour. This act of heroism was repeated by the women of Chittore when it was again attacked by Akbar in 1568 A. D.

One of the most remarkable of Indian women was Sultana Razia who reigned at Delhi from 1236 to 1239 A.D. She was an able administrator and appeared daily on the throne dressed as a sultan and with the accessibility of great Eastern monarchs, gave audience to everyone. Her end was however sad, for, her jealous nobles rose against her and having defeated her in two battles put her to death.

We have the reproduction of Boadicea in the beautiful Princess Durgawattie who, when her state of Gurra on the Nerbudda was invaded by the Moghuls in 1564 A.D., led her army in person against them till she was disabled by receiving a wound in her eye. Her army thereupon was repulsed and to avoid being captured by the invaders she seized the weapon of the driver of her elephant and stabbed herself.

Chand Sultana is the Joan of Arc of India. When the Moghuls invaded Ahmednagar in 1593 A.D., this state was divided into factions. She brought about a reconciliation of the factions who united and made a combined defence against the enemy. Like her French prototype, when she found that her army was giving way she took up the command herself appearing in full armour, sword in hand, a veil covering her face. She animated the flagging spirits of her troops and personally supervised the repairs of the walls. Tradition has it that when the shot was exhausted she made use of copper, next of silver, and then of gold, she ultimately loaded the guns with her own jewels, what a sacrifice this meant, we women can well appreciate. She succeeded in arranging a peace with the Moghuls which was advantageous in the circumstances. It is a sad commentary on the instability of governments in those troublous times that this Queen whose bravery has been a favourite theme of bards was put to death by her own subjects.

Of the type of Cleopatra was Nur Jehan—the light of the world—the beautiful woman who gained such ascendancy over her husband Emperor Jehangir that coins were issued on which both their names appeared. Her great fault was her ambition "the last infirmity of noble minds." The feebleness of her husband's character enabled her to exercise considerable influence on the administration of the Moghul Empire. But the influence was fortunately beneficial to the state and she displayed business like abilities of a high order. When her husband fell into the hands of his rebellious general Mohabat Khan in 1626 A.D., she disguised herself and joining the imperial army went to the Emperor's rescue mounted on an elephant. Armed with a bow and quivers she tried to infuse her own spirit in her soldiers. Her elephant was carried down the stream and was wounded; the elephant driver was killed and Nur Jehan was in imminent danger of death, when

her attendants rushed anxiously to the spot they found the Empress calmly engaged in extracting an arrow which had lodged itself in the body of her infant grandson whom she had on her lap. Having had to surrender herself she substituted strategy for valour and succeeded in defeating Mohabet Khan.

Famous not for anything she had done, but for the love she inspired in her husband Emperor Shah Jehan was Mumtaz Mahal whose remains are entombed in that dream of marble, the Taj Mahal "the pride of India and the admiration of the world."

It is refreshing to turn a while from the record of ambitious and bloody battles and dwell on the sweet character of the gentle Jahanara; this Princess when her father Emperor Shah Jehan was imprisoned by his son Aurangzeb, shared his imprisonment and looked after him lovingly. In accordance with her dying wish nothing but green grass covers her grave where one may read the touching epitaph:—

"Let no rich marble cover my grave,
The grass is sufficient covering
For the tomb of the poor in spirit
The humble, the transitory Jahanara."

Her dying wish was adhered to literally but not in spirit, for, her grass-covered grave is in the middle of a white marble tomb encircled by a beautiful lace-like lattice of the purest white marble.

A parallel to the burning of Moscow we find in the burning of the Palace of Bednore in the Western Ghats bordering South Canara. The Queen who was the ruler at the time of this principality hearing of the advance of Hyder Ali in 1763, and finding that she could not repulse him set fire to her palace and fled to the woods with a great many of her subjects.

The rise of Indore from a mere village to the capital of a flourishing state was due to the genius of Ahalya Bai. On the death of her husband she refused to accede to the request of her chiefs to

adopt a son and retire, but assumed the reins of Government herself which she held from 1766 to 1795 A. D. She was her own Chief Justice and personally dispensed justice. She gave public audiences without a veil. Of her, as of Queen Victoria, it could be said "her life was pure, her court serene."

One of the most pathetic episodes of Indian History is the story of the beautiful Rajput Princess Krishna Kumari, the Indian Helen of Troy. She was the daughter of the Rana of Udaipur, the most aristocratic of Rajput rulers. The contest for her hand among Rajput Princes led to bloody wars and intestine strife. Ultimately the Rana listened to the advice given him to put her to death to end the dissensions. She was offered a poisoned bowl by her sister Chand Bai and was asked to sacrifice her life for the honor of Udaipur. Meekly she drank the contents saying, "This is the marriage to which I was foredoomed" and her dying words were a prayer for the long life and prosperity of her unnatural father. She was in her sixteenth year at the time of her death which took place in 1810 A.D.

It may be surprising to the reader that in India, the land of the Purdah, there should have been two battalions of female warriors each one thousand strong. They not only acted as a body-guard of the ladies of the zenana of the Nizam of Hyderabad but also took part in the battle of Kurdla against the Mahrattas in 1795 A. D., when they were officered by Mama Raran and Mama Chandbibi.

The Pindaris were accompanied on their plundering excursions by their women mounted on small horses or camels; their bravery and ability deserved better outlets. Passing mention may be made of Tulsi Bai who sought to imitate Ahalya Bai. Her strength of mind and great ability were not however united with noble character. About her bravery there is no question. Mounted on an elephant with her adopted son on her

lap she led her army in one battle and displayed great courage. Not till her elephant became unmanageable on account of a wound did she quit the field. She died a violent death in 1817 A.D. on the eve of the Battle of Mahidpur.

The beautiful Bheema Bai, sister of the adopted son of Tulsī Bai, at the age of twenty commanded a party of 500 horse in the Battle of Mahidpur in 1817; she rode astride on a fine charger with a sword by her side and a lance in hand.

The state of Bhopal has been ruled by women from the year 1812 A.D. except for a short interval. In 1818 A.D. the Nawab died and his widow Secunder Begum assumed the reins of government and would not part with them in favour of her adopted son who was betrothed to her daughter. Though a Mussulman she held durbar without a veil. Her disregard of custom estranged her subjects from her and she at last had to hand over the government to her son-in-law. This prince died not long after. And his daughter who was then six years old ascended the throne. She took great delight in sports and was a good shot and a bold hunter. She proved herself to be another Ahalya Bai. She worked ten or twelve hours a day, visited every part of her state, attended to the drill and discipline of her army, placed the finances on a sound basis, introduced reforms in the judicial and civil establishments and organised a new Police force. The present Begum is also a remarkable woman. She has braved all the discomforts that foreign travel offers a Purdah lady and has crossed over to England to be present at the Coronation of our King. She is the first Indian reigning Princess to be present at the Coronation of a King in England. Her veiled figure was no doubt a noteworthy feature of the Coronation function.

I have reserved for my concluding remarks a sketch of Queen Mangammal of Madura whose

career will also appeal to the reader. This woman was the regent of Madura from 1689 to 1705 A.D. when that kingdom was passing through a great crisis. The Mahrattas, the Mysoreans and the Maravars of Ramnad made attacks on Madura during the reign of her husband Chokkanatha (1682-1689) who died of a broken heart. His son Virappa died in 1689. His child was proclaimed king and Mangammal became the regent. She secured for Madura immunity from foreign attacks. Though a staunch Hindu she treated other religions with respect and she took the part of Fr. Mello of the Society of Jesus when he was persecuted by the Setupati of Ramnad. Like the great Indian kings of old she constructed many useful public works. It may be said of her "*Si monumentum queris, circumspecto*" for, all over Madura and Tanjore there are choultries, tanks, roads and temples which are ascribed to her. Under her wise administration Madura flourished exceedingly. But the tenure of autocratic power has at all times been insecure, Mangammal was suspected rightly or wrongly of treason against the king and was imprisoned in the Tirumal Nayak's palace at Madura which stands to the present day. She was starved to death. She was cruelly tantalized by food being placed just beyond her reach which she could see and smell. What monsters her persecutors must have been! A great and good woman died the death of a felon.

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AGRICULTURAL DEVELOPMENT IN ENGLAND AND INDIA*;

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C. P. AND BEHAR, NAOPUR.

THE existing state of the economic and agricultural development of India presents a most interesting series of problems, even to those who are in no way personally or politically concerned with the guiding of the various movements that are going on in connection with it. There is one line of research, at any rate, that is probably more familiar to English than to Indian students of political economy, namely, a comparison of the present state of things in India with the corresponding conditions of village and town life in England, at a time when they were perhaps even less developed than they are in the India of to-day. It is in the hope that the possibilities of such a comparison may interest Indian students of their country's economic development, rather than with any serious intention of attempting to answer the question *Quo vadis*, that presses itself so insistently on all spectators of the industrial and agricultural career of the country during the last few years, that I have attempted to give the following brief and imperfect outlines.

I have a word of warning to add regarding the points to which attention should be directed. There are important differences, as well as important resemblances, and it may seem surprising to say, that the former are the less obvious and often the more important. To take a single instance, from the earliest years of its history, the rural districts of England have contained a very effective form of self-government; though the names of its officers might differ under different rulers and dynasties, Roman, Saxon or Norman, it has always been there, and has always, except during one or two brief periods of unusual disturbance, been able to secure safety of life and limb and security of property for the small farmer or artisan, as between himself and his fellows. Oppression by the great of the small is no more absent from the history of England than from that of any other country, but any system of autochthonous administration, outside the village unit, and not derived from the ruler of the

country, is what we do not find in India. To turn to another and less important point, I must state that the illustrations of parallels in India to similar phenomena in England are taken entirely from the only part of India with which I am personally acquainted, namely, the Central Provinces.

England in the early middle ages was an agricultural country to an extent even beyond what may be found in the India of to-day. At least five-sixths of the population lived in villages, and a very large proportion of those who lived in such towns as there were, held more or less agricultural land. Thus we find the townspeople of Coventry, one of the most important towns of the period, engaged in fierce disputes with the abbot of an adjoining monastery, regarding their respective rights to the arable and common land attached to the town. What trade there was, was mostly in luxuries required by the rich, and brought from abroad. Purple cloth, silk, spices, wine, gold and gems, and the like, not omitting the important article of common use, salt, were the principal objects of exchange. For other articles the village was self-sufficing. The stage of development in which the villagers are divided off into different industries, such as weavers, carpenters and the like, had only just been reached. Not many years before, every cultivator spun and wove the wool of his own sheep into a rough kind of garment. The village supplied itself with food from the produce of its own fields, wove its own cloth, lighted its own houses with candles made from the fat of its own animals, and the common people depended on the outside world for nothing except salt and iron, which they purchased from travelling merchants, who visited the large fairs, that were held all over the country at important centres, on religious festivals. This fact alone puts England far behind the India of a hundred or even two hundred years ago, in economic development, when it used to own a skilled caste of weavers, whose products were exported all over the world. The towns contained each its gild or association of traders. Most of them were merchants, there were not many pure artisans at that period. Those who did make goods also sold them, but as a rule only in response to a special order. These persons associated together for the mutual protection of their business. They all contributed to the common purse, the object of which was to pay the baron or lord of the town an annual fee for protecting or rather for not ill-treating them; it was also available to ransom of the gild who got into trouble when.

* Prepared for the last Indian Industrial Conference.

the town on business for religious ceremonies, and for assistance to the poorer brethren of the guild. I will now ask you to look at the state of affairs some two or three hundred years later, in the middle of the 14th century. We then find in the villages, separate weavers, carpenters, blacksmiths and the like. In the towns there are large collections of cutlers, leather workers, and above all weavers; for the weaving of wool was as important an industry as the weaving of cotton in India. The English weavers, however, did not learn fine weaving till a much later period.

The corporate life of municipal towns presented several very curious features. In addition to the guild merchant, or (later) the traders or *artisans'* guilds already described, there was the governing body of the corporation, that probably took its origin from the first named institution. All these bodies had for their chief concern, the encouragement of the trade and industry in the first place of their own guild and in the next of their own town, at the expense of any other person or body of persons whatever. As regards the first point, they took particular care to see that the members of their trade did not make bad wares, and did not work secretly, so as to defeat the attempts of the guild organisation to inspect the character of their work. Artisans and traders were only allowed to work or sell in certain fixed places. We have to go back a long way in Indian history before we find the guild so living and active a force as it was in medieval England. There were numerous ordinances for the keeping up of prices, the prevention of foreigners—a word which included all persons not members of the particular town—from sharing in the profits of retail trade, and the maintenance of a proper standard of quality. The medieval conception of price was something quite different from the modern idea of a figure fixed by supply and demand. The canon law in particular aimed at the idea of a just price, i. e., a price that gave the merchant or artisan a reasonable or living wage, and the burges or statesman was fully in sympathy with this idea. The canon law was a derivative from the Bible and the writings of the Fathers of the Church, common to the whole of Christendom, and concerning itself with matters which were considered fit for religious rather than for secular ordinance, among which at that time were the taking of interest, the making of wills, and the methods of trade, in their ethical aspect. The canon law was a real force, and embodied public opinion to an extent that may perhaps surprise a modern English reader, accustomed to resent intrusion of

the authority of the Church into the affairs of everyday life. But religion entered into such affairs far more than to-day. Usury was not only reprobated by the canon law, but loathed by the people at large. Its practice was confined to the Jews, and to members of nations whom, curiously enough, nearness to Rome had made more careless of its decrees.

To return to the medieval town, there was a strong sense of corporate life that has probably never been paralleled in an Indian town till recent years. Members of the different guilds were in the habit of making large donations of money or land, for the spiritual or temporal welfare of the guild, and at a later date, the leading burgeses loved to beautify their town with handsome buildings, or their rooms of meeting with splendid articles of plate. The establishment of magnificent churches recalls the temple building proclivities of pious rulers and merchants in India, but mixed up with the pious sentiment that prompted the English devotee, was a strong desire for the glorification of his native town or village.

Practically no English town has ever been established that does not owe its existence to its position as a trading centre. In all cases, they have been founded, not by kings, but by traders. London, the capital since the earliest times, was such simply owing to its excellent facilities as a port. The King lived in London, and made it the seat of his administration, because it was the largest and most convenient centre for his purpose. There is no parallel in English history to what was a very common event at the foundation of an Indian dynasty, namely, for the King to choose some convenient spot, and say to the people "let there be a city here." Such cities owed their very existence to the presence of the monarch's court, which drew to it and required for its support the concentrated wealth of all the host of small towns and villages throughout the realm. This was collected as land revenue and benefited the capital by being spent there by the king and his officers and favourites. In England, no doubt, many of the nobility lived in the large towns for a part of the year and spent a large proportion of their incomes there. But what made the town, was the natural flow of trade to it, attracted by the advantages of its position; and every nobleman, even the King himself, lived for a great part of the year in his own estates, and consumed the bulk of their produce locally. In the above facts are a number of striking and deep-lying points of difference between the fundamental characteristics of the two nations. An English village of this time

consisted of a row of huts, built of stone, rubble, wood, mud, or turf, and thatched with straw or turf, according to the nature of the country; these houses had no windows, and only a hole in the roof for a chimney. Each house had its enclosure, with grass and a few half-wild vegetables and fruit trees and with a byre, in which the cattle of the cultivator were kept at night. Surrounding these were the cultivated fields of the village. These were divided into three or four large divisions, called 'shots' very much like the divisions of the villages in most parts of India; and in the Central Provinces especially Chhattisgarh, where they are called *khars*. Now these were cultivated in what will seem, and no doubt really was, a most inconvenient fashion. Each cultivator held his land, not in one or two large fields, but in little strips scattered all over the village. A holder of 30 acres, which was as much as one plough could cultivate and was the usual size of a holding, possessed 60 half-acre strips, scattered over every part of the village lands. This is just what we find in Chhattisgarh at the present day, but as I shall explain owing to a different reason.

In the Chhattisgarh division of the Central Provinces, the people are suffering under precisely similar inconveniences, but the force of custom and the sense of individual ownership that has grown up under the years of British rule, are too much for the people, and changes are hard to make. A hundred years ago, the cultivator would have felt that he had no right to the particular piece of land he was holding, any more than to any other particular piece of land; what he had a right to was a certain amount of the village lands to cultivate, and so long as he had that, he had no just cause of complaint. This fact was recognised by the periodical redistributions that took place at intervals, and were called *lakhabata*. There is, I believe, no real trace anywhere in India of the joint ploughing that underlies the English village system that I have been describing; whether this was due to the light and easily tilled nature of the Indian soil, which has always been easily ploughed by a single pair of small oxen, I am not aware.

Now the English cultivators did not hold land in this way, because, at the time of which we are speaking, it was the most convenient, but because it had been at one time necessary, and they were unable to change it. This kind of cultivation arose from the fact that the cultivators in still earlier times, used to club together to plough and sow. One man would find an ox, one the wood for the plough, another having nothing to contri-

bute would work as ploughman. In the Venedotian code, which was the law in force in early times in South Wales, it is laid down exactly in what way the land shall be divided up among the people who have found the animals and plough equipment. The ploughman took the first furrow as his own and sowed seed in it, the man who found the plough ironed the next, the man who found the land side or the next, and so on; there were usually eight oxen in a team, and it is rather startling to hear that the man who drove them walked in front with his face towards them, and the plough was fastened to their tails. A length of 220 yards is called in English a furlong, which means a furrowlong. A piece of land one furlong long, and one rod broad is a rood, and four of these roods make an acre. If you look at the map of an old English village, you will see that most of these strips are each just about a furlong in length. Every man was naturally to have a right of way to his separate plot, and you can imagine what an enormous number of paths there must have been, and what a splendid opportunity for disputes lay open to a quarrelsome man.

The crops were sown according to the old three field system, of *tith*, *etch* and *fallow*. *Tith* crops were sown after fallow, and usually consisted of wheat and rye, sown in autumn. The *etch* crop, *etch* meaning stubble, was usually but not always sown in the spring, after ploughing up the wheat stubble which was first grazed over by sheep, cattle or poultry. It usually consisted of barley, oats, peas or beans. Wheat was the staple food of the better parts of the country, mixed in places with rye, and in the northern and western tracts, which were more backward, the principal food was oats or rye. Generally the standard of living was higher in England than in other European countries, but the country was specially liable to famine; '*Anglorum franes*,' or 'the famine of England' was mentioned by a medieval European writer as the curse of the country. The only reason that is ascribed for this, was the fact that the people were accustomed to live well and extravagantly, and alternated between seasons of extreme plenty and cheapness, with times when prices were 9 or 10 times higher than ordinarily.

It is quite clear that it was impossible to improve the breed of cattle with such a system of agriculture. No fatter crops could be grown, as long as fields were all grazed over directly after the harvest. The people moreover did not know of the advantages of such crops till many years later, and were therefore unable to feed their

animals in the winter. The animals, wandering all over the village, dropped their manure here and there, so that cultivators had very little benefit from the dung of their own cattle, though there were instances of herding animals in a field at night for manuring. Moreover, owing to all the cattle of the village, good and bad, roaming together, it was impossible to keep a good breed distinct, and infectious disease was readily communicated. Nowadays, in England, every cultivator keeps his own cattle in his own enclosed field. One of the most important thing that the Agricultural Department has before it is to improve the cattle, and these same difficulties confront us now in India, especially in Chhattisgarh, with the added one that the Indian cultivators burn their cowdung for fuel, which was not a general practice in England, where there was generally plenty of wood. When in the 16th and 17th centuries enclosures of fields and fodder crops came in, it was possible to stallfeed animals during the winter; they increased in size and number, gave more manure, which in its turn made the field more productive. Oxen were generally used for ploughing in the middle ages, though horses were more usually employed for pulling carts and carrying pack loads, in which most kinds of merchandise were taken about. Gradually the horse displaced the ox, until now there are only a few places in England where plough oxen are to be seen, and even there their use is by no means general.

Now, who were the cultivators of these lands I have been describing? In the first place, was the lord of the manor. He might have only one manor, or he might have several hundreds. A writer on household management in the 13th century advises large landowners to have a clear account of what food was to be found in stock at each of their manors, and to arrange to stay at them one after another, so as to eat up all the supplies, without waste. These supplies came from the home farm of the landlord, and from the tenants. The home-farm was cultivated mostly by the serfs and tenants, with a few hired servants of the lord under the supervision of his reeve or bailiff. There were three classes of servile tenants. The villeins or yardlings, who were by far the most numerous class, held an area which corresponded to what a pair of oxen could cultivate, or about thirty acres. This area was called a yardland. There were also so called 'half-villeins' who had only one ox, and held about 13 acres. The next class was that of the cottars, who had no cattle, and had only their cottage and its enclosure of about 5 acres, which presumably

they cultivated by manual labour or by hiring cattle from some one else. There is a class of cultivators in most Central Provinces districts, who have no cattle, and who pay for the cattle they hire from others by working so many days in return or in some other way. The lot of these men is a hard one, and I do not think that the lot of the medieval cottar was very much better. But it was better than that of the lowest class of serfs or slaves. Here is what a writer of the eleventh century says of one of them. "Be it never so stark winter, I dare not linger at home for awe of my lord. I have a boy driving the oxen with a good iron, who is hoarse with cold and shouting. Mighty hard work it is, for I am not free." Now the tenants, both cottars and villeins, had to do certain work for the lord or as it is called in most districts in the Central provinces *begar*. The villeins at ploughing time had to plough for two or three days in the week the manorial land, usually clubbing their cattle together to make up a team. They had to find a certain amount of seed for the lord's land. Then they could also be called on at other times for work for a certain number of days. They had also to make payments in money. Thus, a manor in Huntingdonshire has on record that the villeins had to give 10 bushels of oats at Martinmas as fodder corn, 20 eggs at Easter, 10 eggs on St. Botolph's day, and also to pay something towards making the milldam and digging the vineyard. The daughters of the villeins could not marry, without a fine being paid by their fathers, who had to escort their landlord in his journeys up to a certain distance, and to carry his wool and corn to market, with their own animals. Almost every manor had its cornmill, and all the tenants had to take their corn to be ground at that mill, and nowhere else. The landlord naturally got a good rent for the mill if he leased it out. The tenants also had to go with the landlord when he went hunting, and drive the animals. Sometimes they had to keep his dogs for him. The cottars had to do similar services, only, as they had no cattle, they had to do more personal work.

In return for this, the tenant got, besides the right to cultivate his share of the village lands, the right to take wood from the manorial forest, when there was any, and to graze his cattle over the whole village lands, after the crops had been cut. He was not allowed to graze all the cattle he liked—only a fixed number. There were certain meadows that were temporarily enclosed, and cut for hay, but most of the grass land was only grazing land.

holding is a great drawback to good cultivation, but when we try, as Government did a few years ago, to get him to exchange fields with his fellow-tenants, so as to bring his holding into a compact whole, we find that his distrust and conservatism are too strong to overcome, and so we should have found, I doubt nothing, in the case of the English manorial tenant of 600 years ago. How then did the change come about? The main cause was the awful calamity of the Black Death, or as we call it now, plague, that swept over the whole of Europe in 1349. The visitations of plague in India, dreadful as they are, are in no way parallel with that terrible calamity, that reduced the population of England by one-half in the course of fifteen months. The ordinary death-rate, as seen in the record of the appointment of parish priests, was increased about 12 or 15 fold. The living did not suffice to bury the dead. The fields went out of cultivation, the harvests rotted on the ground, and the grass grew in the village streets. With this enormous loss of population, landlords could find no tenants to till their land, and labourers were not to be had, except at wages double or more than double of what they were paid before. The price of corn stayed as low as it was before or nearly so, and gradually farmers found that it no longer paid them to grow so much corn. The landlords had to take the land into their own cultivation to a large extent, and, as they had not the labour to cultivate it, they were also inclined to lay it down as grazing area and keep sheep there. These causes gradually operated, till, after some 300 years had passed, a very large proportion of these scattered strips of cultivated land had been thrown into sheep walks. Many men kept as many as 20,000 sheep. Instead of recognising that the country was adapting itself to the circumstance of a lessened population, Government tried to restrict the number of sheep that might be kept, but as usual in vain. At a later date, an English writer says, that the sheep, though so gentle and innocent a creature, was really worse than a lion or a tiger, because, instead of only men, it ate up houses and farms as well, meaning that sheep farming had been the cause of the decline in arable farming and rural population.

The most important product of the English farmer for many centuries was wool; and much attention was paid to this by the Government, as the export tax on wool, which was for many centuries nearly all sent abroad to Holland or to Italy to be woven, was the most important cash revenue of the Crown. It was also the constant policy of King Edward III to do all he could to improve

the breed of sheep, and to get the manufacture of cloth taken up in England. The principal weaving centres of England were in the eastern and western countries, where it was practised in large villages and small towns; and it was not till a later date that the weaving communities of Lancashire and Yorkshire arose. The former, as everyone knows, have taken up cotton weaving, but the latter have still retained the art of cloth weaving, though now it is carried on in factories. During the middle ages, England was the most backward of western countries, not only in respect of manufactures but even of trade. It was the result of the policy of her kings, that the wool trade laid the foundations of her present industrial position. The powerful weapon of protection was employed, first to raise the price of the new product, and next to prohibit its export, and thereby build up a trade in cloth. As I have said, at one time the wool of England was all worked up on the looms of Florence and the Netherlands. Foreign weavers were invited to England, at first to the great disgust of the local weavers and cloth merchants, to weave the finer and more elaborate materials, and the outcome of this was the skilled weaving communities of the eastern, western and northern countries. A not inapt parallel may be found between the wool trade of England, built up on a local staple and by the example of foreign weavers and the cotton trade of the west of India, which has now passed largely from the hands of its European founders, into those of Indian capitalists. Whether a corresponding line of protective policy would have equally beneficial results under modern conditions, is a question on which I am not prepared to enter. By the reign of Elizabeth, we find the state of affairs in rural England to be as follows. Over most parts of the country farming was carried on in the old open field system, but there were also very large areas held as sheep farms. The style of farming was also improving. We had also learned from the Dutch to grow fodder crops, and the farm animals, instead of starving half the year on frozen grass, were now well fed all the year round. They produced more manure, and that gave better crops. Where the farmer was no longer tied down to farming by scattered strips, he was able to utilise the knowledge of improved methods that had come into the country. But in the midst of this comparative prosperity, there was one fearful blot. The cultivators and labourers who had managed to make a living on the land with the help of common rights that gave them a little grazing for

their cattle, were in bad case, when the landlords put the cultivated lands into grazing, and enclosed the commons. The landlord felt no further obligation to keep them, since they had challenged his right to make them work at low customary wages, and wandered off to other villages to get as high wages as they could. The roads were therefore full of 'valiant beggars', as the laws of that time called them, who were a menace to the community. Pauper legislation began to be enacted, which was previously as unknown as it is in India of to-day. Any person found begging was to be whipped and sent on to his parish, which was bound either to find work for him, or to maintain him, and taxation was imposed for that purpose. This was an unpopular measure and the landlords of a parish did their best to avoid it, by pulling down the cottages where the poor people lived, so that there should be as few as possible to become chargeable to the parish rates. The unfortunate labourers had to live where they could and most of them were unable to find cottages near where they had to work, which meant that they had to rise an hour or two earlier, and walk in the cold and darkness of a rainy winter morning to their work. This and the poor food that their miserable wages provided for them had a bad effect on their health, and when we remember the fact that plague was still a regular visitant every few years, that small-pox had now become a very serious cause of mortality and that malaria and fevers caused by insanitary dwellings were rife, it is not to be wondered at that the expectation of life in those days was very much lower than it is now, and that men were then as old at 50 as they are now at 70.

To these miseries of the poor, there was added yet another, the decline in wages. After the Black Death, there was a period during which the labouring classes were more prosperous than they ever were, before or since. There was little or no rise in the price of food, and their wages had doubled. You have only to look at the effect of plague in the Punjab of to-day, and you will see a somewhat similar state of things. Here, however, as in the rest of India, a rise in prices is setting in, and it is probably due to the same cause as that which shortly after began to operate in medieval England. Owing to the discovery of America, and the enormously increased production of the precious metals, the price of all articles of food and ordinary use began to rise to an unparalleled extent. Seasonal fluctuations there had been, but this rise in the price of food had come to stay. So it

seems that to-day the increased output of gold in South Africa has a good deal to do with the rise in prices that has affected the world. There was in England another cause that is happily absent in India, namely, the debasement of the coinage, that was begun by Henry VIII and was continued by his son. In the face of these happenings, it is well to consider what is likely to be the outcome of the present rise of prices. It is fortunate that the rise in wages has in India occurred almost simultaneously with that of prices, but if the latter outruns the former, we may be threatened with the same terrible pauperism as England had to face in the sixteenth century.

We now turn to the towns. Here we find that industries had become more specialised and centralised. There had arisen a class of merchant adventurers, to whom England owes her overseas Empire of to-day, who traded across seas in their own ships. There were also merchants of woollen cloth, of leather, of iron ware and the like, who purchased their wares from the artisans who made them. This meant that capital was increasing, and that the money earned by trade or manufacture was accumulating, while it was being used to forward still more the very industries that had produced it. Finally, the Government of the towns was no longer in the hands of the various guilds, but of properly empowered and regularly constituted municipalities, who had grown out of these trade guilds. But even yet the artisan employment available in the towns was not enough to absorb the displaced labour of the country. That was reserved for a still later stage, with a description of which I will bring this paper to a close. The process of the substitution of compact farms of a large size for small scattered holdings went on slowly till about the beginning of the 18th century, when arable farming became so profitable that the sheep grazing began to decline. This was the signal for the final acts of enclosure, that took place between about 1740 and 1830 and completed what the 16th century had begun. Instead of the open treeless fields divided into their narrow strips, with a close packed cluster of huts gathered round the parish church and manor house, you will find in England to-day a country of large fields, separated by hedges, with farms and cottages scattered all over the whole country, and not confined to the village site. *Pukka* roads lead to every village, indeed, in most cases, to every farmhouse or group of cottages. But the great and most important change was in the towns. In

quick succession were invented the arts of smelting iron with coal, of spinning and weaving by machinery, of calico printing and of porcelain and ornamented pottery making. The power mill, worked by wind or water, was introduced in the 17th century, while the steam pump, followed by the steam engine, came in during the next century. The result was an enormous demand for unskilled or semi skilled labour; but, owing to the fact that labour had not yet organised itself for its own protection, and that the prevailing sentiment of the time favoured a policy of allowing employers and labourers to settle the rates and conditions of wages by mutual agreement, this increase of factory employment was accompanied by a great deal of misery, and, though labour has now won a partial recognition of its rights, the struggle has left a legacy of class hatred which had never been known before in England, and is at the bottom of the active socialistic tendencies of to-day.

I do not know if any deductions may be drawn from these facts, but there are one or two that I would like to suggest. One is, that all nations have to pass through more or less the same processes of evolution, and England of 600 years ago was very like, allowing for differences of climate and national character, the India of to-day. Another is, that there is not much difference in the happiness of a nation at the different periods of its growth. A nation gains in power by progress in economic development, but its individuals are not as a whole the better off or the happier. Though the labourer of the middle ages ran the risk of having his wife or daughter taken away by an oppressive lord, or of being made to work long hours for no pay, or of being thrown into prison without cause, he was in little or no danger of starving, so long as he stuck to his village, and the wages he earned sufficed to purchase him a larger share of the necessities of life than has been the case with the labouring class in any succeeding century. He also found it far easier to obtain a piece of land and become a member of the farming class. Security of life and legal rights have been purchased at the cost of security of livelihood. Let us apply the parallel to the case of this country. India stands economically at the parting of the ways. That it will ever become exclusively or mainly a manufacturing country, I do not believe, but there is no possible doubt that a large enough portion of its population will at no distant date come to depend on industrial resources. And when this comes to pass, we must not imagine for one moment that the

country will have reached a haven of security. It will have exchanged one set of difficulties for far graver ones. Pauperism in India, which is bound to be the result of a large population entirely divorced from all connection with the land, and drawing their livelihood, from the fluctuating demands of trade, will be a vastly more difficult problem even than in England, where we have hardly as yet begun to solve it. But are we therefore to recoil from the path of progress on which our feet have been set, ever since the world was created, and living beings were placed therein? We cannot, even if we would, and no man is worthy of the name of such, that would if he could. But we can draw a sober confidence from the history of others that have trod the path before us, and advance, without fear, with hope of the ultimate future, and with the full trust and belief that the Power that made this world and all that is in it, is fulfilling its own purpose in ourselves, for the benefit of the whole created universe.

AGRICULTURAL INDUSTRIES IN INDIA

BY MR. SEEDICK R. RAYANI

WITH AN INTRODUCTION BY

SIR VITALDHAS DAMODAR THACKERSEY

Contents :—Agriculture; Rice; Wheat; Cotton; Sugar-Cane; Jute; Oilseeds; Arecia; Wattle Parks; Sunn Hemp; Camphor; Lemon Grass Oil; Ramie; Rubber; Minor Products; Potatoes; Fruit Trade; Lac Industry; Tea and Coffee; Tobacco; Manufacture Subsidiary Industries; Sericulture; Apiculture; Floriculture; Cattle-Rearing; Dairy Industry; Poultry Raising; An Appeal.

Sir Vithaldas Thackersey writes :—

Mr. B. R. Rayani, I think, has given valuable information regarding the present state and future possibilities of the principal cultivated crops of India.

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Mr. W. H. SHARP, DIRECTOR OF PUBLIC INSTRUCTION, Bombay. "Agricultural Industries in India" by Seedick R. Rayani, price Rupees One, and published by G. A. Natesan & Co., Esplanade, Madras, is recommended as a book suitable for the Libraries of Secondary Schools in this Presidency.

II. E. THE GOVERNMENT OF BOMBAY hopes that it may have a wide circulation and stimulate the introduction of the improvements which are so necessary if India is to reach its full economic development as a producing country.

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Are the Eurasians a Depressed Class ?

BY

MR. A. P. SMITH.

IN my last article on this subject, which appeared in the September number of the *Indian Review* I brought up the discussion of the question given in the heading to the subject of associations. There are now several of these associations in India and Burma, and only very recently has the idea of amalgamation and united effort been recognised as one of the factors of success—whatever that success may be. The reason why these associations—and I refer more particularly to the Madras association—have not got any “forrader” in being thoroughly representative, is, that there is no precise definition of what a Eurasian is. That is to say, is every man who bears a European name and is dressed in European fashion a Eurasian? The reply will be that only British born subjects are Europeans; that is to say, only that person who can prove that one of his grand parents, paternal or maternal was, or is, a pure European is admitted as an associate. This rule is good enough so far as it goes, and only of late years has any scrutiny been made regarding a Eurasian's claims to become a member. Negligence in enforcing this rule does still prevent many Eurasians from joining the association, and on the other hand it is to be borne in mind that even the rigid observance of the rule militates against many persons joining the association; for the reason that though a European British subject may be an associate, by reason of his marriage contracted with an Indian or one who is not a British born subject, the offspring of the associate are not eligible as members of the association. If therefore A who is allowed to become an associate, because his grand-father was a European, married B, an Indian or a Eurasian who is not a European British subject, his children in the fourth generation are manifestly not European British subjects, and he very rightly

refrains from joining an association which will in no way benefit his children. What then is the remedy? I have given considerable thought to the matter and the only way to do it is to *eliminate the Eurasians*. Let me not be misunderstood. The Anglo-Indian Association of India and Burma—for there must be only one association to be effective—according to the rules in force is solely for Anglo-Indians; in other words, European British subjects domiciled in the country—and it follows that Eurasians—not European British subjects—are not Anglo-Indian, from the point of view of the association. This process of selection will exclude a very large community who are popularly classed as Anglo-Indian and Eurasian, but who, to the Anglo-Indian associate of India and Burma, are nothing more or less than Indian with whose present and future, the association does not concern itself. They can sink or swim and battle for themselves irrespective of any help or countenance of the association. That is just what I mean by the expression ‘*eliminate the Eurasian*.’ All that the Anglo-Indian Association can do is to prevent the intrusion of Eurasians—who are not European British subjects—into the ranks of the association. Having once got a community of Anglo-Indian British subjects as associates, it becomes the primary duty of the associations to do a little grand motherly work in making it compulsory on its members to form marital relations only with British born subjects—any dereliction in this respect entailing expulsion from the ranks of the association. The association should also bring pressure to bear on large employers of labour and the Government to discountenance in every possible way, illicit connections of their European servants with Indian women. If an Anglo-Indian British born subject prefer to marry an Indian there can be no possible objection, and he will do so fully aware of the disabilities that his children are likely to face in future life. What the association should

resolutely set its face against, and use every means in its power to discourage and condemn, is the illicit relationship of European British subjects with Indians and the consequent perpetuation of Eurasian offspring—and the Eurasian problem—as it has been called. If this antagonistic position to the production of Eurasians is steadfastly maintained for sometime, I do say that it will result in diminishing very considerably the illicit Eurasian birthrate. The exclusive spirit fostered by the Anglo-Indian association in the manner described would in a few years eliminate the coloured element altogether and give the association a *locus standi* which would make it a really representative body. That Eurasians—that it is to say, the product of the marital or illicit relationship between Europeans and Indians, or among Eurasians,—will disappear in the near, or distant future as a community struggling to keep its head above water as a distinct community, there is no probability. The lot of such a community will always be a pitiful one, and there is no help for it. Some few will rise and the majority will sink to the level of the maternal ancestry. Facts are stubborn things, and must be faced. The Anglo Indian association cannot accomplish the impossible task of perpetually playing a fairy godmother to succeeding generations of a community which is the result of a continuous causation of undesirable relationships. All it can do is to stand up for the desirable object, to discourage a manifest evil and to become a real power in the best interests of the domiciled community in this land of various communities. The sooner the Eurasian—and according to the new nomenclature, 'Anglo-Indian'—which the Government has adopted—recognises that he is an Indian and that to succeed he must adapt himself to his environment and throw in his lot with the people of which he is a component part, the sooner he will learn to stand on his feet and less

will be heard of what has been called the Eurasian problem.

As regards the question at the head of this paper. In my first article I have said that the Eurasian *per se* if no better, is certainly no worse, than his neighbour and that compared with European peoples his position in life is in many respects superior. Handicapped at the very beginning with illegitimate parentage and deprived of all responsible care in his up-bringing it is a marvel indeed that he has made any headway at all. The better kind of Eurasian will in spite of prejudice find his way to the top and become merged in the better class of European, and the never-do-well and the ignorant will inevitably become part and parcel of the Indian working population. The best way to deal with the inefficient Eurasian is, as I have said, as far as possible to eliminate him.

ODE TO INDIA

BY


MR. JOGESH MISROW,

(University of Washington).

My loving Ind,—thou a paradise fair
Where flow milk and honey, blows Malayan air
Where, where Nature's bosom decks
The gurgling Ganges or Kailash lakes?
Where are Sams, Sandal, Jasmine bower—
And Lotus blossoms as Buddha's flower?
The Syama's whistle, the Pappa's song,
The spring-guest Cuckoo's cooing long,
Dance of Doyal, Mayoor gay
And nectar strain of Boal-bool's lay—
Her temples, chants of Vedic lore
Hail her children on far off shores!
Holiest of lands—cradle of Aryan race
Awake ere dawn brighten thy face.

MODES OR RAGAS OF HINDU MUSIC.

BY MR. C. GANGADHAR.

 F late much interest is being shown towards the music of this land not only by the people of this country but also by Europeans and Americans. The English-knowing devotees of the art have at last found out the causes of its decay and are taking practical measures to redeem it from the dire fate of oblivion. Endeavours are being made to translate into English many a valuable book on Music such as "Raga Vibhedha," "Bharat" and other standard works in Sanskrit, which were hitherto only "sealed books" to many of the lovers of the art. A music journal is being started with a view to serve as a medium for interchange of ideas and for bringing to light ancient works on music of great value. These are really "hopeful signs" as H. E. Sir George Clarke, the Governor of Bombay puts it. This is not all. An English admirer of our music is stated to have written "that German and French musical scientists are now very interested with Hindu music" and another equally sympathetic and impartial lover is stated to have expressed "that Hindu music needs studying and that there are many things in it which Westerners can make use of in their own music and that it is one of the most wonderful systems of melody ever produced." These are highly complimentary indeed.

The above is only the theoretical aspect on the subject. The practical work done is still more gratifying. Miss Maud Mac Carthy, an accomplished Irish musician made a special study of Indian music sometime past and is now making her best efforts to restore it to the high ideals of its past by singing Indian songs and lecturing upon them on the concert platforms in London. When singing she wears, it is stated, a beautiful dress of an Indian lady in token of her high appreciation of

our music. One Mr. Khan, a talented musician of the Baroda State is stated to have left Bombay to represent Indian music in the Western Hemisphere, though we have not yet heard of his progress since then. It is high time that many of our state musicians should go abroad so that our music may be well represented. Such a step will surely impress upon the minds of other nations the high value of our music, besides luring several devotees from other parts of the world.

Lastly, we have to note with pride the extraordinary work done by Miss Satyabala Devi in America in the cause of our music. Her illustrated lectures on Music before crowded meetings of the leading musicians of America, accompanied by music on her favourite Vina, really prove her great talents. In her bold lectures, she was able to convince the American musicians of the superiority of the Hindu Music to all the rest, by touching many an interesting point connected with it. She emphatically declared that our music is not a music to be got up by sight and that though all our songs from the most classical styles to the commonest description of popular reels and jigs may be rendered into staff notation if suitable improvements are made over the present system, it will be extremely difficult, nay even impossible, to render the Indian Modes or Ragas to notation. I quote her own words:—

A considerable difficulty is found in setting to musical notation the Ragas and Ragnis of Hindustan, as our system does not supply notes or signs, sufficiently expressive of the almost imperceptible elevations and depressions of the voice in these melodies, of which the timing is most difficult and the modulations frequent and very wild. Even European professors of music here in America tried to set to notation Ragas Malar, as is played by me on Vina, and they give up the attempt in despair. Why? Because you can put letters to notation, but you can never put expressions and life to notation.

How truthful is her last statement and what beauty is bidden therein! The practical men will realise it. It is a pity, however, that the Editor of the *Indian Music Journal* should differ from her views. He maintains that:

If European professors have tried and failed to set to notation Ragas Malar or Asaveri, it must be that they did not fully comprehend the technicalities and the peculiarities that are characteristic of the native art, but not to the inherent difficulty of the Raga. Is it possible to imagine that the European who has invented a machine which could even in the absence of the musician, imitate his voice, tone, his style and what not to a most satisfactory degree, could not write a particular piece on paper with a far greater number of facilities?

Our friend has forgotten that it is not a question of setting a piece of music into notation, but setting Ragas or Modes into notation. Ragas which form the best and the most important portion of the Hindu music may be compared to a big ocean, boundless and unlimited. History tells us that great musicians of the past handled a single Raga for days together before ending it. Can Ragas be called then a piece of Music? If the boundless ocean can be measured by any measuring instrument with any number of mechanical aids, however ingeniously invented, then Ragas can be rendered into staff notation. One can satisfy oneself by measuring a barrel of sea water with quarts and pints. Even so a bit of Raga may be imperfectly converted into staff notation for one's own satisfaction.

Indeed our Western scientists who have invented a machine which can reproduce any music, however difficult it may be, may even invent another machine which can reproduce music that is merely in the form of a thought passing in the mind of a musician though he has not actually given articulation to the music sound through his voice!

I need not dwell long to impress the practical difficulty inherent in rendering Ragas into staff notation. It has been well expressed by the late Mr. Chinnasawmy Moodaliar, M A, in his valuable treatise entitled "Oriental Music." The world could not have seen a more enthusiastic lover and devotee to music than he. I quote his words:

It is not always possible to express in written language every idea springing in the human brain, in a manner sufficiently clear to all; nor can any written language reproduce the thousand variations met within the

articulation of the same sounds or the pronunciation of the same alphabetical characters,—much less can it convey the peculiar impressions produced by gestures and other graces employed by effective public speakers. It is so with music of every description and of every country. None but musicians who have made the attempt can fully realise the difficulties inherent in the task of clothing in any written language those intricate fluctuations and indescribable flexibilities of the human voice or those lofty flights and sublime aspirations of the human soul, which can be expressed only by the mighty song of the choirs of Cherubim and Seraphim above, and which no living creatures on earth save the denizens of the highest regions of the air are empowered to imitate. No notation however complete can fully or accurately delineate those magnificent fore-shadowings of eternal beatitude which fill the imagination of the composer in those happy moments of his highest inspiration, not a millionth part of what he then feels and thinks can be put down mechanically on paper; but when this has been done, the interpretation given of this skeleton by even the most intelligent and skilful artist necessarily differs from the rough outlines sketched out by the author, how wildly it must diverge from his original ideal need hardly be mentioned.

These difficulties are far more insurmountable in the case of Oriental Music, than in any other, because every Melakarta and Raga to which the melodies belong, possesses a distinctive physiognomy of its own which defies depiction and almost every note in these characteristic styles is accompanied by a peculiar flourish of graces and embellishments and subtle sound-complications of diverse kinds.

The simplest succession of notes in the gamut of each mode is rendered ornamental by delicate combinations with higher or lower notes appertaining to the particular ascending and descending scales in that mode.

To reduce all this to notation and thus give a local habitation and a name to what may be described as floating in the air, or rather as floating with the wind has been a labour of love to many a persevering devotee of the indigenous art, but, although the attempts made in this direction have undoubtedly contributed to minimise existing difficulties, it is to be regretted that very little justice has yet been done to the art itself.

It has also been expressed by him "that even the clearest and most expressive of all existing symbols used in musical language, cannot reproduce with absolute precision the extremely subtle ideas of a musician's brain or the deep pathetic emotions of his heart."

Let us also see what Miss MacCarthy's views are on the subject.

She believes that although it is possible to accurately record some musical performances for purposes of preservation and study, the chief feature of Indian Music, namely, its systematized improvisation, can never be preserved in writing, and thus, its unique heritage, is what most European influences, including the ordinary notation, tend to destroy. Therefore the construction of a special notation is only one means—a comparatively small one, in the work of preserving the ideal in

Indian Music. That ideal is, in her opinion, the complete surrender of the artist to the beneficent powers which must flow through him to his hearers when music of this high type is properly interpreted.

One more remark and I conclude this article. Ragas which connote pathos and feelings are not expressed in any spoken language when sung or played, but only in the mute language of Music.

The execution of any song is definite and is said to be completed if the Sahithya therein expressed is fully uttered in its several modulations called "Sangathi," whereas the execution of a Raga is indefinite and unlimited.

Though each Raga has to be played in strict conformity with the scale prescribed for it, yet full liberty is given to the musician for the ways in which it should be handled. This would depend upon his vast knowledge in music combined with his fertile imaginative powers, more technically called the *Manodharma*.

This *Manodharma* cannot be said to be uniform and hence the same Raga, say *Bairavi*, sung by X will certainly differ from *Bairavi* sung by Y or Z. And again, the same *Bairavi* sung by X himself at one time will differ if sung by him at another time, as his *Manodharma* cannot be expected to be the same at all times. So far regarding the difference in style of execution. About the time-limit, no one can say how long a musician will sing a Raga which flows from his mind as it were from a spring. This will also depend upon his *Manodharma* at the time when he takes up a Raga. Which then are we to fix as *Bairavi* Raga proper? Is that the one sung by X, Y, or Z or that sung by X himself in the morning or evening, mid-day or midnight, or again the *Bairavi* Raga sung for five minutes, hours or days by X, Y, or Z though varying from each other, yet one is as good as the other? Which then is to be fixed as *Bairavi* Raga proper and reduced to staff notation? Not practicable.

THE TRIUMPH OF PASSIVE RESISTANCE.

BY

MR. P. K. NAIDOO.

SINCE my return from India it has been my desire to lay before the public in the homeland how we fought and won our battle in the Transvaal, with the novel weapon of Passive Resistance.

May I observe here that it is to be hoped that this hitherto untried weapon of political warfare, may hereafter at all times be embraced as the only ultimate means of adjusting differences between contending factions?

This means of battling for civic rights is one which cannot be profitably undertaken on the spur of the moment. Passive Resistance calls for a preparation as complete and perfect as is demanded from any warrior in the world of physical force. The chief weapons of the would-be Passive Resister are humility, patience, boundless courage, and an unbending determination with the accompanying appreciation for the principles involved, and an unlimited capacity for accepting physical pain and suffering in the vindication of the same. Then indeed, "walls do not a prison make, nor iron bars a cage." The reader will fail to appreciate the sentiments expressed in this article, if he is deprived of even a small insight into the picture of the Passive Resister at work on the battlefield. I will therefore beg your permission to introduce the reader to a distant scene of the actual warfare. The mettle of the Indian nation was tested in South Africa and that properly in the Transvaal. Of this test, I can only permit myself a very brief sketch. Behold there the men at work. They are wielding the pick axe, the spade and the hoe. The morning is a bitterly cold one, the men are scantily clad, the piercing winds cut through the exposed parts of their bodies as if with sharp knives, but still the men

work on plunging the heavy instrument deep down into the hard and merciless soil. Hands are chopped, and now they crack and bleed, but the doctor says with inhuman indifference that the application of any kind of emollient to the parts would only worsen them, and so the men work on, and soon encounter a day upon which even the very elements seem to be at war with them, for the wind and weather are so severe and remorseless that our men would appear almost defeated,—by this strange combination of human and divine ordering. Their feeble frames are now seen to waver, the tears roll down unknown to them, the blood trickles from the cracks and rents and lo! a few succumb and faint against the demands of the unequal odds.

Truly it has been said of old "the spirit indeed is willing but the flesh is weak." The food, insufficient both in quantity and quality, having been partaken, the men take up the task afresh, and now very mother earth seems to have combined with the elements, our men wield their weapons of labour with all their might and main, and the weapons break or bend upon the unrelenting rock and soil. The continued severe frosty weather call for some food element to maintain the bodily temperature.

For this reason ghee was applied for and was refused though the same had been previously granted. The result was that in spite of our men being in a delicate and emaciated condition, they declined to partake of any food or nourishment until the ghee had been served out. But they shouldered the pick and the spade, and went forth to their labour all the same. The end was, as to be expected, after many days of such abstention from nourishment a large number of them fainted through sheer physical exhaustion. This remarkable example of passive resistance within passive resistance was a revelation even to our persecutors and admitting complete defeat even

within the prison walls, the authorities ordered the issue of ghee forthwith. This passive resistance within passive resistance—i.e., the fighting for rights within the prison walls—resulted in much added tyranny and persecutions. For insistence upon our legitimate rights after incarceration, we were subjected to solitary confinement, spare diet, and other forms of punishment provided under the prison rules. Such is a side glance into the life of the Passive Resister at work. And now it cannot but be natural to enquire into the evolution of this highly interesting spectacle of united effort. How come the Hindu, the Christian, the Mahomedan, and the Parsee, to stand as one undivided whole, shoulder to shoulder, as they had never done before. It is out of place here to dwell upon the glories of so unprecedented a picture. The lessons of it are self-evident. It is needless to insist on the obvious. But, even if the political victory which we are about to consummate, had not been secured by this unique combination, a greater victory has certainly been achieved by this remarkable joining of hands and hearts of the various sections of our communities. It is a matter that must be patent to all that for the union of diverse men and minds, some cohesive and adhesive elements are imperatively necessary. But a greater necessity would also be readily foreseen. It is clear that the would-be partners of the proposed union should, besides contributing adhesive and cohesive forces, as a matter of course divest and denude themselves of all elements of non-assimilable nature. The point need not be proved that this remarkable union of the once incompatible and diverse elements of Mahomedans, Hindus, Parsees and Christians, would be a matter of impossibility if each individual partner did not sink his prejudices and all that makes for self, and self-righteousness with undisguised contempt, into the background, as being unworthy of the most moderate intelligence. There are a good many of us to whom the great

victory has been, not over the Government of the country, but victory over ourselves. "Man, know thyself" is a piece of sage advice which has now been long before the world. It is impossible therefore to know others unless we know ourselves. Passive Resistance has served us in this wider direction that it has enabled us to know ourselves. And knowing ourselves we knew, as a matter of course, others, with the inevitable result that things of the same nature united, with no apparent external exertion, into one whole, seeing with one eye, feeling with one heart, and acting with one mind.

WAR AND PEACE.

BY

MR. V. V. SRINIVASAN.

If war would foster national art,
And war should test the manly heart,
And war must whet his valourous part,
Ay! what care we how good peace be?

If plenty be the bride of peace,
And peace should breed unmanly ease,
And sloth intemperance increase,
Why, what care we what else peace be?

If peace promote internal strife,
And thus wear out a nation's life,
And civil broils should hence grow rife,
Ay! what care we whate'er peace be?

If one sole aim unite us all
As men in deed to fight or fall,
And sport with sword or red-hot ball,
Then what care we how's or peace be?

The arbiters presume to meet,
At name of war they stamp their feet,
In fiery speech the air they beat,
Ah! all for peace that cannot be.

THE NEW SOCIAL DEMOCRACY.*

A REVIEW BY

MR. C. R. SRINIVASARANGACHARIAR, B. A.

The author traces the Social Democratic Movement from Karl Marx and Proudhon. He makes a beautiful remark that the idea of people's rights was expressed by Burke himself who was thought a monarchist and that the idea of the surplus value of labour as due to the labourer was expounded by Adam Smith himself. When Burke said that the American Colonies should not be taxed without representation, he pleaded the cause of the people. Adam Smith was for unearned increment going to the credit of the labourer.

Karl Marx, the German Social Reformer was the first organiser of the International Conference of Labourists. He was led by Hegelian philosophy. He discussed its principles with Proudhon for whole nights; he was for collectivism while Proudhon was for federalism. The former was a more learned and better organiser, the latter a better dictator of the nobler impulses of the movement.

Karl Marx's attempt to have a Parliament of men was unsuccessful, as the needs and conditions of different nations differ. The New Socialism has seen his other notions to be false. According to him, the smaller shop-keepers would be swallowed by the capitalists, and these by the state. But later experience has proved that shop-keepers thrive and that Trusts, as in America, are powerful. The English people understand Marx not directly but through commentators; so, he is not as well understood as he deserves. They only know that even his own followers differed from him at the second International Conference held at Brussels,

* "The New Social Democracy, A study for the Times." By J. H. Harley, M.A., Vice President of Union of Journalists, London, P. S. King & Son, Price 6s.

and that collectivism has proved a failure even in Australia where the fourth estate has all the power in both the Lower and Upper Houses. The New Socialism unlike Marx, has found it necessary to exercise influence through Parliaments. In England Keir Hardie and Robert Burns took the lead. Labour representatives were returned to Parliament. Labourists wielded power in the two previous General Elections. The latter of them showed, though Macdonnell thought otherwise, that the Labourists could not form an independent party but only be powerful by joining the Liberals. Karl Marx and Keir Hardie agree in not caring for the personal views of the Sovereign; but the former places the King at the apex of social institutions. In England, Socialism has been progressing since Gladstone's Midlothian Campaign of 1879 and Home Rule Bill. In France, Anatole France and Proudhon preached and worked for the cause of Labourers. Proudhon's proposition "Property is robbery" was not properly understood. At the International Conference it was outvoted by 691 against 2. He merely drew the distinction between land merely owned by men and land cultivated by labourers. Though then abused as an Anarchist, the centenary of his birth was celebrated in 1909 in all European countries. His idea of Federalism has come to stay. The chief reason for the defect of the old Socialism was due to the absence, at that time, of the development of Sociology. But Sociology has now proved that economy is intertwinced with psychology, politics and education. If we understand associations aright, they may be arranged in a grade beginning with simpler ones and leading to those where voluntary action is greater. They are:—

1. Domestic Associations,
2. Economic do.
3. Religious do.
4. Juristic do.
5. Political do.
6. Rational do.

The New Socialism has wedded itself to religion and the priests of orthodox Christianity also preach equality and the cause of labour. Out of the world's population one third is Christian and out of this, a far larger number than at present exists, ought to find place in the Socialist ranks. There are only 25,000,000 Electors amongst Labourers in the whole world! A poor figure indeed compared with the total world's population of 1,544,510,000.

The author has given statistics of international value showing the position of Labourists from the elections of various countries, from their percentages in the parliament or the legislative bodies. Finland has a percentage of 42 under peculiar conditions; so, we may consider others. Sweden, Denmark, Belgium and Luxemburg have each about 20 per cent; Austria, 17 per cent; France 13 per cent, Germany, 11 per cent; Great Britain, 6 per cent, priest-ridden Spain has got 25 per cent, the lowest in the scale. The author has taken great pains to collect information up to 1910 and to trace matters with particular care specially from 1900. The last two chapters must be read in the original itself. Acute intelligence is exhibited in the very last entitled "Reviews and Conclusions." While the important matter has been touched on here, we should not like to stand between the author in his two last chapters and the careful, patient readers of details viewed in the light of principles.

We must heartily commend the labour of the author and the keenness of his perception. We only pray for the cultivation of a similar spirit of research amongst Indian citizens with respect to Indian Economics and Labour.

Current Events.

BY RAJOUARI.

THE COAL STRIKE AND PEACE.

At last the coalminers have resumed their work; and peace between themselves and their employers has been established. Let us devoutly hope that it is a lasting truce and that none of the economic disasters which followed in the train of the strike for some weeks would ever again befall the country. The coalminers have shown how they could stand shoulder to shoulder in their own interests, how a common cause could unite them and how far they could be strong with union among their own order. Their grievance was a perfectly justifiable one. It is, however, a great pity that that grievance has been redressed at a sacrifice which they could ill afford. To go voluntarily on strike for many a week and deprive themselves of their wages to the colossal figure of 6 millions sterling is no ordinary sacrifice. Worse still, that in order to maintain themselves during the period of privation and distress, self-imposed, the amount accumulated from year to year to meet a rainy day has been almost swept away. Over a million had to be drawn upon to maintain themselves. It is to be hoped both employers and employed have been chastened by the experience undergone during the period that the strike lasted. Your capitalist captain of industry cannot in future be so blind to his own interests and so unjust to the producers of wealth as to ignore or treat with callous indifference their fair and reasonable claim to participate in their growing prosperity. Where would all large employers of industry be without the working men? It is they who produce wealth from which their own wages are paid, the other charges of production are disbursed and the profits made which repay the capitalists or the

shareholders their interest or dividend. So long the men were undergoing a severe training and discipline, splendidly assisted by elementary education for the masses which the wisdom of the statesmen of the generations gone by provided at enormous cost to the State, they abided their time. In days gone by they were so many machines. Now they are a strong guild who can think and act for themselves, and organise for the better conservation of their own interests and greater welfare. They are no longer mere *working hands*. They are *men of thought and action*. The general strike is a logical sequence of the educational and political evolution going on this half a century and more. *Profit sharing* already in vogue, though to a limited extent, must more largely be resorted to. Wherever this has been introduced with care and forethought, so that no interests are unduly advanced or grossly neglected, there has been achieved complete success.

But in respect of this general strike, this new conception of strike which consists in an economic revolt against all employers instead of a quarrel with a few and limited in number, there has been said a good deal in the British and Continental Press about what is called *Syndicalism*. Syndicalism, it should be remembered, had its genesis in France. It is held to be a revolutionary movement and possesses all the active germs of violent idealism of the easily excitable French. This shibboleth has for its object this only: *the right of labour to the whole product*! It is a militant idea which vastly commends itself to the bourgeoisie of the French population. In the words of Mr. Lowes Dickinson: "it is a spirit seeking incarnation. In many ways and at many points—by co-operation, by profit-sharing, by the single tax, by nationalisation, it seeks to effect an entry and find embodiment in the real world. Syndicalism is one such attempt and the most desperate. In short it declares that 'the State is Bourgeoisie'." Thus it will be readily con-

ceived that it is no philosophical idea. Nor for that matter, is it philosophy. No. It is a revolutionary creed. Its propaganda is a crusade against the capitalist. It may by and by develop into a force by reason of the discontent which a Government may sow deep and broad. But let us hope it will not. At any rate Syndicalism among the sturdy, unimaginative, unidealistic working classes of England is not possible. But it behoves all educated classes of the people, capitalists included, to carefully watch it and take means betimes that the French canker gnaws not into the vitals of the British working classes. That means that the British should not ignore the just grievances of the workers as was the case in the coal strike. Let it be remembered that Syndicalism teaches that industries should be only controlled by those who work the industries. It is in this teaching that the vital energy of Syndicalism lies. In the proposition that that teaching makes a headway among the workers, will be its force. To ignore this latent force would be worse than a folly. *Statesmanship lies in directing its energy into safe and useful channels.*

Mr. Asquith, of course, has produced his Home Bill and despite the croakings and the groanings of the Opposition and despite the gibes, the jeers, and the hollow Phariseism of Mr. Balfour, it is bound to pass into law in the House of Commons where it has already passed the first reading. Presumably, there will be some modifications in the details of the Bill, but there can be none as to the principle. The principle has been affirmed by a large majority which views it with a clear gaze and an irreproachable conscience. How the measure will fare at the hands of the Upper House remains to be seen. No doubt Ulster will fight there; but there will be few to bless Ulster and declare it to be right. Be the fate of the Third Irish Home Rule Bill what it may, there can be no doubt that sooner or later Ireland will have her wish grati-

fied. Ireland will be autonomous with the new Irish Parliament once more sitting at Dublin. It will be a day of rejoicing not only for the Irish but for all oppressed nationalities, nationalities vastly obsessed by power and privilege. The battle for the freedom of Ireland must be fought and won.

Lastly, a gloom has been cast over all England by the terrible loss of lives in consequence of the disaster which has befallen the steamship "Titanic," a Titan of vessels indeed she was. But a greater Titan, invincible but indestructible, has in a trice sent her down fifteen thousand feet at the bottom of the Atlantic. The tragedy is unspeakable, and thousands both in England and America mourn the fate that has overtaken their nearest and dearest. The catastrophe is indeed appalling in its suddenness and swiftness and heart-rending in the human sacrifices that the ocean has claimed as its own! How powerless is man while strenuously endeavouring to overcome Nature! How Nature revenges keenly and teaches vain humanity that despite all progress of science, it is presumption on its part to override her settled ordinances!

Yet another year of highly prosperous finance. Mr. Lloyd George is a lucky Chancellor of the Exchequer. The official year which closed on 31st March last gave a revenue of 185 million £ and an expenditure of 178 million, resulting in a surplus of 6 millions. Save the tea duty all heads of taxation gave a large increase. The prosperity of the budget may be clearly seen in the lines on which the genius of Mr. Lloyd George framed the budget of 1909—the famous budget which was the spring of that mighty cause of constitutional strife between the Commons and the Lords. Evidently this is a constructive statesmanship of a high order. Old age pensions and state insurance between them have alone demanded 16 millions sterling. But the new basis on which Mr. George founded his taxation in the memorable year 1909

has been prolific of the expanded income now yielding to the State. What is more to be rejoiced at is the enormous growth of the foreign trade. Imports and exports have mounted high by leaps and bounds. Mr. Bonar Law and his brave band of tariff reformers might well have an honest searching of the heart. Let their conscience avow whether Probative Finance could have yielded such glorious gains to British commerce as have been poured into the lap of Mr. Lloyd George by a fearless policy of Free Trade!

THE CONTINENT.

Though the German Emperor went abroad on his high diplomatic emprise, it must be acknowledged that it has not met with the object with which he set out from Berlin. He has not satisfied Italy. Neither has he satisfied Turkey in whose behalf he specially made his political pilgrimage to the Quirinal. As a matter of fact while the deadlock which the Tripolian war has wrought is not removed, Russia has improved her relations with Turkey which has led many a politician to inquire whether Germany's influence with the Porte has declined. The Kaiser has sorely disappointed the Italians, and it is a serious question whether the Triple Alliance is a reality or a fiction. Neither has the optimism of the Austrian Press been in any degree realised, the optimism which was so ripe in its columns just as the Kaiser set out on his journey. The aged Emperor Joseph no doubt embraced his younger brother on the Hohenzollern throne; but the German Press is quite reticent as to the real result of the interview. The question is whether Italy can ever be an active member of the Triple Alliance? There are many who shake their head. The alliance, unnatural from the first, is even more unnatural to-day. Evidently Russia at present is posing as a better friend of Turkey than Germany. If eventually Turkey makes better friends with her hereditary foes—times are so altered—the power and influence of Germany

in the East must wane. And what with the dissection of Italy and the absolute certainty of a separation from Austria as soon as the grave closes on Emperor Joseph, which is not a distant contingency, Europe is bound to shuffle her cards. Russia and France may again have a political ascendancy which could not be deemed negligible.

However let us wait and see. The Kaiser's visit to Vienna and Rome must be deemed infructuous of those political results which were expected in high quarters. Austria has just escaped the Hungarian separation. The Parliamentary resolution of Hungary to deprive the Emperor of his prerogative of maintaining the necessary forces gave deep umbrage to him. He threatened to *abdicate*! The threat was enough to compel the Hungarian Prime Minister to rescind or withdraw the resolution. But this is only an armed truce which will last only so long as the Emperor Joseph survives. But his days are drawing nearer and nearer. Till then Hungary may possess her soul in patience. But there are not wanting other symptoms to inform us that below the surface is seething a huge volcano. We tremble to think when it may erupt and what ills it may bring forth to the Eastern Continental Powers. The bolt in the blue may overpower them any day. Domestic finance also in Austria and Hungary is causing trouble which may lead to some financial catastrophe.

In Italy the reaction against the war, which is dragging on an inglorious existence, is spreading, specially in rural districts. The absence of so many conscripts of the yeoman class is causing great vexation. The flower of the robust peasantry is drafted to a region neither congenial to their taste nor favourable to their health. Some bye-elections have exactly indicated which way this wind of reaction is blowing. It bodes no good to Italy and the war party may soon be defeated. Turkey is playing an excellent waiting game. She is allowing Italy to exhaust her resources and the

patience of the peasantry. Meanwhile Italy is making some minor repulsals and endeavouring to force the Dardanelles. That again opens up a big international question. Verily, Italy is just now between the devil and the deep sea, and lucky would she be if she could close this inglorious war, so unrighteous in its very inception, with credit to herself and her reputation as one of the limbs of the Triple Alliance.

As to Turkey, it is a matter of regret that she is making no headway in domestic affairs. Macedonia and Albania are in a state of great unrest which may lead to some untoward events later on unless the Home Secretary adopts a better policy of conciliation towards these two provinces with a Christian and Mahomedan population. The policy of *Turkeyfying* these, in pursuance of the strong influence of the Secret Committee of Union and Progress, is foredoomed to failure. But it would seem that no statesman has yet risen equal to the occasion to put an end to the chronic internal disorders in Macedonia and Albania and lift up domestic Turkey herself to a higher and non-salutary plane where she can breathe freely—politically and financially.

PERSIA.

The other day the Foreign Office issued its Blue book on Persia which is hardly informing of events up to date. Indeed it has been a subject of complaint by the independent British Press that Sir Edward Grey has published all correspondence and telegrams to a certain date, say, 31st September 1911! What about the stirring events that have transpired during the succeeding six months. The *Manchester Guardian* truly observes that the blue book published does not add much to our knowledge. "Two things matter. When are the foreign troops to be withdrawn from Persia? And, secondly, what is the nature of the control to be exercised by England and Russia as the result of the last ultimatum which led to the retirement of Mr. Shuster?"

Neither question is answered and are not likely to be answered unless events again force Sir Edward Grey to be less secretive than he is. Russia has a nasty trick, no doubt acquired by long experience of the politics of Great Britain, of taking sinister measures of her own, be they in India or Afghanistan or Persia, during the autumn when Parliament is not sitting. In the past she did many untoward things, aye, alarming enough, on the Indian frontiers, during that season which is most favourable to her Tartarian strategy. The *Guardian* is so awfully vexed at the studied edition of the latest Persian Blue book that it delivers itself of this Parthian shot. "We are still left in ignorance, only relieved by such information as we can pick up from Russian and German papers and from ambiguous but disquieting statements by the Foreign Secretary in the House of Commons. If the Foreign Office, when it publishes a set of papers after the case is over, cannot bring them beyond the point at which it was just beginning, it is incompetent and its methods are in need of reform". These observations indicate the measure of the resentment felt by the independent British Press at the incompetency, and more than incompetency, of Sir Edward Grey to be any longer at the head of the British Foreign Office. Meanwhile it remains to be seen how far order is being restored in Southern Persia and how Russia is redeeming her promise to evacuate Northern Persia of the troops that she has massed there.

THE INTRIGUING DALAI LAMA.

The Dalai Lama is still in the vicinity of Darjeeling where he is holding his own court and playing the high game of politics with his favourite Lamas and some Europeans who promise to support him when he is again installed at Lhasa. Exaggerated accounts, of a most misleading character, with the sinister design of spreading alarm at headquarters, seem to be continually flashed here especially of the supposed

bloody conflicts between the Chinese troops and the inimical Lamas. We entirely disbelieve these reports which have something very malignant behind them. And this illstarred Lama seems destined to play all sorts of pranks and intrigues meanwhile with those who feed him on false hopes. It is much to be wished that Lord Hardinge will try to keep this mischievous bird in his gilded cage somewhere in the vicinity of Delhi or Simla. This born intriguer must be for ever prevented from reigning or ruling at Lhasa.

CHINA.

Not much is heard of Republican China or her first President. There is a lull in Chinese politics. Now and again we hear reports of disorder and looting in Nanking and the Southern provinces but nothing beyond. Whether this is the proverbial lull which precedes a storm it is not possible to say. Are they all busy constitution-mongering? If so, we should soon hear of the formation of the constituent Assembly and the meeting of the first Republican Parliament in immemorial and conservative China. Only the Japanese and the Russians seem to be pulling the strings in some quarters and making the other Great Powers acquainted with their rights, privileges and spheres of influence under so-called treaties and conventions. Both are interested Powers and both should be greatly distrusted as far as their outward friendly relations with China are concerned. All, however, wish that the sooner is the Republic settled down and recognised by the Powers the better. China has a magnificent economic future before her. Given a stable government and ample borrowings, China is bound to construct the railways which she still wants and immensely advance all industries, specially cotton. The currency, too, demands stability. Silver alone will be her salvation so far. In all probability our doctrinaire currency doctors at Calcutta may be given a wrinkle or two when the silver currency is the law of the land among the Celestials.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

Photographing the Invisible. By James Coates, London, (L. N. Fowler & Co.)

All students of spiritualism will welcome with great interest this work of Dr. Coates, wherein the evidence for psychic photography and psychic paintings and writings is set out in very simple, sober, and clear language. It is a fair and successful attempt to present facts unencumbered with theories which are usually repulsive to readers prejudiced against Psychic phenomena generally. Even the most sceptic mind cannot but feel, after a perusal of this book, that the mass of carefully collected testimony vouched for by respectable people strongly points to the existence of intelligences beyond our normal ken, which mysteriously endeavour to protrude themselves into human life, and upset accepted notions of science and psychology. It is evident that the time is past when all such phenomena may be brushed aside as fraudulent. The simple, credulous man may continue to be imposed upon by frauds in spiritualism as in other matters, but the rigorous investigator owes a duty to the public to state facts, sifted of course to the best of his ability, and it must be left to the future of science to find the reason why. A very interesting portion of the work is the chapter on Psychic portraits by invisible Artists, through the Bangs Sisters of Chicago, and the testimony of two well-known Hindu gentlemen will be of interest to readers here: Mr. G. Subba Rao of the *West Coast Spectator*, obtained a portrait of his deceased wife, precipitated by some 'supernatural agency' (to quote his words), on a canvas selected by him. The late Babu Shishir Kumar Ghose, the well-known Editor of the *Amrita Dazar Patrika* of Calcutta obtained through a Chicago lady a painted portrait of a deceased son of his, also through the agency of the Bangs Sisters.

The Civic and National Ideals. By Sister Nivedita. Published by the Sri Ramakrishna Mission, Mylapore, Madras. (Price Rs 1 Postage extra.)

Our readers may be already aware of the fact that Sister Nivedita, one of the great Western disciples of the Swami Vivekananda, and the well-known author of "The Web of Indian Life," "Cradle Tales of Hinduism" and "The Master as I saw him" etc., has left all her writings for the furtherance of the cause of the education of Indian women. Many of her writings still remain unpublished and are not available for the public. The Udbodhan Office in Calcutta has laid the educated community under a deep debt of gratitude by its noble task of publishing these volumes. "The Civic and National Ideals" is the first of the series, consists of 148 pages, and has been very neatly got up by the Lakshmi Printing Works, Calcutta.

The book is interesting and instructive and possesses many intrinsic merits; coming as it does from an English lady, it has a special value. It shows in unmistakable terms that sympathy, fellow feeling, and an earnestness to know things at first hand help one to gain a true insight into foreign customs, manners and institutions.

Sister Nivedita has by her characteristic intuitive method of perception been able to discern the germs of civic and national ideals in our ancient institutions, which many of the Anglo-Indian critics have failed to note. To her, India's past and present augur well a bright future, and the realisation of an Indian nationality is not a day-dream. A healthy tone of inspiring optimism pervades the whole book. Our two great epics, the Ramayana and Mahabharata, reveal to her the pre-existence of civic and national ideals of a fine type. Our architecture with its front verandahs and stone rouches, our temples, bathing ghats, public wells

and gathering places are mute witnesses which bear testimony to the communal life and consciousness of the people. Some of our habits are evidences of a vast civic culture and hospitality. The whole Indian ideal of enjoyment is communal and our marriage processions are cited as special instances in point. Even the much maligned but very often ill-understood caste system is, in her eyes, capable of proving rather favourable than otherwise to the solidarity of public life. Social uniformity is not absolutely necessary for the attainment of communal unity. On the other hand the system provides an excellent frame work for labour organisations and other forms of socio-political activity. Indian art, sculpture, and painting are also in her opinion potent factors in shaping Indian nationality.

Space forbids us to dwell at greater length on the many convincing arguments advanced by the author to support a possible realisation of Indian Nationality. But we cannot help quoting the following extract which bears out fully her conclusions — "Any country which is geographically distinct, has the power to become the cradle of a nationality. National unity is dependent upon place. The rank of a nation in humanity is determined by the complexity and potentiality of its component parts. What any one of its elements has achieved in the past, the nation may expect to attain, as a whole, in the future. Complexity of elements, when duly subordinated to the nationalising influence of place, is a source of strength, and not weakness to a nation."

The book is full of valuable suggestions and observations for our improvement which deserve the closest attention of all thinking men, and we have great pleasure in commending it to our readers.

It is moderately priced, so that it may be available to all classes of people.

The Indian Nation Builders, Vol. III :— Messrs. Ganesh & Co., Publishers, Madras, have brought out the III volume of their "Indian Nation Builders" series, the first two volumes of which are already before the public. In the present volume we have excellent sketches, with portraits of twelve distinguished Indians, viz : Sir Gurudas Banerjee, Sir Syed Ahmed Khan, Pandit Ajojanath, K. T. Telang, H. H. The late Nizam of Hyderabad, M. K. Ghandi, Babu Arabinda Ghose, Babu Aswani Kumar Dutt, Dr. A. K. Coomaraswamy, Rabindranath Tagore, Sir K. Seshadri Aiyar and Bankim Chandra Chatterjee. Of even greater value than the life sketches are the utterances of these distinguished men reproduced in this volume. The volume is full cloth bound and is priced Rs. 1-8-0

Ajmer: Historical and descriptive. By Har Bilas Sarda, B. A., F. R. S. L. (Scottish Mission Industries Company, Ltd., Ajmer)

Both in the history of the Moghals and in the history of the Hindus Ajmer has been a celebrated city. As the last capital of the Hindu Empire, it is full of places of historical interest. Mr. Sarda has had access to all materials for his work. His father was Librarian of the Ajmer Government College for nearly a quarter of a century, and the author has been able to make use of the requisite materials at his disposal furnished by the Asiatic Society of Bengal and the Royal Asiatic Society of Great Britain and Ireland. The book displays great original research. Several vernacular inscriptions and plates have been used in the compilation of this work. There are some twenty-eight full page illustrations and maps elucidating the respective periods of Ajmer history. The book is dedicated to the Hon. Sir Elliot Graham Colvin, K. C. S. I., C. S. I., I. C. S., Agent to the Governor-General for Rajputana and Chief Commissioner, Ajmer-Merwara, whose portrait forms the frontispiece of the volume before us.

Health for Young and Old. By A. T. Schofield *Need*

On the title-page the author describes this book as an "unconventional manual" and emphasises this fact once more in the preface, on the ground of being devoid of ordinary statistics and diet tables which one usually expects to find in hand-books on Hygiene. But considering the class of lay readers likely to make use of this book, the omission does not strike us as one on which the author need pride himself. Text-books on Public Health appealing to professional people and students ought to contain tables of dietaries and vital statistics. This criticism in no way detracts from the excellence of the book under review. Dr. Schofield treats in detail of the principles that underlie all questions of health. The whole secret of preserving health is summed up in the saying that "life should be lived unconsciously". The moment that one becomes conscious of the action of internal organs e. g., waist, stomach, lungs, brain etc., one may safely presume that something has gone wrong. So far as India is concerned we cannot agree with the author's dictum that "the hot bath with soap should not be used every day." Even in England the daily hot bath need not be condemned. In all other respects, such as, what to eat, what to do, what to wear, etc., we are at one with Dr. Schofield. We would particularly commend the chapter on "What to Breathe." This is full of sound advice which all would do well to follow. On the whole the book may be accepted as a safe guide to personal Hygiene.

An Essay on W. E. Gladstone. By Mr. Ramanuja Swami, B. A., B. L. (Ananda Press, Madras.)

This is the substance of an address delivered by the author at a public meeting held under the auspices of the Ganjam Graduates' Association at the Kallikota Diamond Jubilee Town Hall, Berhampore.

Delhi: The Imperial City. By Mr. J. Renton Denning: printed at the Times Press, Bombay and published by the author.

The Kutb Minar. By Mr. Rustamji Nasarvanji Munshi, Bombay. Available at G. A. Natesan & Co. Price Rs. 1-8-0.

Both are valuable guide books to tourists in Northern India. The authors have displayed considerable powers of research and no pain has been spared in making the archaeological aspect of the city really interesting to laymen. Amply illustrated, they supply a fund of information relating to the conditions of Delhi, past and present which must be invaluable to strangers. Delhi is essentially an oriental city and the atmosphere is pre-eminently Mussalman. The books therefore throw much light on the civilization of the Moghul times. The ruins of such a place will form an excellent study to students of social science and archaeological aptitudes.

The Sterling Debt of India. By Mr. M. R. Sundaram Aiyar B.A., B.L., Law Printing Works Madras.

In this pamphlet the author has discussed at some length the financial, political and economic objections against all sterling loans and in particular against the Special Gold Loan. The Government of India after full consideration has indeed abandoned the proposal, as originally announced, of raising a Special Gold Loan. But during the Budget debate in the Imperial Council the Hon. Mr. Gokhale moved a resolution that the Government of India should adopt the original scheme of raising a gold loan for the financing of the new capital. There are again some others who seem to support the Hon'ble Member's motion and the present pamphlet is a refutation of their theory. The author says that the growth of the Sterling Debt is fraught with grave dangers and "that under the present economic and social conditions, the employment of Indian capital for State loans raised for unproductive purposes, causes a profitless diversion and drains the life-blood, which cannot but produce industrial and commercial anæmia fatal to the well-being of the State."

Shakespeare. By Prof. C. H. Herford. *The People's Books.* (T. C. & E. C. Jack, Ed. Net.)

We have great pleasure in welcoming this new series of cheap original books. The reading public ought to congratulate itself on this privilege of being enabled to get a valuable study of Shakespeare by Professor Herford for the ridiculously small sum of 6d. And we are sure the volume will command extensive popularity among the classes for whom it is intended. The Professor does not commit the mistake of dwelling elaborately on the details of Shakespeare's biography—that would have been undesirable in a volume of only a hundred pages. Nor does he waste much time over the minute points of Shakespearean scholarship and research. In the treatment of the individual plays, his sole aim has been the elucidation of cardinal situation and characters, and he has realised it with great success.

Phrases and Names, Their origins and meanings. By Trench H. Johnson. London: J. Werner Laurie, Clifford's Inn.

Origin and Meanings of Popular phrases and names. By Basil Hargrave. London: J. Werner Laurie Clifford's Inn.

These two volumes contain a concise epitome of the origin and meaning of words and phrases which are in everyday use but which are often not appreciated at their full significance. They are not intended to be exhaustive philological treatises but they throw light on many words recalling their derivations and thus give useful information in a 'pleasant and chatty form.' A great many Americanisms have been included and no care has been spared in making them up-to-date. Such books would, of course, be superseded in the long run but the authors have made them quite an entertaining volume of forgotten lore.

THE LATE MR. W. T. STEAD.

BY MR. B. NATESAN.

It is now clear beyond doubt that Mr. W. T. Stead is not among the few fortunate survivors of the *Titanic* disaster. We must therefore conclude that he has perished in the general cataclysm that overtook the ill-fated vessel. The craze for 'high speed' has resulted in this catastrophe. From the wreck of the *Delhi* in December last to the date of the *Titanic* disaster, there have been a series of successive victims to the sea-monsters. Indeed no single war in recent times has been more destructive of life and property than these unhappy incidents in mid ocean. It has been said that peace hath her victories no less glorious than war; we have to reverse that dictum and say rather, that peace hath her havocs no less perilous than war.

In the death of Mr. Stead, the world has lost one of the foremost men of our time. He was in many respects a very remarkable man and has stamped his name in the memory of his fellow-men as the Prince of Journalists. The facts of his life are easily told. He was born on the 5th of July 1849, at Embleton in Northumberland. The son of a congregational minister the Rev. Mr. W. Stead, he was brought up in the devoutly religious atmosphere of his father's home while yet he was studying at Silcoates School, Wakefield. He was a poor lad. Early in his 14th year he left school and entered as an office boy in a mercantile house at New Castle which was also the Russian Vice-consulate. But he threw himself with ardour into the social and religious work of his father's church, took great interest in the Mutual Improvement Society at Howdon and finally became an assiduous contributor to the "Northern Echo" at Darlington of which he became Editor in his twenty third year. From

this time to the very end of his life he continued to work unceasingly and contributed in no small measure to the "progress of the world."

By character and attainments Mr. Stead was one of those who would make their mark in any age or country. But it is impossible to think of him as anything else than a brilliant journalist. No man had a higher notion of his calling. For forty years continuously, through good report and through evil report, buffeted by a thousand vicissitudes of fortune, he went on working in the true spirit of Browning's Grammarian. Matthew Arnold used to say of Stead that he invented the New Journalism. The notes of the New Journalism are an unerring instinct for the detection of the taste of the people, and the capacity for entertaining the average class of readers. It is not indeed the business of the journalist to feed the intellectuals. That is assuredly the sphere of the philosopher and the sage. But for guiding the public opinion of the average mass of mankind and directing their energy to channels of righteous endeavours, Mr Stead was peculiarly qualified. He did his work with triumphant success. His style had no pretensions to the higher or finer literary qualities. But he owned a style at once clear, simple and effective. And though he had no ear for the delicate shades and subtle harmonies of language yet he was abundantly gifted with the qualities that are of undoubted value to a public man—sincerity and courage. He was always conscious of a sacred mission in life which he endeavoured to fulfil in the spirit of a mediæval evangelist.

His contributions to the "Northern Echo" soon brought him into considerable prominence. His discourses on the Eastern Question arrested the notice of Mr. Gladstone who wrote to him in these admiring words:—"I have read them with much admiration of the public spirit as well as the ability with which they are written. I wish that our whole Press was distinguished equally

for its justice, heartiness and ability." Soon after in September 1880, Mr. John Morley, then editor of the "Pall Mall Gazette" took him to London as Assistant Editor of that Liberal Organ. In 1883, he succeeded his chief in the editorial chair and controlled the policy of that paper till 1889. Meanwhile his star had risen and the leading men of London became his associates. He was then able to interview many responsible statesmen and the introduction of the practice of interviewing in English journalism may thus be credited to him. Indeed as an interviewer Mr Stead had few equals and he made it an effective weapon of no common service to the State. Though it is regretted that his interview with Fisher of Australian fame created a sensation by making the Premier pronounce unimperial sentiments, it is equally to be remembered that when the Government was hesitating, it was Mr. Stead that inspired the Cabinet to choose Gordon of Soudan for that expedition by the report of his interview with that General at Southampton.

Some of his pamphlets had created quite a sensation in the world of affairs. Very often he had been instrumental in changing the policy of the Government on questions of momentous import. "The truth about the Navy and its Coal- ing Stations" which appeared in 1884, decidedly influenced the policy of the admiralty. But the revelations of the "Maiden Tribute to Modern Babylon" brought him imprisonment for some months though he lived to see his altruistic motives vindicated. Again in 1886, when the Irish question was in the fore-front, he published the results of his investigations in a pamphlet, "No Reduction, No Rent: A Plea for the Plan of Campaign." Nor were his efforts limited to his own country. Always a friend of Russia, he visited that country in 1888 and published "The Truth about Russia." The next year he brought out "The Pope and the New Era" in which was published his experiences

in Rome. In December 1889, he left his connections with the *Pall Mall* and started the *Review of Reviews* which, he was editing with so much credit and success till the close of his earthly career. With the starting of the famous *Review* he began to take a wider outlook of affairs. All things and all people interested him equally and he made it a cosmopolitan organ in the interest of humanity at large. His soul knew no bounds, no limitations. The five-fold ideal of the *Review of Reviews* will explain the mission of the prophet

- 1 International brotherhood on the basis of justice and rational freedom, manifesting itself in universal *entente cordiale*, Anglo American re-union, inter-colonial intimacy and helpful sympathy with subject races, and international arbitration.
- 2 The re-union of all Religions on the twofold basis of the Union of all who Love in the Service of all who Suffer, and the scientific investigation of the law of God as revealed in the material and spiritual world.
- 3 The recognition of the Humanity and citizenship of Woman embodied in the saying, whatsoever ye would that woman should do unto you, do ye even so unto her.
- 4 The improvement of the condition of the people, having as our guiding principle "Put yourself in their place and think how you would like it."
- 5 The quickening and inspiration of life, by the promotion of reading, physical training, open air games, and the study and practice of music and the drama.

Always the champion of oppressed nationalities he advocated in turn the cause of South Africa, Turkey and India. He opposed the Boer War vehemently but he was an ardent admirer of Cecil Rhodes over whom he had considerable influence especially with reference to his will. He hailed with delight the new constitution of the young Turks and supported the cause of the crescent with great warmth. India was particularly dear to him. He would have come to India a couple of years ago to attend the Congress and study the situation on the spot but circumstances over which he could have no control stood in his way and postponed his journey. He died without seeing our shores. But he watched the pro-

gress of events in India with all his glowing enthusiasm for righteous causes and declared his sympathy for the progressive movement in India in unmistakable terms. He realized that India was in a stage of transition and hailed the Indian Council Reforms with deserved compliments to his old chief. He was a zealous supporter of the National Congress and watched with care and solicitude the evolution of an Oriental Parliament. At a time when the loyalty of the Indian people was suspected and the Indian Press was vigilantly suppressed, he boldly espoused the cause of free speech, denounced the irresponsible imputations of some conservative organs and courageously vindicated the just claims and the fidelity of the Indian public; verily he was a friend of India.

Indeed, his love for India was only a part of his general love for all things oriental. Some years ago, in his excellent book on "The Americanization of the World" he observed that the restless energy of the West is misdirected and a little orientalizing will be a good antidote. "We are always catching trains," he said, "and there is no time to think of our souls." The sordid materialism of the occident was rather unpleasant to him and he would have a little of the oriental mysticism. Writing on Asia as a conqueror he observed:—

"To-day, every European, if he thinks or speaks of God at all, thinks and speaks of Him in terms that were first syllabled by Asiatics. Moses, Jesus, Paul, Mohammed, Zoroaster, Buddha, Confucius—these Asiatics to this day teach Europe, her philosophers and her churchmen, what is the truth of the universe, the secret of the invisible, the way of the Lord. Europe invents pulleys, locomotives, maxims and iron clads. But these things perish with the using. Asia produces prophets, apostles, and seers. She creates religious systems, builds up philosophies, and leaving the base mechanic world to the Cindrella of the West, reigns supreme in the world of thought and finds her congenial sphere in the universe of the infinite."

Of late years Mr. Stead devoted himself largely to spirit communication with the other world through "Julia's Bureau." It would not be fair to speak slightly of his interview with Mr.

Gladstone on the Budget of 1909, especially as the occult sciences are getting currency in the world of positive thought. The sciences are yet in their primitive stage and time alone will show how far his interviews with the departed are credible. Long ago he was editing an occult paper, *The Borderland* between 1893 and 1897 to discuss subjects of a spiritual concern. His "Books for Bairns" and the selections from Masterpieces are read by children in countless numbers. He was also an advocate of Women's suffrage. Indeed his sympathy was wide enough for all causes and he lived a laborious life full of benevolent purposes and righteous endeavours. Indeed he worked like

One who never turned his back but marched breast forward,

Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,

It is impossible to estimate in any measure the life work of a man of such noble gifts and manifold sympathies in so short a space as we can now command. Forty years of strenuous life are now closed. The future biographer will have ample materials for his work. Contemporary records are enormous. His own works are as varied as they are voluminous. To-day, they are a profuse monument of ruin. They served a great purpose some time ago. But now they are of little interest. They have done their work. They repose in silence and oblivion and will seldom be disturbed by any in their tomb. Mr. Stead himself did not care for fame of any kind. Like Jeffray he derived all the inward glow and satisfaction of consciously affecting the destinies of mankind. That was happiness enough for him. But now, the world mourns for him in silence and in sorrow. He was the pivot of the Peace Conference and worked hard to form an International Arbitration Committee of the Great Powers. The success of the Hague Conference in 1899 and after is mainly due to his exertions. Above all his achievements, Mr. Stead was a great and good man. It will be long

before another could take his place in the world. His was a remarkable personality and he earned a deserved popularity which he used for the general good of humanity. Sometime ago *The Strand* represented him as Oliver Cromwell. It is eminently fitting for a great patriot, and a man of action like the late Mr. W. T. Stead. But he was something more. Living as he did in the light of the twentieth century, he had a wider outlook of things, was more cosmopolitan in his sympathies and there was also a mixture of the puritan, the prophet and the evangelist in his composition. He worked as if he felt every instant—"Work while it is called to-day; for the night cometh when no man can work." Even Carlyle so uncompromising an opponent of all things political and journalistic could say of him, "Tell that good man Stead to get on with his work." Such was the nature of the great man now no more on this side of eternity and though a watery grave has now closed around him, the memory of his social service will always be remembered with gratitude and affection by a sympathetic and discerning posterity.

He has joined the choir invisible and has left us but his example to follow and his memory to cherish.

INDIAN MILITARY EXPENDITURE—An Exhaustive and Comprehensive treatment of the question. Full of facts and figures by Mr. Dinshaw Edulji Wacha, Crown Sro. 54 pages, An. 4.

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G. A. Natesan & Co., Sankararam Chetty Street, Madras.

Diary of the Month, March—April 1912.

March 26. In the House of Commons, Mr. Montagu stated that it was intended to appoint a separate Sanitary Commissioner to the Government of India.

March 27. The Reichsrath has rejected a Resolution calling upon Government to introduce a Miner's Minimum Wage Bill.

March 28. At to-day's Meeting of the Bengal Legislative Council, the Orissa Tenancy Bill and the Mining Settlement Bill were passed. This being the last sitting of the Council, several Non Official Members delivered valedictory speeches.

March 29. A Meeting of the representatives of the Hindu and Mahomedan communities was held at the Town Hall, Calcutta, this afternoon, to consider the present situation in Persia and to make a joint appeal to Great Britain asking her interference in the matter of the preservation of the integrity of Persia.

March 30. The Annual Meeting of the Anglo-Indian Association of the United Provinces was held to-day at Allahabad, Sir George Knox presiding.

Sir George Knox was re-elected Honorary President.

March 31. Chinese papers at Peking criticise the Cabinet severely, on the ground that several of the Ministers are inexperienced politically, and unable to inspire confidence in the people.

April 1. Their Excellencies Lord and Lady Carmichael were accorded a very warm welcome on their arrival in Calcutta this evening.

A *Calcutta Gazette Extraordinary* issued to-night contains the Proclamation that Lord Carmichael has assumed charge of office of Governor, and notifications that the Members of the Executive Council (Sir William Duke, Mr. F. C. Lyon and Maulvi Shams ul Huda) have taken upon themselves the execution of their office.

A further notification directs that the Districts of Dinajpur, Jalpaiguri and Darjeeling are formed into a new District Judgeship and Sessions Division, with Headquarters at Dinajpur.

A final notification confirms in their office all officers serving in Bengal.

April 2. In the House of Commons to-day, Mr. Lloyd George introduced the Budget.

The King has sent to Mr. John Burns a thousand guineas for the relief of sufferers by the strike. Queen Mary and Queen Alexandra have each given £1,000. Mr. Burns has undertaken the distribution.

April 3. A Bill has been introduced in the Swedish Parliament conferring upon women the Parliamentary franchise. Women will have the right to stand for election on similar conditions to men. Wives whose husbands have not paid taxes for three years will not have the right to vote.

At question time in the House of Commons, Mr. Montagu said that he had instructed the Sanitary Commissioner to further examine the question of the lymph supply in the Central Provinces from a single central depot. He added that Lord Crewe was not prepared to abolish compulsory vaccination there.

April 4. Replying, in the House of Commons, to Colonel Yate regarding the robberies in Persia, Sir Edward Gray was unable to say whether the payment of British and Indian commercial claims would be one of the objects of the next Loan. Its first objection must be the restoration of order.

April 5. The Sixth Session of the U. P. Provincial Conference opened to day in Cawnpore, a number of delegates from various towns being present besides a large number of visitors. The Hon'ble Mr. Sachidananda Sinha, Member of the Imperial Legislative Council, presided and delivered a lengthy address, in which many important topics of the day were discussed.

April 6. The Bengal Provincial Conference met to-day at Chittagong. The delegates and visitors numbered about three thousand.

Mr. Rasul was then elected President.

April 7. The proceedings at the Miners' Conference were fairly harmonious though the majority contended strongly that the men had been let down. The leaders were confident that the men would obey instructions to resume work.

April 8. The Bengal Social Conference met this morning. Mr. Surendra Nath Banerjee presided.

The Conference adopted a Resolution urging the raising of the marriageable age for girls to sixteen, remarriage of widows and the elevation of the depressed classes.

April 9. An experiment is about to be made by the United Provinces Government with a view to deciding to what extent the establishment of Village Panchayats, as recommended by the Decentralisation Commission, is desirable. It is proposed that Village Committees should be entrusted with small sums of money, granted by District Boards, and told to utilise them as they think best for the purposes of village sanitation. Certain selected Districts Boards will be asked whether they are prepared to try the experiment, and the actual results of the action taken will be observed before any further advance is made.

April 10. King George, in a letter to the Archbishop of Canterbury, with reference to the Primate's circular of the 20th February, inviting the co-operation of certain organisations in England in securing for the Indian Dioceses Chaplains of a high type, says:—

"During my visits to India I had an opportunity of appreciating the excellent work of the Ministers of the Christian religion who serve with the troops and with Civil officials, and I can with pleasure speak of my personal experience of the ministrations of the Anglican Clergy."

April 11. The King has accepted a small gold shield on which is inscribed the following:—"In

thankfulness to God for the shield and protection guarding our beloved King and Queen on their Indian tour 1912—Subscribed for in pennies by the poor loyal subjects of the Church Army, rank and file."

Mr. Asquith in a two hour's speech introduced the Home Rule Bill.

There was a great rush for seats in the House of Commons to day, all being taken, also many in the galleries, soon after the House opened. The House was crowded this afternoon, but not to so great an extent as on the introduction of the two previous Home Rule Bills. No chairs were placed on the floor as in 1886 and 1893.

Mr. Roosevelt has won a great victory over Mr. Taft at the election of delegates at Illinois for the Presidential Convention, thus stimulating the hopes of the ex-President's supporters.

A fruit steamer which has arrived at Mobile, Alabama, reports that thousands have been killed and a number of Indian villages destroyed by an eruption of Chiriqui Peak, Panama.

April 12. Sir Roper Lethbridge, writing to the *Times*, warmly supports the idea of a special representative of India on the Royal Commission to consider the trade resources of the Empire. He points to the Cobdenite views of Lord Inchcape and to the extreme hostility of Sir Edgar Vincent and Mr. Garnett to Indian views on tariff questions, while Mr. Garnett was in 1895 Chairman of the Committee of Employers and Operatives of Lancashire on the Indian cotton duties and the leader of the most powerful and most successful agitation on these questions.

April 13. China is yet unsettled. A mutiny has broken out among the troops at Nanking. The houses and shops were looted and buildings burned.

A Blue Book on Persian affairs has been issued. It includes correspondence between Sir Edward Grey, Sir George Barclay, Mr. Buchanan and others, and comprises 333 Despatches.

April 14. The Senate at Washington : passed a Resolution congratulating the Chinese people on the assumption by them of the powers, duties and responsibilities of self-government.

April 15. It has been decided that, pending the pacification of the troops in the South the Military Commander at Nanking will continue, under the direction of the President, to exercise certain control under which will come the civil, military and diplomatic affairs at Nanking. This decision is considered most important as emphasising Yuan shi-kai's determination to avoid a rupture with the South and a tacit acknowledgement that the South is not yet prepared to dissolve its military organisation.

France and Russia are completely agreed with regard to the participation of the latter country in the Chinese Loan.

Baron Kato, the Japanese Ambassador to Great Britain, has been entertained at a banquet prior to his return to London. Responding to the toast, His Excellency said that he had the assurance of the Prime Minister that they attached the same importance to the Anglo-Japanese Alliance as their predecessors.

April 16. The *Titanic* foundered. The *Olympic* and *Carpathia* have arrived to save the helpless passengers.

A wireless message from the *Olympic* states that the sole survivors are those on board the *Carpathia*. The Second, Third, Fourth and Fifth Officers and the second Marconi operator are the only Officers reported saved.

An electrical disturbance prevents communication with the *Carpathia*. A carefully compiled list of survivors, however, shows that 79 men, 233 women and 16 children have been saved. Of the remaining 510 it is estimated that about 100 belong to the crew.

Two cruisers fitted with very powerful wireless installation have been ordered to meet the *Carpa-*

thia and re-transmit the names of the survivors to the Government.

A message from New York states that the *Carpathia* sent a wireless message at 11 o'clock on Tuesday night, saying that she was 600 miles from New York.

The White Star Line is fitting out the steamer *Mackay-Bennett* to search the zone in which the *Titanic* foundered, for bodies. The vessel is taking tons of ice and scores of coffins.

April 17. The Home Rule Bill has been issued. It enacts that the term of office of the Senators shall be eight years and the duration of the House of Commons five years. The Irish Parliament will be summoned on the first Tuesday in September, 1913, upon which day the Irish Members at Westminster will vacate their seats.

At question time in the House of Commons to-day, Mr. MacCallum Scott asked Mr. Harcourt to use his influence to mitigate the Laws affecting Indians in South Africa.

Mr. Harcourt replied that there was frequent correspondence between the Union of South Africa and the Home Government on Indian matters. He hoped that the Immigration Bill now before the Union Parliament would do something to remove the sense of grievance.

April 18. King George has sent the following cable to President Taft:—

"The Queen and myself are anxious to assure you and the American people of our great sorrow at the terrible loss of life among American citizens and our subjects in the disaster to *Titanic*. Our two countries are so intimately allied by ties of friendship and brotherhood that any misfortune affecting the one must necessarily affect the other. We are both equally sufferers on the present terrible occasion."

Mr. Taft has replied thanking Their Majesties for their message and saying that the American people share the sorrow of their kinsmen.

In the House of Commons to-day, Mr. Montagu presented the India Bill, which is officially described as "A Bill to make such amendment in the Laws relating to the Government of India as are consequential on the appointment of a separate Governor of Fort William in Bengal and other administrative changes in the Local Government of India." The second reading will take place on the 24th instant.

April 19. A telegram from New York, reports that the *Carpathia* arrived at the pier at 8 37 in the evening. The Senate Committee, which is conducting the investigation into the disaster, had intended to board the vessel at sea, but the liner developed an unexpected turn of speed and reached the pier before the Committee arrived. When the *Carpathia* arrived there were 1,000 relatives assembled in the pier sheds, including Mr. Morgan, junior, and representatives of the Widner and Thayer families, who came from Philadelphia in special trains. Automobiles rushed up from outside and brought others, the women wailing as the liner slowly warped into dock. There was some delay in docking the *Carpathia* owing to thirteen of the *Titanic* lifeboats being taken off.

The Committee of the New York Stock Exchange brought to the pier 20,000 dollars collected by the members for distribution to the needy survivors. Numbers of doctors and nurses with two ambulances were in attendance.

April 20. The announcement of the new Indian Loan of £3 millions being under written has depressed the other Indian issues.

The £3 millions Indian 3½ per cent. Loan at 93 as reported by the *Evening Standard* will be issued, but the whole of the instalments will be payable by the 14th June, instead of July, and the full dividend is payable on the 5th July instead of the 1st July.

April 21. The Senate has passed a Resolution advising the President to make Treaties with the

Maritime Powers governing the courses, speed and equipment of ocean liners.

The Annual Meeting of the Association for the Advancement of Scientific and Industrial Education of Indians was held to-day in the Town Hall, Calcutta. The Maharajah of Burdwan presided.

The President, in opening the Meeting, said that within eight years of the existence of the Association a large number of students had been sent abroad. Eighty-one of them had returned, of whom 53 had obtained employment. The Association had helped to start twenty new industries in this country, and it had indirectly helped largely to solve the hitherto vexed question of the sea voyage movement. The Association is sending this year 22 students abroad, 18 to England, two to Japan and two to Germany.

April 22. In the House of Commons, Mr. Montagu moved the Second Reading of the Government of India Bill. He said it was a machinery bill to carry out a policy acclaimed by the vast majority of all classes and races concerned.

Mr. Montagu then proceeded to explain the clauses "separatism." Although he said the Bill only mentioned an Executive Council for Behar and Orissa, the province would also have a Legislative Council, but it was unnecessary to include the provision in the Bill. If the Government were granted the necessary powers, Legislative Councils would be given to Assam and the Central Provinces immediately. The Bill merely consisted of slight alterations in the machinery, enabling a policy to be carried out which met with general acceptance, and which, he believed the House would agree, contained elements of lasting advantage and the germ of improved government in India.

April 23. Accommodation is being found for the Delhi experts at Halcombe. Among those who will be coming up are Captain Swinton, Mr. Brodie, Mr. Lutyens, Mr. Ward and Mr. Montmorency.

Replying to a question by Mr. Field regarding the cotton gambling shops in Calcutta, Mr. Montagu referred Mr. Field to the statement in the Legislative Council, on the 26th February, that legislation with a view to its suppression was being considered. The Board of Trade was not at present prepared to promote an international conference on cotton gambling.

Lord Mersey will preside over the Court of Enquiry into the loss of the *Titanic*. The Court will have the widest powers and will sit immediately. Mr. Buxton and Lord Mersey will have the title of Wreck Commissioners and will be assisted by Amateurs. The Court will be empowered to require the attendance of passengers and crew and to grant prior witnesses maintenance allowance. The White Star Company has undertaken to produce every member of the crew summoned.

April 24 Mr. Gouding will again represent the Government Solicitor at Simla this season and is expected to arrive here early next month. Presumably with the change of the Capital a representative of the Government Solicitor will also be required at Delhi when the Government of India assemble there. Hitherto, he has been represented at Simla only during the absence of the Government from Calcutta.

Notable Books on India

My Indian Reminiscences—By Dr. Paul Deussen, Professor of the University of Kiel, translated by A. King. Dr. Deussen's account of his tour throughout India, his description of its principal cities, its shrines, etc., afford much interesting reading. The language in which he describes the customs, ceremonies, manners, traits and traditions of the Indian people—shows profound admiration and love for the land which, to use his own words, "had for years become a kind of spiritual mother-country" to him. Price Rs. 14. To Subscribers of the "Indian Review," Rs. 1.

Glimpses of the Orient to-day—By Saint Nihal Singh. In this book, Mr. Singh describes the transition that has taken place in Asia, during the last few decades, traces the causes of the awakening and offers a prophecy as to its ultimate effect. Price, Rs. 1. To Subscribers of the "Indian Review," Rs. 12.

All about Delhi—An Exhaustive hand book compiled from authentic sources. With 35 Illustrations. Rs. 18. To Subscribers, Rs. 14.

Essays in National Idealism—By Ananda K. Coomaraswamy, D. Sc. Popular Edition with 6 Illustrations. Rs. 1. To Subscribers of the "Indian Review," Rs. 12.

The Swadeshi Movement—A Symposium by Representative Indians and Anglo-Indians. An excellent and authoritative collection of official and non-official views. Rs. 1. To Subscribers of the "Indian Review," Rs. 12.

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TOPICS FROM PERIODICALS.

Islam in Afghanistan.

Under the above heading, Mr. T. L. Pennell, F.R.C.S., gives in the *Moslem World* for February, some highly illuminating particulars about the life and religious beliefs of the Mussalman peoples to the North-west of India. The origin of the Afghans is a mixed one, in which the predominant element is a Turco Iranian one with Semitic commixture, first from Israelitish sources and afterwards from Arabian. With the exception of a few thousand Hindu traders and shop keepers, all the inhabitants of Afghanistan and all the Afghan tribes in British India and in independent territory are Mahomedans to a man. Islam is the state religion, the law is the law of Islam, and the people vie with their rulers in their zeal for their faith.

Coming to the Pathan tribes, they are the most fanatical followers of Islam on earth. Their religious ignorance is on a par with their fanaticism. Some of the more mountainous tribes have receded even further into barbarism, and are so ignorant of Islam that they neglect prayers and fasting, and do not even circumcise their children. The Provindabs, the familiar Afghan traders in India, are the most punctilious observers of the outward law of Islam. The worship of saints, tombs, and relics, especially in the wilder tribes, occupies an important place in their daily life. The following incident illustrates most humourously the blind nature of their worship.

Some Afridis were, according to their wont, ambushed near a frequented highway, waiting for some unwary traveller to fall into their grasp. As chance would have it, a rich and portly Syed (holy man) was the first to come that way. They pounced upon him; he protested that they had made a mistake, that he was no blaspheming Hindu but a descendant of their own Prophet, a holy man whose prayers were sought by small and great, for did not all know that his prayers were admitted at once to the divine presence. "Now," said the unabashed bandits, "we are, indeed, in good fortune, for have we not long said that the only thing needed for our mountain is the grave of a genuine holy man, and God has sent him to us." They promptly killed the poor protesting Syed, annexed his goods and money, buried him with relish on the top of their mountain, and now pray regularly at his tomb for any heavenly or mundane benefits they may desire.

Yet when H. M. the Amir visited India, he returned home to found a fully equipped college at Kabul on modern lines. Though hampered by the orthodoxy of his people, it is a sure step to progress. A deplorable feature of the fanaticism of these peoples is the glory which they attach to the murder of non-Mussalmans on religious motives.

For instance, a few years ago, a regiment was marching out of Bannu with several mounted officers riding together at the head; a *ghazi* suddenly dashed out from behind a culvert where he had been hiding, and shot one of the officers, holding his revolver almost against the unfortunate man's chest. He was at once knocked down and bayoneted by the sappers, but he had courted that as a death of glory and a happy entry into Paradise.

The spread of education has done much to efface bigotry among the Pathans. Among the independent tribes the only education imparted is the meagre instructions of the Mullahs all in religious matters. Many hospitals and schools have now greatly attracted Mussalmans from various places, to the gospel of Christ.

India's Daughters.

Miss Vidvavati Seth writing on the above subject in the *Vedic Magazine*, pleads for female education on "national" lines. With the advent of Mussalman rulers various causes were at work to bring down the value and position of Indian women. But now has come a renaissance.

But sad to say that since they have received their training after the Western fashion many of them have become Western in thoughts and ideas—in their way of living and their habits—and though sincerely patriotic in their dealings with their country have not been able to escape from the evils of the West. They have a mania for despising everything old calling it irrational or old-fashioned. Their one aim and end in life seems to be to make India socially a downright Western country, another England or France. To fulfil this end they have found it essential to draw women to their side, which at the outset of their awakening they had thought, perhaps, they could dispense with by replacing them with those of the West. So they have turned their attention more or less towards the women's so-called education, and even have been successful in producing many a lady graduate, doctor, and reformer.

This development should be accompanied with moral worth Indian literature, Indian ideals and Indian manners should be adequately studied,

The Indian Labour Problem.

Mr. M. B. L. Bhargava writes a highly suggestive article on the above subject in the March number of the *Hindustan Review*. He divides labourers into four classes.

First, the common labourers who are mostly landless villagers and forming the lowest rank of unskilled workmen. They are generally good workmen in agriculture of the primitive kind, but this profession has made them lethargic, unenterprising and resigned to their lot owing to there being no gradation of work in field labour. Secondly, the artisan classes, such as carpenters, goldsmiths. The profession in the case of the operatives of this class is mostly determined by caste—once a shoe-maker always a shoe-maker, and it is the inelasticity of the caste system. Though the possession of hereditary skill is more or less ensured, the caste system has the unwholesome effect of making these artisans inactive and unenterprising. They are generally illiterate and averse to change of profession. Thirdly, trained mechanics. This class is of a comparatively recent growth and forms an infinitesimally small portion of the population. Lesser still is the number of those who are suited for practical work in an up-to-date modern factory. In spite of their fewness the rate of salary in this class of workmen is much smaller than in the case of their European rivals, first, because the standard of their life which mostly determines the rate of wages, is lower, and then they are not sufficiently patronised by Indian capitalists. Fourthly, the business managers and assistants. This class is yet to be created in India. Our concerns are mostly managed by amateur lawyers, zemindars and retired Government servants who are totally ignorant of the ways of conducting a modern business, and this is one reason why most of the Indian concerns prove unsuccessful in the end.

The absence of universal Primary Education in India is an obstacle in the path of getting efficient labour. In the masses and the classes the keen spirit of self-improvement is also absent. While on the one hand the absence of plenty of Indian workmen of higher qualifications necessitates the expensive employment of Europeans, young Indians who have been educated in foreign lands do not receive encouragement from capitalists. Business managers and assistants are best educated in the practical concerns themselves. Promising boys should be early initiated into business and allowed to rise gradually.

The education of labourers will result in another good, viz., it will produce a most decided improvement in the moral character of the workmen. If workmen are dishonest, the loss which is incurred is considerable as they must be superintended and watched and thus their labour is rendered less productive because a portion of the wealth has to be paid to supervisors.

Also the principle of division of labour should be adequately utilised. Among the causes that keep the rate of wages in India at a low rate is the immobility of Indian labour.

Another cause of the lowness of wages is the increase of population in India. In an agricultural country like India increase of population means recourse to worse land for cultivation and lesser produce of articles of necessity. This makes the agricultural classes poorer, lowers the standard of their living and finally reduces the rate of their wages.

Many remedies for the bettering of the condition of the labouring classes in India have been and are suggested from time to time. It has, for instance, been pointed out that wages should be raised by a statute. This can only have a baneful effect on Indian industries as the raising of wages by a Government enactment will result in lesser employment of capital. But there are some other agencies for securing a permanent advance in the condition of labourers. Improvements in the means of communication which leads to increased facilities for migration of labour is one of them.

The usefulness of trade unions should also be noted. They will not only serve as friendly societies but also will prove powerful in enforcing various regulations on masters and workmen.

The Qualities of Leadership

In the course of an Article on "Leadership" the "British Medical Journal" observes:—

It is not an easy thing to decide as to the qualities which fit a man for leadership. He must be tried, and too many thus tried would come under the verdict of Tacitus *Capax imperii non imperasset*. The foremost man of a revolution may be the right person to lead his enthusiastic followers to victory, but he may not be the one to keep them together afterward.

We may remark that the greatest revolution in the history of mankind was made without a leader. The mediocrity of the men who brought about the French Revolution and led the people during that period of storm till Napoleon ended it with his whiff of grapeshot has often been the subject of comment. Robespierre was a pedantic mediocrity who ruled men by high-sounding phrases taken from Rousseau. He is an extraordinary instance of how a man of small intellect can impose himself by a glibness of tongue and a talent for intrigue disguised under the aspect of an austere integrity. The born leader of men knows how to wait, and how to bring his individuality to bear at the right moment, he knows, too, when to retire.

The writer concludes—

Whether Wellington did or did not say that Waterloo was won in the playing fields of Eton, there can be no doubt that the qualities which go to the making of a leader in sports are the same as those which help to make a man a leader in war or in politics.

Education in Ancient India.

Mr. L. Shanker Jha gives an excellent description of "Education in Ancient India" in the March issue of "*Indian Education*." As the philosophical ideals of the people are closely connected with its system of education the following thoughts were predominant in Ancient India:—

1. *Belief in the theory of caste*, and the division of labour thus involved. The son, as a matter of course, followed the profession of his father and consequently only a Brahman could be a teacher.
2. *Belief in Punarjanna*, i.e., transmigration of soul and the consequent belief in 'Sanchit Karma' or inherited knowledge.
3. *Idealism in Philosophy* preaching that this world is a mirage, and the senses are not the true gateways of knowledge. Consequently self-intuition is the best means of getting the truth. "Look within for everything," was the favourite precept.
4. *Disbelief in human nature*. Our feelings and desires are sources of evil and they should be checked as far as possible.

The importance given to religious life was conducive to good character. The education given was modified according to caste. The Sudra was provided with no system at all. As the pupils were mostly Brahmin and hence willing, there was not much need for a pedagogical science.

The characteristics of Aryan Pedagogy are as follows. There was nothing in their beliefs which could stimulate the teacher to think of teaching and hence we find very few books on the subject. The training of the senses received no thought, rather it was discouraged and hence the material sciences got little development. Subjects that can be learnt by self-intuition received the chief care and there was an enormous development in sciences related to them. Disbelief in human nature led to asceticism being taken as the ideal of life and Education was meant to prepare men for life after death rather than for this life, and utilitarian subjects were neglected. Character and knowledge of the Vedas were the most important considerations. Method of teaching was chiefly deductive. For want of printed books those giving authoritative knowledge were learnt by heart and thus memory got undue development.

There is given the life of the student and the Gurur. As regards the method of instruction, self-effort was emphasised. The article has a wise conclusion.

We must remember, however, that the system, at its best, was meant for the few, for a privileged class only, that the mass of the people cannot be educated that way. In those days the struggle for life was not keen, men could live on little, and for the maintenance of Brahmins ample provision had been made by the society. In these days India has come into competition

with the industrial life of the whole world and the question of bread has become uncomfortably prominent and will become still more so in the near future. Can we or should we still insist on a purely humanistic Education and the method of introspection? Intellectual idealism may be a grand thing, but one must have a little bread also. The cry for technical and industrial Education which is being heard so persistently shows that the need is being keenly felt. By all means let us preserve or reintroduce all that is grand and noble in our old system, its postponement of marriage till the 'Grahasthasram' is entered, its anxiety to prevent many of the school boy evils, its hardening process, its relationship between the teacher and his pupils, and above all the self-sacrificing spirit of the teacher. But the history of Education in India and Europe teaches us many lessons and it should not be necessary to have to learn these lessons over again by bitter experience.

Chaitanya.

In the *Theosophist* for April is a short sketch of "Chaitanya, the Prophet of Bengal," by Mr. P. Narayana Sinha. The prophet's birth had been foreseen by sages. Going to Gaya to offer *pinda* to his deceased father, "he met Isvara Puri and begged that ascetic to initiate him in the *mantra* of Sri Krishna. He got the *mantra* and recited it in deep meditation. He keenly felt the absence of Krishna and pitiuously wept to find Him out." Bidden by a voice from the heavens he went back to Nadiya, and received divine blessing on his way. In the village he organised a Sankirtana party and proclaimed the name of Krishna from house to house. Sometime after he became a Sanyasin and went to Jagannath. He made a tour through South India. He always evinced an intense sense of the presence or absence of the Lord Krishna, not explicable in the ordinary order of things.

Chaitanya believed in both the Saguna and Nirguna aspect of Brahman and found the potentialities of Saguna in the Sat, Chit and Ananda aspects of Brahman. These aspects are Sakti, which give rise to manifestation. Chaitanya made a distinction between Sakti and Maya. Maya, he said, was illustrated in our identifying the Self with the body. But he emphasised the truth that neither Isvara nor Jiva was born of Maya. Jiva is a part of Isvara and the chief mission of Jiva should be to serve Isvara. One who does not believe in the Sakti of Brahman takes only an incomplete view. "Vyasa," said Chaitanya, "has told the truth in the Vedanta Sūtras. The Sūtras are in perfect accord with the Upanishads. Sankara Acharya has by the sidelight of his commentaries eclipsed the direct meaning of the text. The Acharya is not in fault. He had a command from Isvara to do so."

Sympathy and Self Government.

A writer in *East and West* for March pleads for greater sympathy between the rulers and the ruled in India. With Lord Morley, sympathy means not only politeness and good manners but knowledge and comprehension of the ideals and traditions of the people concerned. Most Englishmen in India do not realise their responsibility and are seldom cautious in their relations with Indians. They are ignorant of the great disservice they are doing the Empire by their disagreeable behaviour in social life. What is merely the freak of an individual or two is generally mistaken for a deep-rooted racial animosity. The supine indifference of the Englishman to his Indian fellow citizens and the air of superiority with which he moves about in India are the results of a thoughtless but pardonable vanity. But their import is exaggerated in India. The Government is often associated with Englishmen and the arrogant freaks of a few of the latter are mistaken for the decided policy of the former. To remedy the evils arising from this want of sympathy the writer suggests the following observations:—

If there is perfect equality in the number of Indian and English officers of the Civil and Imperial services in India, then, I think, the aims and aspirations of educated India will be satisfied, and the Government of India, so constituted, will work more smoothly than it ever did before. What I mean is, that to every Englishman holding a high administrative post there should also be an Indian holding a similar appointment. Some of our kind friends in the Anglo-Indian Press may come forward with the objection that there are not enough capable Indians to take up such posts. Though this objection may be frivolous, yet superficially there seems to be some truth in the statement. The fact is that there are enough capable and eminent men available, but owing to disabilities which are easily removable, they are obliged to remain in the background. The difficulty may be overcome in this way. The Secretary of State for India should authorise the Civil Service Commissioners to select an equal number of English and Indian candidates for service in India, while the Government of India should be instructed to send to England a proportionately large number of young Indian graduates of approved merit from the various provinces of India to compete for places in the Civil Service examinations. The cost of this could, of course, be borne by the Indian Government, and nobody would grudge it, since it accords with the proverb "Charity begins at home," and the sons of the soil would be trained to administer their own country.

The History of India and its Study.

The second and concluding essay on "The History of India and its Study" by Sister Nivedita, the first having been noticed in this Review last month, appears in the April issue of the *Modern Review*. She lays stress on travelling as a means of building up history. Scholars might choose particular episodes for their field of works.

But one of the master facts in Indian history, a fact borne in upon us more deeply with every hour of study, is that India is and always has been a synthesis. No amount of analysis, racial, lingual or territorial, will ever amount in the sum to the study of India. Perhaps the axioms of Euclid are not axioms after all. Perhaps all the parts of a whole are not equal to the whole. At any rate apart from and above all the fragments which must be added together to make India, we have to recognise India herself, all-containing, all dominating, moulding and shaping the destinies and the very nature of the elements out of which she is composed.

We should not be discouraged by proofs that some cherished idea of ours is of foreign origin. This theory of origin is really of no importance. In the matter of fixed dates of our antiquity the student ought not to be led away by sentiment.

A long childhood, say the biologists, is the greatest proof of evolutionary advancement. Egypt, with her exceptional climate, made art and architecture the supreme expression of her national existence. India put her powers, perhaps a long ago, into the dreams and philosophy of the Upanishads.

The sociological habit is essential also if we would be in a position to gauge the relations of India to the incursions from beyond her border. Few people know that in the beginnings of human society woman was the head of the family, and not man. The history of common things and their influence on our customs is a study that follows naturally on that of human society.

Thus the mind comes to live in the historic atmosphere. It becomes ready to learn for itself from what it sees about it, at home and on a journey. The search for stern truth is the best fruit of the best scientific training. But the truth is not necessarily melancholy, and Indian students will do most to help the growth of knowledge if they begin with the robust conviction that in the long tale of this Motherland there can be nothing to cause them anything but pride and reverence. What is truly interpreted cannot but redound to the vindication and encouragement of India and the Indian people.

The Currency Revolution in India

In the course of an elaborate article on the Currency revolution the *Statist* writes as follows:—

As the matter looks to us it is inevitable that if the revolution in China is carried out, and if European ideas are acted upon, as they are being acted upon in Japan, an immense amount of silver will be required by China, assuming that she adopts a silver currency and does not go at one jump right away to gold. But while he is exceedingly weak when dealing with a future of possibly many years, he does put forward an apparently strong argument when he objects that the coined rupee is of very much higher value than the uncoined silver, and that, therefore, the prudent Indian will not melt down rupees and sell them at a serious loss.

Germany in the early seventies had called in her silver money, melted it down, and sold it at a serious loss. Now what has happened in Germany may very likely happen again in India. It is not a necessary conclusion however; but there is nothing to check the probability of a repetition in the East. Within the life-time of the writer, nay, even within his recollection, he has found that the loss upon the sale of German silver was so heavy that before the process was quite completed, the German Government got tired of selling and to this day the whole of the *thaler* pieces have not been disposed of. It may be argued that the Germans are not quite as capable as the Indians in matters of business. But Germany, since the war with France has proved herself most capable of business and will not take its loss lightly for an attractive policy. What is there to prevent India from adopting a course which she thinks would be conducive to her interest?

India has entered upon a great revolution. Quite recently our own Government granted greatly extended powers to the Indian Councils, both Viceroyal and Provincial. It gave them the right to discuss all matters of public interest, and it constituted the non-official members a majority. For the first time, then, in the history of India we have Legislative Assemblies in that country the majority of which represent the native Indian population, and have the right to discuss every question of public interest from the highest to the lowest foreign, domestic, political, commercial, moral, educational, and religious. There is no question that can be thought of which it is not within the province of the Councils to discuss, and to come to decisions which they

are free to press upon their Government. India no longer, therefore, is in the position that the Government decides what her money is to be, and carries out the decision without reference to the likes or dislikes of the people. The Indian people now have the right to say what their laws and customs and institutions of every kind shall be, and we may depend upon it they will take care to exercise the right.

It is significant that India is importing sovereigns in such large amounts. Last year the imports exceeded 20 million sterling or one-fifth of the whole annual production of the world. It won't, of course, recur annually. But then if the crop is good in India there will be a greater import of gold. There is also another nightmare in the rise of China. The attitude of China and the relation between gold and silver will eventually change.

If the revolution in China is real, and if China is to follow the example set by Japan, and to introduce Western methods of business in all departments, then the need of China for silver will be very large, and it is quite possible we may see a marked rise in the price of silver measured in gold. At all events, when we consider that the population of China numbers, in round figures, about 400 millions, and that the population of India numbers about 315 millions, we have in the two great States, roughly, about 700 millions of people, or not far short of half the whole population of the earth. India has already become so rich that her well-to-do classes must upon having a gold currency. China is about to enter upon a career which promises, if it is not nipped in the bud, to lead to marvellous results. Therefore we, for one, shall not be surprised if there is a great change in the relative values of the two principal precious metals. Neither shall we be surprised if Indian public opinion, expressed in the Legislative Council, will urge upon the Government measures that at present look exceedingly unlikely.

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Maritime Activity in Ancient India

In the *Dawn Magazine* for March, Mr. H. C. Chaklader gives parts of the interesting accounts of Marco Polo showing the existence of maritime intercourse between India and China in the 13th century. Marco Polo speaks of many having come to the port of Layton in China, from Upper India to be tattooed. Of Fuju, another Chinese port, he says:—

There flows through the middle of this city a great river, which is about a mile in width. There is a great traffic in pearls and precious stones. For many ships of India come to these parts bringing many merchants who traffic about the isles of the Indies. For this city is, as I must tell you, in the vicinity of the ocean port of Zayton, which is greatly frequented by the ships of India with their cargoes of various merchandize, and from Zayton ships come this way right up to the city of Fuju by the river I have told you of, and it is in this way that the precious wares of India come hither.

Of still another port he says —

The ocean sea comes within 25 miles of the city of Kinsay at a place called Ganfu, where there is a town and an excellent haven with a vast amount of shipping which is engaged in the traffic to and from India and other foreign parts, exporting and importing many kinds of wares, by which the city benefits. He also adds about this town of Kinsay "At the back of the market-places, there runs a very large canal on the bank of which are built great houses of stone, in which the merchants from India and other foreign parts store their wares, to be handy for the markets.

Marco Polo also gives accounts of many Indian ports:

Of the great port of Cal in Malabar, Marco Polo writes "Cal is a great and noble city. It is at this city that all the ships touch that come from the West, as from Hormes, and from Kis, and from Aden, and all Arabia, laden with horses and with other things for sale.

The paper concludes with Marco Polo's high testimony to the character of Brahmin merchants,

You must know that these *Abramman* (Polo's corruption for *Brahman*) are the best merchants in the world, and the most truthful, for they would not tell a lie for anything on earth. If a foreign merchant who does not know the ways of the country applies to them and entrusts his goods to them, they will take charge of these and sell them in the most legal manner, seeking zealously the profit of the foreigner and asking no commission except what he pleases to bestow. They eat no flesh, and drink no wine, and live a life of great chastity. Nor would they on any account take what belongs to another, so their law commands. And they are all distinguished by wearing a thread of cotton over one shoulder and tied under the other arm, so that it crosses the breast and the back.

The Growing Power of the King.

A writer in the *World's Work* for March discusses the growing power of the King. He says that the Indian journey has added considerably to the King's status. It was the King's own wish, his own choice and his own doing; and his admirable conduct in the course of this important tour has enhanced his prestige. "The King," says the writer, "is the most characteristic Englishman who ever sat upon our throne."

His intelligence is highly objective, so that facts impress him more than theories, and actions more than principles. Yet, below the surface, is a deep vein of imagination and enthusiasm. His opinions and practice in the sphere of morals are what the enlightened continental would condemn as painfully narrow. His praise is for achievements, his enthusiasms are for achievements yet to be.

The King again is a typical Christian. A story is told that he once retired early to bed one Saturday night at a country-house because he liked to have a little time to prepare himself for the Holy Communion. "It is one thing to be 'Defender of the Faith'; and it is another thing to take that faith so seriously."

Well, but what is such a king destined to make of the British Monarchy?

The writer declares —

Of all the features of our public life at this moment there is none more remarkable than the growing allocation of the political parties from the people.

Whatever things are pure, whatever things are holy, whatever things are noble and generous and wholesome, tend to fall outside the bounds of party feeling. Here it is that the monarchy can lead the nation.

In every respect the minds of Englishmen are prepared for rapid and decisive changes, and for a succession of momentous events. There is a weakening of the sense of national continuity.

Here the monarchy has something approaching to a manifest destiny. It is a visible symbol of national unity through all changes, and an enduring chain of connection between the national past and the national future. "Constitutional" restraints only heighten the importance of the monarchy in this respect.

KING GEORGE'S SPEECHES ON INDIAN AFFAIRS—Part I. A complete collection of all the speeches made by His Majesty during his tour in India as Prince of Wales. Part II. Full text of all the speeches delivered by His Majesty during the Coronation Durbar Tour. Price One Rupee. To Subscribers, As. 12.

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Swami Vivekananda.

Mr. R. N. Bandyopadhyaya, writing on the above subject in *Prabuddha Bharata* for February and March, gives a short account of the teachings of the Swami. He taught the divine origin of man and so infused into him a healthy spirit to work for his salvation.

It was Vivekananda who, by presenting before our eyes the serene effulgence of the gems of Vedanta, dispelled the scorching glamour of Western civilisation. With what lion's strength he has called upon us to hold fast to Vairagiam (Renunciation) as the highest ideal of our religion. He says, "Vairagiam or Renunciation is the very beginning of religion. How can religion or morality begin without renunciation itself? 'Give up,' says the Vedas. 'Give up!' Through renunciation alone immortality is reached. Renunciation, that is the flag, the banner of India, floating over the world, the one undying thought which India sends again and again as a warning to dying races, as a warning to all tyranny, as a warning to all wickedness in the world. Aye, Hindus, let not your hold of that banner go. Hold it aloft. Even if you are weak, and cannot renounce, do not lower the ideal."

His greatest achievement was his bringing home to the Occident the greatness of Hinduism.

"The Swami standing before the Parliament of Religions at Chicago and carrying the vast audience with him, by his magnetic personality, eloquence and marvellous exposition of Hinduism, reminds us of Sankaracharya. Prior to that the interested Christian missionaries and the prejudiced Western historians were the only source of information on Indian subjects in the West, and the former spared no opportunity to pour forth the vials of slander upon the devoted head of poor India, and felt no scruples to paint her in the blackest colours. Their garbled delineation of Indian institutions represented Hinduism as a string of nonsensical mummeries associated with a number of hideous idols. It was the mission of Swami Vivekananda not only to stamp out this wrong notion from the Western mind, but also to promulgate the true message of Hinduism to the world. He has shown that the Hindu civilisation is pre-eminently spiritual, that in spite of the Westerner's marvellous achievements on the material plane he is yet to be initiated into the mysteries of the spiritual domain by the Aryan Sages."

The Swami's gospel was one of love and sympathy. His heart was set on ameliorating the state of the down-trodden millions in India. He was also a patriot.

The material and social needs of India did not escape the attention of Swami Vivekananda. Suffice it to say here that no Indian problem has been left untouched by the all-embracing genius of Vivekananda. He has dealt with these problems with the insight of a Yogi, and laid down the most eminently practical plans and effective remedies which, if adopted, are sure to expedite the salvation of the country.

Swami Vivekananda had a special message to Young India. In conclusion:—

At a time when a blind pursuit after Western civilisation was threatening our national life and national religion with dissolution, we had by the divine dispensation of Providence, Bhagawan Sri Ramakrishna and his messenger, Swami Vivekananda. The greatness of Hinduism has once more been vindicated, the eternal truths of the Vedanta have once more been verified in the life of Sri Ramakrishna and Swami Vivekananda.

The University of Nalanda.

The *Dacca Review* is publishing a series of articles on the University of Nalanda and its influence on Oriental thought. From the sixth to the eighth century, for nearly some 200 years, this great Buddhistic seat of learning remained at the zenith of its fame. In spite of the difficulties of communication and dangers of travel in those days the University still exercised a profound influence over the thought of the East. Young men, mostly monks flocked to it in large numbers from the various parts of the country. The pandits of this University were the most famous in all India both for depth of learning and sanctity of character. Chinese and Tibetan thought alike were affected by the great institution. Early in the seventh century a band of seventeen scholars came to India with the permission of the King of Tibet. They succeeded in reaching Southern India and learned the alphabets of the South Indian literature. The leader of the mission, Themi Sambhota, then betook himself to Nalanda and underwent a complete course of study. On his return to Tibet, he established a school in his native country after the model of the great University and invited scholars from India to lecture in his new academy. Thus the intellectual kinship of the two countries became closer: and the fame of Nalanda spread to China also after the advent of Hsuen Tsang and other eminent savants from

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Economic Developments of India.

Sir Theodore Morison contributes an interesting paper on "Some Recent Economic Developments of India" to the March number of *The Empire Review*. In the course of his excellent survey of Indian industries, he draws attention to the transformation that has taken place in the economic structure of modern India. The old rural crafts have given way to the improved methods of manufacture. Manchester and Birmingham are becoming the model of the centres of Indian industries. India will before long supply her own needs and refuse to have her demands imported from foreign countries.

My forecast, then, of the economic future of India is that the young men, trained in Government schools and colleges will found factories employ workmen and direct industries upon modern lines, and that these capitalist industries will gradually supplant the petty craftsmen who have until a recent date supplied the daily needs of the Indian people.

But if India makes for herself all the things which England is exporting to her to day, will it not affect the commercial interests of Englishmen? Sir Theodore has no fear on that head. He observes—

As against that loss, however, we may put the consideration that the industrial revolution will certainly bring an immense increase in the wealth of India, and therefore an immense increase in her purchasing capacity. She will not take so many of the cheaper goods which we now send her, but she will certainly want many of the dearer articles which she cannot at present afford. On the whole, I am inclined to think that though there may be a change in the quality of the trade, a rich India will prove a better customer than a poor India. France, Germany and the United States are among the host of England's customers, in spite of the fact that they are industrially well-organized, and are further protected by tariff walls, and as for head of population those countries take more of our goods than India does, so it seems to me probable that India, when industrially developed, will be a better customer than she has been yet.

But these speculations are remote possibilities. We shall look to the immediate effect. India has to purchase the requisite machinery for manufacture from abroad. Now, in order to make India utilise English capital and English machinery, she must receive her industrial training in England. The policy of excluding Indians from English business concerns is short sighted and suicidal.

Islam and European Christianity.

In the February number of the *Muslim Review*, the place of honour is given to an article on "Islam and European Christianity" by Mr. S M Rauf Ali. It is an elaborate and rigorous defence of the ethics of Islam from the scandalous misinterpretations of some Western savants. Dealing with Christianity as it is understood and accepted in the West, the writer says:—

It is in transforming the Christianity of Jerusalem into the Christianity of Europe that the modern civilization, having Christianity as its basis, is found wanting and has been unable to fulfil the mission of goodwill on earth, and therefore cannot appeal to any sober-minded oriental.

But there are detractors of Islam who charge it with fanatical deeds of individuals, barbaric methods of persecuting the infidels, low morals and semi-savage ideals. Mr. Rauf Ali denies that there is any truth in the imputation. Then follow several citations from the Qur'an forbidding conversion by compulsion. But the civilizing influence of the religion of the great Arabian prophet is graphically told. Unlike Christianity, Islam affords equality of treatment for all the faithful without distinction of race or colour.

As soon as an African Negro embraces Islam, he finds that he is treated on an equal footing with the best and the highest of his co-religionists, and no artificial barriers of inferiority of race or colour are put in his way. This equality of treatment naturally produces in him a keen sense of self-respect, which is the foundation of all character and morals. The whole atmosphere of Islam has a civilizing influence over his mode of thought and conduct. He begins to consider himself a responsible being, and, for the first time in his life, becomes conscious of the eternal truth that in the eyes of the Master all men are equal. Then, the spontaneous zeal of a new convert characterizes his dealings with piety, and religious fervour makes him a determined and virtuous man. In a word, as soon as he sincerely utters the Muslim creed, he turns from the barbarian African into a Muslim gentleman, conscious of his duties towards God, his parents, children, wife, friends, and fellow-beings. A new era begins in his life, which opens up vistas of material advancement in this world and eternal bliss in the world to come. His career becomes full of hope and promise, and the endeavour to make his life beautiful before God and men realize in him the ideal of perfect manhood. *Altaf* he becomes the centre of light for others who are yet in darkness and are groping their way to salvation. He sets about the work of ameliorating the condition of his people in right earnest, he makes it the one goal of his whole life.

QUESTIONS OF IMPORTANCE.

Indian Education.

Purposes of the Imperial Grant.

Unlike the announcement of the transfer of the Indian capital and the reconstitution of the Bengal Provinces, the intimation of an increased grant of 50 lakhs of rupees (£333,333) for 'the promotion of truly popular education' was in accord with widespread expectation, having regard to the awakening of Indian public opinion in recent years to the importance of the problem of educational advancement among the masses. The announcement of Lord Hardings on behalf of the King-Emperor embodied a definite statement of policy, since it not only acknowledged the predominant claims of educational advancement on the resources of the Indian Empire, but declared the intention of Government 'to set themselves to making education in India as accessible and wide as possible.' The present recurring grant is to be added to in future years 'on a generous scale.'

RECENT EDUCATIONAL PROGRESS.

The increase of educational expenditure is in itself nothing new; it is rather the application of the grant which constitutes a fresh departure. The expenditure on public instruction, which stood at about 2½ million pounds from all sources ten years ago, was considerably developed by Lord Curzon's Government, which made an annual assignment of 40 lakhs (£266,666) in 1902, and followed this up by further additional subventions during its years of financial prosperity, while the local Governments supplemented these grants from their own resources. This progressive policy has since been maintained as the financial circumstances of the country have permitted, until in the year ended March 31st last the total educational expenditure stood at over £1,588,000, thus having been nearly doubled in the course of a single decade. It should be noticed, however, that, in accordance with what has far too long been the stereotyped policy of Government, under the pressure of articulate Indian opinion, the lion's share of the increase has been absorbed by higher and secondary education, instead of being devoted to wider diffusion of instruction among the masses. In the ten years since 1900-01 the number of pupils in colleges, secondary schools, special schools, and private advanced schools has risen from rather less than 700,000 to 1,089,000. In

the same period the number receiving instruction in primary and private elementary schools rose from 3,710,000 to 5,122,000. Of the total number of male scholars in the country 18 per cent., and of female scholars 12 per cent., were undergoing higher instruction.

RELATIVE EXPENDITURE.

Yet these comparatively small percentages of pupils receiving secondary and higher education absorb the greater part of the educational expenditure. The average annual cost of each pupil at arts colleges in 1909-10 was £11-17s. 8½d.; at colleges for professional training it was £21-16s; and at secondary schools it was rather more than 30s, while at primary schools it was under 5s 9d. As there are more than five million scholars in the primary institutions, this low figure of cost reduces the average outlay upon each pupil under instruction in all Indian institutions to about 11s 11d. Of the small total cost of each primary scholar no less than 2s. 4½d., or two-fifths, is met from fees or 'other sources' (of small account) not involving charge upon public or municipal revenues. But cheap as primary education in India is, compared with Western standards, it leaves untouched the greater majority of the population. On the basis of 15 per cent. of the Indian population being of school-going age, the proportion under instruction is 30 per cent in the case of boys and 5 per cent. in that of girls.

NECESSARY IMPROVEMENTS.

These figures bear convincing testimony to the great distance India must travel before the ideal of free, primary and compulsory education is attainable. Even the grant of half a crore of rupees announced at Delhi cannot be followed by an immediate corresponding increase of primary pupils.

Much of the money must be devoted to the erection of new schools, the improvements of those now in use, and better equipment. There are hundreds of thousands of Indian boys and girls living far beyond reasonable reach—say the three-mile limit—of a school. Though in the large towns there are, of course, scores of educational establishments of various grades, each institution in India for males has to serve, on the average, four towns and villages. And for females 41 towns and villages. The most pressing need, however, is for a higher standard of teaching. In the last quinquennial report on Indian education covering the years 1902-7 it is estimated that if the whole of the direct expenditure on

schools at that time were devoted to paying the salaries of teachers; they would receive on an average only about Rs 8 (10s 8d) a month. The provincial reports were unanimous as to the urgent need for improved pay among the primary school masters, both in order to keep up the supply and to attract to the profession a properly qualified set of men. While something has since been done to remedy the condition of affairs, and special attention has been paid to the provision of training schools, the allocation of the whole of the new grant to salaries of teachers would be inadequate to the solution of this problem.

TECHNICAL INSTRUCTION.

But there is another department of 'popular education' outside the teaching of the three R's which it is the intention of the Government of India to help forward with a part of this grant. The higher branches of technical instruction can not appropriately come within the scope of the grant, but it is probable that there will be some allocation of funds to what may best be termed industrial education. Craft schools for the training of artisans were recommended by the Simla Conference more than ten years ago. The underlying idea is to produce artisans who may rise to a distinctly higher standard both of general intelligence and manual skill than can be obtained by the ordinary traditional routine. But though some special schools exist—such as the weaving schools in Bombay and Bengal, the schools of handicrafts at Nagpur, and the mechanical apprentice class at Rurki Engineering College in Upper India—comparatively little has hitherto been done in this direction.

The committee of the Education Fund for Europeans and Eurasians in India, who are now in this country in order to collect funds for their special purpose, are anxious that it should be clearly understood that the new grant towards popular education does not in any way obviate the necessity for subscriptions. Education is the more urgent necessity for the Eurasian the more the educated Indian is in a position to compete with him for employment.—The *Times' Educational Supplement*.

THE INDIANS OF SOUTH AFRICA.—How the Helots within the Empire! How they are Treated, by H. S. L. Polak. This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. Price 1s. 1. To Subscribers of the "Indian Review," As 12.

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UTTERANCES OF THE DAY.

The Hon. Mr. Gokhale on Advisory Councils.

THE Hon. Mr. Gokhale made the following speech in moving his Resolution on District Advisory Councils in the Viceroy's Council on Tuesday, February 27—

Sir,—I beg to move that 'this Council recommends to the Governor-General in Council that steps should now be taken to bring district administration into closer touch with the people by creating, as far as possible, in every district in the different provinces a district council composed of not more than nine members, whose function should be merely advisory to begin with and whom the collector should ordinarily be bound to consult in all important matters.'

Sir, one of the most important and at the same time one of the most difficult problems connected with the Government of this country is how to liberalise the character of our district administration and bring it into closer association with those who are affected by it. Leaving our local bodies for the time out of account and taking a broad survey, the fabric of our Indian administration may roughly be said to have the district administration for its base, the Provincial Governments and Administrations, in some cases with Executive Councils, in most with Legislative Councils, for the centre, and the Government of India with its Executive and Legislative Councils for the top, the Secretary of State with his Council standing behind all and above all, representing Parliamentary sanction, Parliamentary initiation and Parliamentary control. To put the same thing in another way, Sir, one might say that the immediate responsibilities of day to day administration rest on district officers, while the larger responsibilities of the administration, including the work of guidance and control, as also of initiating policies and developing them, belong to the Provincial and Supreme Governments and to the Secretary of State. Now, Sir, before the reforms of the last five years were introduced, the character of this administration was frankly and almost entirely bureaucratic. I use the term in no offensive sense, but simply to mean that it was administration by officials conducted with the aid of official light, and under merely official control. There was no provision in the whole machinery of administration, from top to bottom, for the direct and responsible representation of what might be called the Indian view of things, if one may speak of such a thing as the Indian view, in spite of our numerous differences among ourselves, at any sort of authority, and there was no responsible association of our people with any portion of the administration. The reforms of the last five years, however, by admitting Indians to the Secretary of State's Council, and to the Executive Councils of the Governor-General and of Provincial Governments have in the first place, provided for the direct and responsible representation of the Indian view at the principal seats of authority. Next, Sir, by enlarging the Councils, room has been found on those bodies for the representation, inadequate and unsatisfactory as it is, of different interests in the country. And lastly and above all, by the expansion of the func-

tions of these Councils and in particular by the power of introducing Resolutions, which has been conferred upon members, we have been enabled to raise discussions on matters of public interest face to face with responsible officials; and this has, on the one hand, given a new sense of responsibility to the critics of the administration, and on the other, it has ensured a proper and careful examination of our suggestions and our grievances at the hands of the Government, such as was not possible or was not deemed necessary before. Of course, we are yet a far way from having a real effective voice in the administration, leave alone the question of exercising a direct control over it; but what the recent reforms have achieved is that they have started a system, which tends more and more to substitute an administration conducted in the light of day, and under the eye of public criticism, for an administration conducted in the dark, and this undoubtedly is a great step in advance. So far, therefore, as the centre and the top are concerned, the administration may now be said to be considerably liberalised, and we must all recognise that the fullest possibilities of these changes will have to be worked up to before the necessary momentum is gathered for a further advance. Our district administration, however, continues to be where it was, not only five years ago, but, if we leave out of account the small measure of local self-government given by Lord Ripon, it continues to be where it was more than a hundred years ago. It is true that the position of the collector—and I use the word 'Collector' to represent the head of the district, though in non-regulation provinces that term is not used—has been considerably modified as regards his relations with other officials during the last hundred years and more, firstly by the creation of commissionerships, (that institution is itself three-quarters of a century old); secondly, by the multiplication of central departments; and thirdly, by the gradual evolution of a uniformity of administration which has rendered strong Secretariat control both necessary and possible. But while the old position of the collector in relation to other officials has thus been considerably modified, so far as the people are concerned, there has been no improvement in the situation: if anything, the position has grown worse. This fact was freely admitted by witnesses after witness before the Decentralisation Commission, and those who appointed the commission were themselves fully alive to it, because one important object of the enquiry was stated by them to be how the district administration could be brought into closer touch with the people. There is no doubt that the present position of the Collector, so far as the people are concerned, is, in one sense, much weaker than it used to be. In the first place, owing to excessive Secretariat control he is unable any longer to grant redress on the spot. Secondly, owing to the multiplication of numerous central departments, harassing departmental delays have become inevitable in the disposal of matters, which, properly speaking, in the interests of the people, should be disposed of on the spot under the authority of the Collector. Thirdly, owing to the spread of English education in the country and other causes, there is not the same mastery of Indian languages now attempted by collectors that they used to acquire before. Fourthly, the writing work of the collector has increased enormously; he is thus tied largely to his desk, and therefore unable to acquire the same acquaintance with the requirements of the people that his predecessors were able to acquire. And, lastly, his back has been stiffened by

the growth of political agitation in the country, and he has been, so to say, driven more within himself. All these factors have tended to affect his position for the worse, so far as administering the district in the interests of the people is concerned. The Decentralisation Commission, which freely admits the existence of these defects, and which was appointed to suggest a remedy, was, unfortunately, so constituted that its eye was fixed more on official remedies than on non-official remedies. There was only one Indian member on it and he too was an ex-official. But he was one of our foremost men and he was in favour of the proposal which I have laid before the Council to-day. All the members, with the exception of two, belonged to the Indian Civil Service, and the two outsiders had no knowledge of the country. The Commission, therefore, started with what I would call an official bias, and it did not seriously enquire into those remedies which may be called non-official remedies for the state of things which I have already described. The Commission suggested a large measure of delegation of powers from higher authorities to the Collector—an official remedy, pure and simple. However, as the mischief is admitted by everybody, the Council will recognise that it is desirable that the question should be examined from every standpoint, and any non-official remedies that can be suggested, fully discussed. And it is because, Sir, I think that the proposal, contained in my resolution, is such a remedy, a remedy which seeks to associate non-officials with the work of administration, that I have brought forward the matter before the Council to-day.

Sir, there are those who regret that the old order has passed away, that the old autocracy of the Collector is no longer possible. It is significant, however, that some official witnesses themselves do not share this regret and recognise frankly that the past cannot be recalled. The past really never returns, and in this matter, even if the past could return, I think it would not be desirable that it should return, for things are not where they were a century or even half a century ago. There is a new element introduced into the situation by the growth of an educated class in the country—an educated class that is entirely the creation of British rule. Now, by the educated class, I do not merely mean what many of the witnesses before the Commission meant, namely, lawyers and other members of the learned professions. Sir, it is a pity that so many officials adopt an attitude of sneering, particularly towards lawyers. Such an attitude, for one thing is singularly inappropriate from the representatives in this country of a nation which has at the present moment for its Prime Minister, for its Chancellor of the Exchequer and for its Minister for War, three lawyers in England. Sir, however much some officials may sneer at the lawyer element in India, the non-official public will always recognise, and I can make this acknowledgement with the less hesitation because I am no lawyer myself—that we owe a debt of gratitude to the lawyers for the manner in which they have built up the public life of this country. But though our lawyers are still our most independent element in public life, they are not the only persons who come under the category of the educated class. It is not only the lawyers or the school-masters or the editors that constitute that class; the educated men of the land-owning or mercantile class are also included in the description; men like my Hon. friend Sir Gangadhar Chitambar, who sits behind me, or my friend Sir Y. das Thackeray, who sits on my left—surely

these gentlemen, who have come under the influence of Western education in the same way as others, are as much included in the educated class as any others. It may be that the special peculiarities of their position impose special restrictions on the way they express themselves. That is another thing. But we know for a fact that they hold more or less the same views as other members of the educated class. It cannot indeed be otherwise. Now, Sir, it is a matter of regret that the attitude of many official witnesses towards the educated class should be what one finds it in the evidence given before the Decentralisation Commission. It is true that was four years ago, when the atmosphere in the country was considerably heated, and one should not recall those things more than can be helped in these days, when the sky is clearer and the atmosphere cooler. However, as this is a matter of some importance, I deem it necessary to make one or two observations before I leave it. Sir, there is no doubt whatsoever that the incessant criticism to which some members of the educated class subject the administration of the country, often tries the temper and exhausts the patience of the official class—especially when that criticism is ill-informed, as it sometimes is, and takes the form of an indiscriminate denunciation of the official class. But when expressions of impatience and annoyance are used towards the educated class or ebullitions of temper are permitted in official documents intended for publication, all I can say is that such a thing serves no good purpose whatever. Of course there are things to which an exaggerated importance must not be attached, but the plain fact has got to be recognised that more impatience on the official side cannot now abolish the educated class, just as indiscriminate attacks by non-officials cannot abolish the official class. The fact of the matter is that the two sides have got to get on together in this country for the good of the country, and it is to be hoped now that the atmosphere has been largely cleared, thanks, among other things, to the King-Emperor's visit, and under the new influences, that one feels on all sides that there will be less and less of this impatience on the one side and of indiscriminate denunciation on the other. Well, Sir, I was saying that the growth of this educated class introduces a new element into the situation which makes a return to the old autocracy of the Collector now absolutely impossible. You have got to give an interest to this class in the administration of the country. It is not enough now that the administration should be carried on efficiently and honestly by the officials, it is further necessary that representative Indians of education and position should be associated with the administration. These men have grown up with ideas about Government different from those with which their forefathers were brought up. If you keep them out of the administration, they will become mere critics of the administration. Now, the limits of fair criticism are soon reached, after which there can be only unfair criticism. If you have a large section of the community in the position of mere critics, fair criticism being soon exhausted and unfair criticism having set in, each succeeding critic tries to go one better than each preceding one, and thus the criticism passed tends daily to become more and more unfair. In the interests of the administration itself, therefore, it is necessary to admit the educated class of the country to a share in the responsibility of administration, and to give it an interest in that administration. Therefore, Sir, there can be no more a return to the past. If that is accepted, and if

the state of things is as I have already described it to be, what is the remedy? That is the next question. Let us recapitulate again the requirements of the situation. Those requirements, to my mind, are three. In the first place, we want more government on the spot, and more expeditious government. These departmental delays and this excessive reliance upon the bureaucracy—from these the District Officer ought to be freed. More expeditious government, more government on the spot, that is the first requirement. The second is, an interest in the administration must now be given to the educated class that has come into existence,—an educated class with which the official class must, moreover, learn to get on. And the third is that provision must be made for the grievances of the district being ventilated in a responsible manner in the district itself. This is an aspect of the question to which I attach great importance. If these grievances have to be taken to the provincial administration, and have to be brought up for discussion in the Provincial Councils what happens is this. The grievances from the whole province gather together, and come in one stream, so to say, before the Provincial Government,—in one stream when a meeting of the Legislative Council happens to be held; and that conveys an altogether erroneous idea about the whole administration as though things were wrong here, there, everywhere. What is necessary is that as a grievance arises it should be dealt with as far as possible, on the spot. There should be opportunities available to the people to bring it in a responsible manner before the head of the district and have it removed. Then it ceases to be a subject of discussion in so many homes. Then it ceases to breed that poison which gradually comes to fill the air and does infinite mischief both to the Government and the people. These, then, are the three requirements of the situation.—Now my proposal is that the Government should take steps to create in each district an Advisory Council, constituted on the lines I have indicated. Of course, the suggestions are only tentative, and the actual details will have to be carefully worked out before any change of this magnitude is introduced by the Government. But I should like an Advisory Council in each district partly elected and partly nominated. Supposing it is a council of 9, I should have 5 members elected and 4 nominated. Or if it is a council of 12, I should have 8 elected and 4 nominated. I should leave the power of nomination into the hands of the Collector, who will then be able to appoint men who do not care to stand for election but whom it is desirable to have on the Council. But a majority of the Council must come in by election because it is the only way, known to modern times, by which you can give representation to different interests. A Council then, should be created in every district, as far as possible of which two-thirds, or any other proportion more than half, should be elected, and the rest, less than half, nominated. This Council, to begin with, should have only advisory functions, though they need not always remain advisory if the experiment proves a success. In this country, in our exceptional situation, we can progress only tentatively, and from experiment to experiment, as each experiment succeeds. If the proposed experiment proves a success, more responsible powers could certainly be entrusted to the Councils in due course. It is necessary that the Advisory Council should be a small body, in order to meet the objection that has been raised by some that it might otherwise degenerate into a

talking body. A body of nine or ten members, sitting round a table with the Collector, assisted by other district officers, meeting once a month would be able to dispose of a lot of business on the spot, which at present involves endless delays, and indirectly to get rid of a lot of poison which now gathers in a district from day to day, and which tends to vitiate the air in a manner, truly regrettable. This is roughly the proposal that I am putting forward. I may mention that there is an analogy for this in Western countries. On the continent of Europe I find in several countries bodies like the Council that I am proposing, only possessing more responsible powers. I will mention one case—that of Prussia. Of course, I have no personal experience of this matter and my knowledge is derived entirely from books. But this is what I find to be the state of things in Prussia. I am quoting from Woodrow-Wilson's 'State':—'The Government district in Prussia is not an area of self-government, but it is exclusively a division of state administration.' A district in Prussia is nearly the same in area as a district in India. The average district in Prussia is about 3,800 square miles; the average district in India is about 4,100 square miles. 'Its functionaries are the principal,—it may even be said the universal,—agents of the central government in the detailed conduct of administration they are charged with the local management of all affairs that fall within the sphere of the Ministries of the Interior, of finance of trade and commerce, of public works, of agriculture, of ecclesiastical and educational affairs and of war, exclusive, of course, of such matters as are exceptionally entrusted to officers specially commissioned for the purpose. In brief, they serve every ministry except the ministry of justice.' These functionaries of the district are called the 'Administration' and they work through boards. I need not trouble the Council with details. The President of this body, who corresponds to our Collector, and who is the special representative of the Ministry of the Interior, works alone. All the other departments work through boards. This is how the position of the President is described:—'The president of the administration is the most important official in the Prussian local service. Not only does he preside over the 'Administration,' the general and most important agency of local government; he is also equipped for complete dominance. He may, upon occasion, annul the decisions of the 'Administration' or of any of its Boards with which he does not agree, and in case delay seems disadvantageous, may himself command necessary measures. He may also, if he will, set aside the rule of collegiate action and arrange for the personal responsibility of the members of the 'Administration,' whenever he considers any matter too pressing to await the meeting and conclusions of a board, or, if when he is himself present where action is needed, he regards such an arrangement as necessary. In brief, he is the real governing head of the local administration. The jurisdiction of the 'Administration' covers such matters as the state, the churches, the schools, and the public domain, etc.'

Now comes the analogy. There is a district committee associated with this officer. It is described by the author as follows:—'Although, as I have said, the Government district is not an area of self-government, a certain part in the oversight of governmental action in the district is given to lay representatives chosen by the provincial agents of the people. A district committee (there is a long German name which I dare not pronounce), composed of two professional members (one of whom must be

qualified for judicial office, the other for the higher grades of the administrative service) appointed by the king for life, and of four members chosen by the Provincial Committee for a term of six years, is allowed an oversight of such matters as it has been thought best to put under lay supervision. The President of the Administration is an *ex-officio* member of the committee and usually presides over its sessions. All orders or arrangements which he wishes to make with regard to local police are subject to its confirmation, and all questions regarding the control of subordinate local authorities fall to it. More important than its administrative functions are the judicial functions with which it has been recently invested' but that refers to matters which do not concern the present discussion.

Here then we have an analogy which in many respects is useful for our purpose. I find that in some other countries too there are similar bodies. So the idea may well be taken up and worked out.

I may mention that I ventured to submit my proposals on this subject to the Decentralization Commission, before which I gave evidence, and if the Council will bear with me, I would like merely to repeat briefly here what I said there, as regards the principal details of the scheme. Roughly I would divide the functions of the Collector into four categories. First must come matters, which are urgent and confidential, in regard to which, of course, he must have the power to do what he thinks proper without consulting the Council. Secondly there would be matters which he must refer to the Central Government for final disposal, whether there is a Council or not, but in regard to which he would express an opinion or make a recommendation. Here the opinion of the Council should also be ascertained by him and forwarded to Government along with his own opinion. The third division, and here is what would make a great difference to the people, would be of matters, which the Collector should be empowered to dispose of on the spot, if he is able to carry his Advisory Council with him but which he must otherwise refer, as at present, for orders to the Central Government. This is what will really constitute in some respects the distinctive feature of the scheme, freeing the Collector from the present excessive Secretariat control, and associating with him a small body of non-official representatives to prevent his being a mere autocrat and giving the people some voice in the disposal of their affairs. What I would like to see is that the Collector should be the head of an Executive Board, consisting of the Engineer, the Educational Inspector and other officers belonging to the other departments in the district. And he should have in addition an advisory council like the one I have outlined. With the assistance of the Executive Board, he should carry on the general administration of the district and many matters which he at present has to refer to the Central Government he should be empowered to decide on the spot with the assistance of his Advisory Council. The last division will be of matters, in which the Collector though bound to consult his Council, should be free to act as he deems best, taking or rejecting the advice of the Council, as he likes.

In my evidence before the Decentralization Commission, I stated briefly what matters should belong to the different categories. The lists were prepared with much care and thought and with the assistance of men who had spent their lives in the work of administration; so it could not be said that the proposals had emanated from men who did not know anything of the administra-

tion of the country. In making these lists, I necessarily had in view the type of administration which prevails on the Bombay side; but substantially they might be made to apply to other Provinces as well. Leaving confidential matters alone, and taking the second category, I would include in it (1) Legislative proposals (2), proposals of revision of settlements, (3) revision of water-rates, (4) recommendations about remissions of land revenue, (5) creation of new Municipalities, (6) extension of the operation of Acts to new areas, (7) imposition of punitive police and (8), creation of new posts. All these matters must go to the Central Government in any case, but the Collector should ascertain the opinion of his Council and send that opinion along with his own. In the third category, which concerns the most important part of my scheme, I would have matters, which, as I have already explained, the Collector should dispose of finally if he is able to carry his Council with him, but which he must otherwise refer to the Central Government. If the Council does not agree with the Collector on any question, nothing will be lost, as the matter will go to the Central Government as at present, but where the Council agree with the Collector he should be freed from the control of the Secretariat, and the matter decided there and then. Among such matters would be (1) opening, location and abolition of liquor shops, (2) suspensions of land revenue, (3) levy of building fees, (4) city survey proposals, (5) organization of local supply from forests, (6) opening of new and closing of old schools, (7) establishment of village Panchayats and Unions, (8) suspension of Taluka Boards, Municipalities, Panchayats and Unions, (9) creation of Benches of Magistrates, (10) rules regulating fairs, processions etc., and (11) assumption of property under the Court of Wards Act. Lastly would come those matters which the Collector may decide as he deems best, even against the opinion of the district council, such as (1) urgent precautionary measures against plague, cholera and other epidemics, (2) measures for the preservation of peace, (3) measures of urgent famine relief, and so forth.

I have endeavoured to give the Council an idea as to what I have in my mind in bringing forward to-day's resolutions. If this proposal is taken up by the Government for serious consideration, the details will necessarily have to be carefully worked out by men qualified to deal with the question. But what I have said should suffice to convey to any one a sufficiently clear notion as to what I would like to see established in every district as far as possible. In addition to the matters enumerated by me, the members of these Councils should have the power to discuss grievances relating to the Administration of the district at their meetings, which should be held, say once a month. Sir, it is necessary to state that the idea of Advisory Councils formed in a general way the subject-matter of a good deal of evidence before the Decentralization Commission. Unfortunately the Commission did not take up the question seriously. If you look at the cross-examination of witnesses on this subject you will find that there is hardly any cross-examination, worth the name. The Commission simply did not care to go fully into the matter. However, that need not deter us from bringing up the question before this Council whenever a proper opportunity presents itself. The fact has to be noted, however, that the question was before the Decentralization Commission. And on analysing the evidence given by official and non official witnesses, Englishmen and Indians, we got the following

results—About 68 English officials gave evidence on this subject. Of them, 10 were favourable to the idea of Advisory Councils, 9 being in favour of District Councils and one in favour of Divisional Councils only. Among the nine, were two gentlemen, who were members of this Council, the Hon. Mr. Le Mesurier and the Hon. Mr. Qate. I am sorry neither of them is now in the Council, else I should have expected to be supported by them. Nine members of the Civil Service in favour of this proposal, as against 58 against the proposal leaving out the late Sir Herbert Risley, who was in favour of divisional, but not of district councils—may appear to many to be a small proportion. But, considering that the Civil Service in this country is the standing conservative party in Indian administration more firmly rooted in absolute power than the conservative party in England I think nine out of sixty-seven is a much more satisfactory proportion than that of the Liberal Peers in the House of Lords who were in favour of Parliamentary reform last year. To my mind, therefore, it is a hopeful thing, that on the first occasion of a proposal like this coming up for consideration, nine members of the Civil Service should be found to be favourable to the idea. I am not surprised that the rest were against it. Then 4 non-official Europeans gave evidence on the subject and it is significant that all the 4 were in favour of the proposal. Further, of the 84 non-official Indian witnesses who gave evidence, 71 were in favour. Some of them wanted the Council to be more than merely advisory but, in any case, all in favour of constituting Advisory Councils and only 13 non-official Indians were against it. When we remember how many public men in this country—I will not say, take their cue from officials, but I will say have such humility about them that they distrust their own opinion about any matter when it comes into conflict with official opinion, it is really surprising that the number of those that went against this proposal was not larger than it was. Finally fourteen Indian officials gave evidence on this question and of these seven were in favour of the proposal. This too was not unsatisfactory taking into account the nervousness of many Indian officials in expressing opinions not likely to find favour with their superiors. Thus the overwhelming weight of evidence on the non-official side was in favour of this proposal, and it had also the support of a small but important minority among the official witnesses.

Sir, I will now say a few words about the more important objections that have been urged against this proposal. I have carefully gone through a great deal of this evidence—and I may say that the objections resolve themselves under five heads. In one brief sentence they really come to this. The officials say—we do consult people at present and will continue to consult them; but we will consult whom we please, when we please, and how we please, we do not want to be bound in these matters. The five objections are, first, that informal consultation is better than formal consultation, secondly it is difficult to know who are the real representatives of the people, and it is difficult to get properly qualified representatives for the work, thirdly, the efficiency of the district administration will suffer, fourthly, an advisory body may be desirable but there are already District Boards and Municipalities which might be utilized for the purpose, why multiply these bodies? And lastly there is the objection which is a standing argument in this country against any advance, namely—'the time has not yet come'. Now I will deal briefly

with these five objections, and then will bring my remarks to a close. As regards the value of informal consultation, well, it is all very well to say that you do not want to be formally tied down, that you like to be free, and that you will go about among the people and find out things for yourselves. On the one side you complain that you are tied to your desks, you are slaves to reports and returns, that you cannot find time to move among the people, and on the other hand you do not want to be bound to consult anybody, you must be free to consult whom you please. Again, Sir, we have plenty of experience of what this informal consultation means, and in this matter we can speak as no English official can, because they have no experience of our side of the shield. Under the present system of consulting whom we please, we often find men of straw, men of no character, manœuvring themselves into the favour of officials and backbiting innocent people and exercising a pernicious influence. In the end, these things are generally seen through but that takes time and meanwhile a good deal of harm is done. And with the frequent transfers of officers that now take place, we are exposed to the risk far too often. But apart from this, without putting it on that low ground, I say that while the officials may continue to consult 'whom they please' and my proposal does not come in the way of their doing this—all we want is that they should be bound to consult a body of representative Indians, properly constituted. We want a sense of responsibility to attach to the man who is consulted on our behalf; he must not be an irresponsible self-seeking person, going to the Collector and expressing views which would just suit the particular mood of the Collector at the moment, he should feel the responsibility of his position and should know that he has a responsibility towards the people. To me, Sir, this argument of informal consultation appears to be the weakest argument that has been advanced against the proposal. Some say that it would be better to hold periodical Durbars than to have a 'standing Advisory Council.' Now we all know what these Durbars are. A large number of people assemble—a hundred or so—and you cannot consult them in that definite manner in which you can do so at a small board meeting. The second objection is that it is not possible to know who are the real representatives of the people. Well, Sir, it is too late in the day now to start an argument of that sort. The Government has accepted the principle of election for ascertaining who should represent different interests in various deliberative bodies, in Legislative Councils, in Municipal Boards and in District and other Boards. That principle, after all, is the only open test available for testing the representative capacity of a given person. I have already said that the results of election should be supplemented by keeping a certain reserve of seats in the hands of the Collector and that by nominating deserving persons to those seats, he may redress any inequalities as regards the representation of different interests. And I agree with the opinion expressed by the Hon. the Home Member—I do not know what line he will take to-day, but I agree with the opinion expressed by him as Chief Commissioner of the Central Provinces—that if an advisory Council comes into existence, it must grow out of the present district boards. My own opinion is that the District Board should elect the major portion of the members of the Advisory Council. Sir, the third objection urged against my proposal is that efficiency will suffer. But why should efficiency suffer? I do not propose that the

ordinary routine of the Collector's administration should be at all interfered with by the Advisory Council. The Council will meet once a month, and if the efficiency of the Government of India does not suffer by the discussions that take place in this Council—though some officials may think that the time of the Council is wasted by these discussions—or if the efficiency of the Local Governments is not diminished by the discussions that take place in the local Legislative Councils, I do not see why the Collector should want to be more absolute in regard to his charge than the Government of India or the Local Governments. As a matter of fact I think the efficiency of the district administration will increase and not diminish on account of the association of a body of popular representatives with it.

The fourth argument against my proposal is that there are already District Boards and Municipalities in existence. Why not use them for Advisory purpose as well? But, Sir, the Municipalities are concerned with particular towns only. As regards District Boards, my own view is that the districts are really too large as areas for the purpose of local self-government, and I should like to see rural local self-government entrusted almost entirely to Taluka or Sub-Divisional Boards and to village panchayats, the District Boards confining themselves to work of a general character only. If this were done and the constitution of the District Boards modified, I should not mind entrusting those Boards with the functions, which I have in view for Advisory Councils. But that is a different question and I do not want to complicate matters by going into it just now: The District Boards at present look after education, sanitation and roads. If the Government is prepared to widen their scope of work and entrust other functions to them in addition, I have no objection. Lastly, we are told that the time for such a reform has not yet come. That, Sir, is an argument with which we are only too familiar. In the opinion of some officials, the time for any reform never comes, and yet somehow it does come and reforms do take place. And, Sir, what has happened in the past about other matters will happen in the case of this also, and in spite of official opposition the time for this reform will come.

Sir, one word more in conclusion, and I have done. I contend that the association of a Council, such as I propose, with the work of district administration will, instead of impairing the efficiency of that administration, greatly increase it. For it will bring to it that higher efficiency, which results from the responsible participation of the people in the management of their own affairs, and which can never be attained by a purely bureaucratic administration, however like a machine it might move. District administration, moreover, is the real ground of contact between the bulk of the people and the British Government, and our Legislative Councils, expanded as they are, will not fully serve the end, for which they have been reformed, unless that reform is supplemented by the creation of Advisory District Council and their association with the officers in charge of district. Sir, I have already urged at some length in the interest of the administration itself the educated classes of this country should be given an interest in the work of that administration. What they feel is, if I may quote what I said before the Decentralization Commission, that the car of administration should not merely roll over their heads, but that they should be permitted to join in pulling at the ropes. This is a perfectly legitimate aspiration, which, I am

FEUDATORY INDIA.

Baroda.

We have received the Baroda Administration Report for 1910-11, and the Census Report of the Baroda State for 1911. The publication of the report volume of the census is delayed owing to the statistics of Birth Place in some Provinces in India not being yet available but the main results of the census can be gathered from the summary of the report now published. Rao Bahadur Desai, B.A., LL.B., Superintendent of the Census Operations has some valuable observations at the close of his Report. "There is yet a feeling of false pride which makes some members of the high castes prefer to starve rather than accept manual occupations. The dignity of honest labour is not yet thoroughly recognised. A great change has, however, already taken place, and in the struggle for existence there is a growing tendency to set aside old ideas and yield to necessity."

The Administration Report for the year ending 31st July 1911, does not show any extraordinary event of importance. It is a record of steady and substantial work conducted on lines already laid down by the sagacity of His Highness the Gaekwar. An important feature of the Baroda State is the comparative degree of independence and non-interference which the Municipalities enjoy. The result of the experiment has proved a success: and Local Governments are learning financial self-reliance and are building up a sound and efficient constitution. The report says that the agricultural prosperity of the ryots is not satisfactory owing to the heavy frost which blighted the crops in an extensive area. The rains have not been regular and there has been a widespread failure of crops. But adequate measures have been adopted by the State to relieve the distress of both men and cattle and it is hoped that the advent of a propitious monsoon will bring better fortunes to the cultivators.

The Late Maharajah of Mourbhanj.

The Late Maharajah Sriram Chandra Bhanj Deo was born in 1872; succeeded to the *gadi* as minor on 29th May 1882. The late Maharajah was born of a Kshatriya (Hindu) family claiming descent from Adhi Bhanj, said to have been a Kachhwaha Rajput, and a connection of the then Raja of Jaipur. Adhi Bhanj is believed to have come from Rajputana into Orissa about 2,000 years ago, and gradually to have established his authority over the country between the Subarnarekha river and the border of Dhenkanal. Subsequently a member of the Mourbhanj family named Joti Bhanj established himself in the southern part of this territory as Raja of Keunjar, and Adhi Bhanj retained the country between the Subarnarekha and Baitarani rivers, which is Moharbhhanj proper. Thirty-nine generations of Rajas intervened between Adhi Bhanj and the late Raja Krishna Chandra Bhanj Deo, who was granted the title of Maharaja, as a personal distinction, on 1st January 1877, on the occasion of the Proclamation of Her Most Gracious Majesty as Empress of India—as also his grand-father, the Raja Jadu Nath Bhanj Deo, had many years before been granted the same personal distinction for his services in quelling a rebellion in the Kolhan. The eldest son and heir apparent of the Raja in the State is entitled to the courtesy title of "Tikait Babu" and the family cognisance is the sacred peacock with tail spread. The area of the State, which is one of the Orissa Tributary Mahals is 4,243 square miles, its population is 385,737, divided almost equally between Hindus and aboriginal tribesmen. The Raja maintains a Military force of 512 infantry and 11 guns.

The Maharajah of Patiala's Boons.

The Maharajah of Patiala held a Durbar on the 28th March to commemorate the bestowal of the G. C. I. E. on him on the occasion of the Delhi Durbar. His Highness made an interesting speech at his Durbar at which he announced the following boons to his subjects which will certainly be appreciated by them — Rupees one lakh and a half for the improvement of towns; rupees fifty thousand for a model sanitary village; rupees thirty thousand for female education; the raising of the Mohindra College to the M. A. standard and improvement in the grades of Professors; rupees twenty thousand for primary education and rupees ten thousand as recurring grant for primary education; a town hall and a library to be built; three new grain marts to be opened, the opening of a number of schools including one for music; and the restoration of Chandar Singh's confiscated property

Mysore Economic Conference.

As a result of the long deliberations of the Industrial section of the Mysore Economic Conference, it has been decided to open a tile factory under Government management and with that end in view, the Government have been pleased to depute Mr. G. Subbasami Iyer, B.A., LL.T., Superintendent of the Industrial School at Mysore to Mangalore to study the process of tile manufacture. In the agricultural section, a dozen students are allowed scholarships to learn horticulture in Lalbag under the supervision of Mr. G. H. Krumbeinzel, Economic Botanist, and four students to learn sericulture in Tata's Silk Farm at Basavanagudi which is now under the management of the Salvation Army. In the Educational section, to bring about some practical results, Mr. C. Krishna Rao, B.A., has proceeded to Travancore to study educational methods there.

Redistribution of Native States.

Consequent on the creation of New Provinces the following redistribution of Native States are notified in a *Bihar and Orissa Gazette, extraordinary*, dated April 1, 1912 Bengal:—Cooch-Bihar, Hill Tipperah. Bihar and Orissa—Athgarh, Athmalike, Bamra, Baramba, Boud, Bonai, Daspalla, Dhenkhal, Gangpur, Hindol, Karood or Kalabandi, Keonjhar, Khandpara, Kharsawan, Moharbanji, Narsingpur, Nayagarh, Nilguri, Pal Lahara, Patna, Ranpur, Rehrakhel, Sonpur, Seraikela, Talcher, Tigiria Assam: Manipur.

The Viceroy on Native Princes.

The following advice administered by the Viceroy to the members of the ex-royal family of Oudh will, we hope, be an eye-opener to the nobility in India.—

"These are not the times in which it will suffice for a man to sit with folded hands and boast of ancient lineage. The days are past when a long line of ancestors was of more repute than personal worth and personal character. If there is anything in blue blood or family tradition, let it inspire you with the ambition to be not idlers or dreamers, a burden on the community, but strong and steadfast men taking your proper place as leaders of the people... You cannot do this unless you are able to hold your own in the rough tumble of the world about you, and the first essential is education"

Indian Princes in Europe.

Maharajah Kumar Saheb Vijay Singhji, heir-apparent of the Rajpipla State, and Kumar Digvijay Singhji, accompanying the Prince as his companion, are proceeding to Europe on the 6th instant, by the steamer "Mooltan", Kumar Narsinhbhaiji of Rajpipla is also going to Europe, on the 6th, with his son Kumar Himat Singhji and Pravin Singhji Duginjay Singhji's son.

INDUSTRIAL AND COMMERCIAL SECTION.

Why Steel in Concrete Won't Rust.

In these days of steel and concrete construction work, structural engineers are frequently asked what the fate of buildings will be when the steel beams have rusted away. The best answer to that is founded in the report of the surveyor of St. Paul's Cathedral, who recently caused an opening to be made in the concrete of the dome in order that the condition of the great chain which binds it at its base might be disclosed. This chain has been imbedded in concrete for more than 200 years and it was found to be as bright and perfect as when new. The reason why steel encased in concrete is prevented from rusting is, we are told, that the oxide of iron chemically combines with the cement, forming a covering of ferrite of calcium, which is a good protective agent.—*Science* *Siftings*.

Manganese Deposits.

Rich Manganese deposits are known to be scattered all over the Districts in the Central Provinces, says *Commerce*, and several Indian Syndicates are working the mines, among them being the Central Provinces Prospecting Syndicate, the Central India Mining Co., the Nagpur Manganese Syndicate, the Satak Manganese Co., Messrs Byramji Pestonji and Co., and others. The Sataki Mine at present yields about 25,000 tons of ore annually.

Smoke Nuisance.

Frederick Dybro, an American engineer believes he has an invention which will solve the smoke nuisance in every city in the country. He has been granted a patent and for three months has been trying the invention in his yard with apparent success at every trial. He is confident that it will work a revolution, and sooner or later be perfected so as to apply to railroad locomotives. His experiments contemplate its use by stationary

engineers at first. The home experiments of Dybro show, according to his claims and those who have watched him work, that his invention not only solves the problem of consuming smoke, but that it is a great economiser of fuel. He is going to guarantee that it will save 10 per cent. of the coal, and claims, without guarantee, that it will save 40 per cent. in many instances.

Tata's Triumph.

The Industrial resources of India have only recently commenced to be tapped according to the latest scientific principles, and foremost among these enterprises is the Tata Iron and Steel Works at Kalimati. Operations for smelting steel and manufacturing rails were started at this gigantic factory some time last year, but it was not until March 15, 1912 that the first successful charge was accomplished. On the same day the first consignment of rails was successfully manufactured and Messrs. Tata may indeed be congratulated upon their latest achievement. The first charge was made last January, but was unsuccessful owing to the crumbling of the bricks, which although sufficiently tried, were not compact enough to stand the severe test. However the promoters not daunted by the first partial failure, lost no time in remedying the defect and at 2-30, in the afternoon of March 15, the first successful charge of 20,000 tons of molten steel was accomplished, and, ever since a similar charge has been made every eight hours, so that at the present time 6,000 tons of molten steel are turned out per diem. For several days a commission of Government experts supervised the working and tested the efficiency of the rails. It is now stated, that the rails turned out have passed the test of the Government commission and the rails were found thoroughly suitable for railways. This is an achievement which India and the Tata Iron and Steel Works may rightly be proud of.

We learn that the charge rooms of Tata's Iron and Steel Works, where the steel is melted are entirely manned by steel smelters from Germany.—*Empire*.

Southern India Chamber of Commerce

At the second annual general meeting of the Southern India Chamber of Commerce held on Saturday, the 30th of March, under the presidency of Rao Bahadur P. Theagaraya Chetty, the report of the past year's working was submitted; and, in moving its adoption, the Chairman referred to the past season's crop returns, foreign trade, commerce and legislation and India's industries. Regarding foreign trade the Chairman remarked that, in introducing the financial statement in the Imperial Council the other day, the Hon the Finance Member observed that the record of our over-sea commerce was an impressive one and that the value of our exports was the highest on record. So far as this Presidency is concerned, the total value of exports, excluding treasure, during the first eleven months of 1911-12, as compared with the corresponding period of the previous year, shows an increase of Rs 1667 lakhs. The exports of 1910-11 exceeded those of the previous year by a little less than 150 lakhs, and this had been exceeded by over Rs. 16 lakhs while yet there was a month to run.

Bamboo Hats. A Growing Industry.

A growing industry and one that promises to experience a steady growth in the future is the manufacture and export of bamboo hats, which has received a remarkable impetus since that passage of the Payne Aldrich Bill providing for the free admission of these hats into the United States.

The following article on bamboo hats is taken from "Reciprocity and the Philippines," published by Mr. Harold M Pitt —

Among the lesser industries of the Islands is the manufacture and export of hats made of bamboo. This is an industry that is carried on in the homes of the natives of certain sections of the islands, and the work is all done by hand.

France is the best customer for these hats, and in 1909 took 227,603, valued at \$73,327 out of

a total export of 410,842 valued at \$142,480. The Payne-Aldrich Bill provided for the free admission of Philippine products into the United States, and opened up a new market there for these hats, and in 1910 there were exported to that country 176,938, where in the preceding year there had been but 12,169. The total exports in 1910 increased to 600,486 hats, value \$276,309.

As the hats are very favourably received wherever introduced and are comparatively cheap, the industry is one that will probably experience a steady growth. The material for their manufacture is found in almost every section, and as the demand increases the industry will doubtless be more generally introduced among the people, thus adding in a substantial way to their earning capacity. The making of these hats does not interfere in any way with the agricultural pursuits of those who are engaged in the work, as the women and children devote their spare time to it — *Manilla Bulletin*

Indian Labour Commission.

We congratulate the Indian South African League at Madras on the resolution it has passed to depute a Special Commissioner to investigate the condition of Indian emigrants to Ceylon and Burma. Emigration to these places has for some years been mostly voluntary. But cases of hardship and suffering on the part of youthful labourers in the plantations are by no means being wanting. It is not every one that is fit to toil in a foreign land under unfamiliar surroundings often much against one's own inclinations. But they have the option of quitting the uncongenial occupation at any time unlike the indentured labourers. Even in their case there is this question to be answered whether the emigrants are as prosperous and healthy as they are represented to be. The latest complaint from Ceylon is that where the indentured system is still prevalent, the labourer continues to be bartered from one estate to another utterly regardless of his protests. An Indian Commission can show the superiority of the voluntary system to the indentured system both of which exist side by side in Ceylon. — *Tribune*.

AGRICULTURAL SECTION.

Help to Agriculture.

The thoughtful manner in which the British Government has set itself to help British agriculture was explained recently by Mr Runciman. Assistance, he said, would be given to Agricultural Colleges and other institutions to the extent of £12,000 a year, and altogether about £35,000 a year would be spent on research and experimental work. These institutions were handicapped by the lack of man, and therefore £16,500 a year was to be devoted to what would be called scholarships for these Colleges for the training of young men who were prepared to devote their time and their energies to the work of these institutes and agricultural classes. His interest in agriculture did not begin when he entered his present office. When he went to the Board of Education school gardens were attached to only a few hundred schools. Now throughout the rural districts there were 5,000 school gardens. For the farm institutes they had got a sum of £325,000, and they were at present considering the best means of spending that money to practical advantage. On the question of disease Mr. Runciman said there was no doubt that one reason why they enjoyed immunity from cattle disease in that country was because they had prevented animals coming in from abroad.

Fish Factories in Madras.

Sir Frederick Nicholson was recently at Calcutta in connection with a fishery station to be opened for experimental work in canning and curing. The canning experiments are to be in respect of all classes of fish. Sir Frederick, who expects to stay in the Madras Presidency till the end of this month, regularly visits the Tanur station, where the work done comprises catching and curing, but not canning. Manufacture of fish oil and guano are also being undertaken.

The work at Cannanore station is being continued. Oil and guano processes, which already have been attended with encouraging results, are being further developed, chiefly in the direction of economy in production and improvement in the quality of the oil. That public interest has been fairly aroused may be inferred from the fact that as many as forty-five small fish oil and guano private factories have sprung up along the coast between Malpe and Tanur. There is no present idea of undertaking oyster culture experiments on the Madras coast, but oysters raised on the Pulicat beds will soon be on the market.

Rice Crops in the Far East.

The latest reports on the rice crop in the Far East are far from encouraging, writes the Rangoon correspondent of the *Pioneer*. Fears are now expressed that the harvest will be so poor that scarcely 40 per cent. of the normal crop can be obtained. Lake Sam, Penang is a bad sufferer. The conditions in the districts of Penang, parts of Kedah and Prai are exceptionally unsatisfactory, and it is estimated that the season crop is likely to fall 70 per cent below a good season's crop. In Shanghai great uneasiness prevails as owing to the conditions in China local production of rice has been severely interfered with and in order to augment internal supplies a heavy demand is certain to be made on outside supplies. The prospects of the rice harvest are also unfavourable in Japan, Java, Hongkong, Malaya and the Philippine Islands, and it is well known locally that Japan has been practically the first foreign customer this season to make purchases of Burma rice. The quantity, exported since 1st January last to that country amounts to very nearly 16,000 tons against 5,400 tons for the corresponding period of last year. Java has been hard hit and this country, which did not previously deal direct with Burma, has already taken about 55,000 tons of rice from Rangoon. The Straits and China have been indenting largely on Burma and in view of last year's stock being practically exhausted, there is danger of injudicious exportations from Burma taking place.

Sugarcane Crop in E. B. and Assam.

The final forecast on the Sugarcane Crop of Eastern Bengal and Assam, 1911-12, says:—

In this province where sugarcane is never irrigated the success of the crop depends on an abundant and well distributed rainfall. From April to November these requirements were so well fulfilled that the subsequent entire absence of rainfall has caused no serious loss. During the floods low-lying fields of cane were damaged to a small extent. Borers have not proved more than usually destructive and the red rot disease appears to be less prevalent than it was a few years ago.

Revisions of area estimates have not caused any substantial change, the total estimate for the provinces being now 179,300 acres, as against 181,300 acres in 1910-11.

District officers' estimates of outturn average 89 per cent. of normal yield; but in several cases these estimates are too low. In Rajshahi division where 51 per cent. of the entire cane crop of the province is produced, unofficial reports indicate that yields much above average are being obtained. Though the whole of the plant cane will not be cut till more than 3 months hence, conditions are not likely to change much in the interval and it will be safe to estimate for the province an outturn of 100 per cent.

On the basis of a 100 per cent. crop, for which the normal yield is 24 cwt. per acre, my estimate of the total outturn of *gur* from cane this year is 4,303,200 cwt., or 10 per cent. more than last year.

The quantity of *gur* produced from the juice of the date palm is estimated at 801,200 cwt., two-thirds of which is produced in the districts of Faridpur and Backerganj. This estimate is based on an enumeration of the trees kept for *gur* production and the average recorded yield per tree. The present estimate is believed to be more nearly accurate than those of previous years.

Has the fertility of land in India decreased?

In an article contributed to the pages of the *Agricultural Journal of India* Dr Bernard Coventry sets forth the results of his inquiry on this question with respect to soils and crops in the several Provinces. In the United Provinces the Settlement literature gives no grounds for concluding that there has been any general change in fertility within the British period. But in the north of the Province a large portion of the land must have lost its virgin productivity under continued cultivation while elsewhere lands have decreased in fertility owing to known causes such as interference with drainage. In Bombay the Director of Agriculture holds to the view that in ancient times the condition should have been worse, but gives no convincing reasons for the conclusion he has arrived at. In Madras it is said that land is continually improved by manuring, but where population is sparse and rainfall precarious the land is allowed to lie fallow. The inference is that in either case there is no loss of fertility. Security of tenure and increase of population have raised the price of land and cultivation no longer pays unless the lands are continually improved. The Director concludes that fertility must be greater than formerly. In the Punjab in the canal irrigated area fertility has increased 'enormously,' but with reference to the Province generally it is believed that 'while the older lands cannot be said to have either gained or lost in fertility, the influence of Chahi and Nahri irrigation has enormously increased the productiveness of large areas.'—*Tribune*.

Dried Potatoes

The drying of potatoes is an industry that has been developed in the past five years in Germany, where one-third of the world's potato crop is grown. During the past year an investigation has been made in Germany of the starch and dried potato industries, dealing especially with machinery and methods in use. The two general methods of manufacture are known as the roll system and the drum system. In the roll system the potatoes are steamed until softened, and then passed between large revolving cylinders which are heated by steam. The potato forms on the roll in a layer, which dries and is scraped off during a revolution of the roll. The drum system makes a product at about half the manufacturing cost of the roll system and for all purposes other than human food the drum system is used. It consists, essentially, of an iron shell about two and a half feet in diameter and eight times this length. From a cutting machine chipped potatoes are conveyed to the slowly revolving drum, which is provided with an interior construction that gives the potatoes the maximum exposure to the drying action of the hot air. In Germany most of the product is used as food for all kinds of animals.

Indian Groundnut.

The final general memorandum on the groundnut crop of the season 1911-12, issued by the Commercial Intelligence Department of India, under date Calcutta, February 15th, states:—This memorandum deals with the three provinces which produce groundnut to a considerable extent. The total area now returned is 1,200,900 acres as compared with 951,900 acres (revised figure) in 1910-11, which marks an increase of 26 per cent. The total outturn is estimated at 542,200 tons of nuts in shell as against 503,200 tons (revised figure) for last year—an increase of nearly 8 per cent.

Paddy and Sugarcane Manures.

Some very important results achieved with experimental manures are recorded in the Annual Reports of the Burdwan and Cuttack Agricultural Stations for the year 1910-11. At both stations it has been found that the ploughing in of "dhaincha" for paddy is the most economical of all systems. Mr. A. C. Dobbs, who writes the Burdwan Report, says that as much as possible of the paddy area from the farm is treated in this way, and the remainder is manured with bonemeal and superphosphate. The rotation of the two methods is maintained as far as practicable, the area that can be sown with green manure being limited by the rainfall and the amount of water available for irrigation. The use of bonemeal in combination with saltpetre has given striking results. At Cuttack it was found that three maunds of bonemeal in combination with saltpetre, gave results almost equivalent to one hundred maunds of cowdung, while on the Burdwan farm an extraordinary return was obtained from the use of three maunds of bonemeal with one of saltpetre. The method adopted for sugarcane at Burdwan is to use farmyard manure, oilcake, and bonemeal before planting, and to apply saltpetre as a top-dressing to the growing crop at intervals, when there is no danger of its being washed away by heavy rains. These are all indigenous manures, the last three being at present largely exported; and the experience gained at Burdwan, Cuttack, and Dumraon leaves no doubt that their judicious use of sugarcane will pay well.

Madras Gingelly Crop.

The Madras Board of Revenue has issued the following first outturn report of the gingelly crop of 1911-12.—The total area sown with gingelly in ryotwari villages up to the end of December 1911 was 363,000 acres or 6 per cent. less than the area sown in the corresponding period of 1910. It was also less than the averages of five and ten years by 10 and 19 per cent. respectively.

Departmental Reviews and Notes.

LITERARY.

ARCHAEOLOGY AT DELHI.

The Northern or Talaqi Gate of Purana Qila at Delhi is now being opened out by the Archaeological Department. It is fairly obvious that the mound in front of the gate-way is no accidental accumulation of rubbish and that it was put there for some purpose. Although there is no documentary evidence to account for its closing up, there are several traditions which are of interest in connection with it.

It is said that Humayun ordered a certain Faqir to pray for him which the Faqir refused to do. The Emperor in consequence ordered him to be boiled for three days in a large caldron; an order which was carried out, but which, it is said, failed to kill the Faqir. He was brought out alive and just lived long enough to curse the Emperor, saying that he (the Emperor) would die himself in three day's time. On the third day after the death of the Faqir the Emperor slipped on the steps of the Sher Mandal in Purana Qila and died. The daughter of Humayun deeming the Fort as being an inauspicious place of residence ordered it to be pulled down and the execution of her order was put in hand. The wall however were either too hard a nut to crack or too expensive to demolish and it was suggested that the blocking up of the North and South Gates would have the same effect. This was done.

The most commonly heard tradition of the closing of the gates is that of the wife of a Raja, who lived in Purana Qila, taunting her husband with fear of an enemy who was already almost hammering at the doors of his capital. The Raja was served at table with an iron spoon instead of the usual gold and silver one, and angrily asked if there was no more gold and

silver left in his treasury: the Rani rebuked the cook, saying he was a fool to use a spoon of the metal of which the Raja was so much afraid. Out went the Raja from the Talaqi Gate to battle vowing that if he did not return he would die fighting. He ordered the gate to be built up and not to be opened except to admit him on his return. He never came back and the Talaqi Gate was closed.

The other tradition is that the gate was closed up by Nizam Bhishti, who saved the Emperor Humayun from drowning. He was given the sceptre for three days and during this time issued a leather currency. He forbade the gate to be opened up except by one who should like him issue leather coinage.

DAILY NEWSPAPER FOR BEHAR.

On Thursday the Hon. Mr. S. Sinha presented before the Registrar, Joint Stock Companies, for Registration, a Memorandum of Association of the Behar and Orissa Newspapers, Ltd., a company formed with the nominal capital of three lacs, divided into shares of Rs. 10 each, with a view to convert the *Behares*, of Bankipore, from a weekly into a high class daily. The minimum number of the Board of Directors is fixed at 15 and the maximum at 31, and 22 Directors representing all the five divisions of the new Provinces are named as the 1st Directors for three years with power to add to their numbers. The five divisions Orissa, Chota Nagpur, Tirhut, Bhagalpur and Patna are adequately represented by respectable gentlemen: and the 22 Directors are fairly distributed among the divisions.

A MAHARAJAN'S BOOK.

The Maharaja of Nabha, better known as the Tikka Sahib of Nabha, has written a volume entitled 'European Travels and Reflections.' It will be published in London shortly.

EDUCATIONAL.

THE HINDU UNIVERSITY

The *Hindustan Review* writes: "The constitution of the Hindu University is yet, in a process of incubation, and it is difficult to say when and in what shape or form it will emerge from the process. The fact that in the composition of the deputation that waited upon the Hon'ble Sir Harcourt Butler at Delhi and also in the committee appointed to frame the constitution, the orthodox Hindus bulk largely, is by no means reassuring to those who are anxious that the University should be constituted on liberal and progressive lines. It is to be hoped that the reform party will have no cause for dissatisfaction and complaint when the constitution is published."

FEMALE EDUCATION IN BHOPAL

In commemoration of Her Majesty Queen Mary's visit to India, H. H. the Begum of Bhopal is devising a scheme for furthering Female Education, and is circulating open letters on the subject. The Begum's idea is to start a well equipped school, to become afterwards a model institution of its kind. Provision will be made both for the rich and the poor, Rs. 12 lakhs will probably be required at the outset, and details are being worked out. Her Highness has offered Rs. 1 lakh from the State and Rs. 20,000 from her private purse. Her daughters-in-law have promised Rs. 19,000 among them.

MODERN TELUGU

There is an instructive article on "Modern Telugu" in the current number of *The Educational Review*. The writer pleads for what may be called modernism in the Telugu literature. It is a plea for a more natural and appropriate style of Vernacular composition.

English of the Middle Ages is entirely different from that of to-day. Indeed it is the case with every language. Language is the product of the evolution of a community of human

beings and its life is regulated by the same general laws. When the views of a society of people change, the change is inevitably reflected in their language. In every country, people have wisely submitted themselves to this inexorable law of nature and their literature has consequently developed so as to serve the varying needs of time. Thus the English of Milton and Jeremy Taylor and Sir Thomas Brown have a quaint fascination for us, but no body would deny that Addison and Swift have given us a style more adapted to the practical requirements of modern times. Every century witnesses a new translation of the Bible and a 'revised version' does command greater popularity than the old edition.

But the Telugu pandits would not allow any such change in their vernacular. Most of the Telugu poets have been Sanskrit scholars and 'the language of their literary works is more than half Sanskrit and the rest is artificial Telugu made of obsolete words and coined phrases.' The bulk of what is called Telugu literature is made up of erotic works and it does not at all reflect the life of the people.

An Englishman would realise the difficulties of a student of Telugu (foreign or native) if he could imagine the English literary language to mean a language in which it is allowable to use every Latin word, phrase or even entire sentences and all the words and grammatical forms occurring in all the English books written from the time of Alfred till the time of Johnson, French or Spanish, Arabic or Persian, Indian or Chinese, but in which no word of the living language should be used.

Formerly Telugu poets wrote under the inspiration of old Dhruti learning. To-day Telugu has an individuality of its own. There is, at any rate, one thing on earth which even genius itself cannot invent nor utterly irradicate—and that is the language of a living people. Some modern writers have done exquisite work in Telugu literature. They are however condemned by the orthodox school of pandits. It is therefore necessary to make modern Telugu serve the purposes of modern life and modern activity. It can be done by making the language of the common people a literature for instruction and entertainment. The social force of such a vehicle would then be incalculable.

LEGAL.

JUSTICES OF THE PEACE.

A BILL FOR THE PROTECTION OF GIRLS.

The Hon. Mr. M. B. Dadabhoy, C. I. E., has presented a Draft Bill to the Legislative Department for the Protection of Women and Girls under 16 years of age and has applied for leave to introduce the same this Session. We understand the Bill is being now examined by the Law Officers of the Government.

NATURALISATION LAW.

The question of a uniform naturalisation law throughout the empire occupied a prominent position in the discussions of the Imperial Conference last year. The Colonial Office has now transmitted to the Government of the Overseas Dominions for consideration the draft of a measure designed to meet the situation. The main provisions are that naturalisation of aliens as British subjects shall be conditional on five years' continuous residence within territory under His Majesty's allegiance, good character, and an adequate knowledge of the English language (or of any other language recognised in any dominion as on an equality with English). In addition the applicant for naturalisation must also take the Oath of Allegiance. It is provided that the law shall become operative in each of the self governing dominions only after the local legislatures have adopted it. The right to be called a British subject applies to everyone who was born within His Majesty's allegiance, or who, at birth, was the child of a British subject on the paternal side, or was born on a British ship, whether in foreign or territorial waters.

WOMEN AS JURORS.

As jurors, in a number of recent cases, women in the Western States of America elicited praise and recognition from judges and high-minded lawyers. They did not display the supposed prejudice of their sex against certain classes or sets; they tried the cases on the issues of law and fact; they were anxious to do justice and avoid mistakes of the heart as well as mistakes of the mind.—*The Chautauquan*.

It is notified in the *Gazette of India* March 22nd that any European British subject appointed either by or in virtue of his office to be a Justice of the Peace for any country or place beyond the limits of British India, shall have in regard to European British subjects and persons accused of having committed offences conjointly with such European British subjects all the ordinary powers which may be conferred on a Magistrate of the First Class, under the Code of Criminal Procedure, 1898 and, in addition, all the powers which may be conferred on a Magistrate under Sections 186 and 190 of the said Code, also that any European British subject appointed, either by name or in virtue of his office to be a Justice of the Peace in or for any country or place beyond the limits of British India, shall have power to hold inquests under Section 174 of the Code of Criminal Procedure 1889.

THE ORISSA TENANCY BILL.

The withholding of H. E. the Viceroy's assent to the Orissa Tenancy Bill has raised an interesting legal point, as to whether the measure automatically lapses at midnight on the 31st of March. By the Act passed in the Imperial Legislative Council, all existing enactments are declared to be unaffected by the territorial changes and all enactments in force in or prescribed for any of the territory mentioned on the 1st April shall be construed in the terms of the new Administrations. The point whether a measure passed by the local Council that has not received the Viceroy's assent up to the 31st March can come legally into force in the redistributed territories if the Viceroy's assent is given at a later date. The Bengal Mining Bill which was passed by the Bengal Council on the same date has already received assent. The *Statesman* of the 30th March strongly criticised the Viceroy for not vetoing the Bill definitely if he disapproved of it.

MEDICAL.

MEDICINAL VALUE OF APPLES.

The *Dietetic and Hygienic Gazette* reminds us that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. This phosphorus is admirably adapted for renewing the essential nervous matter of the brain and spinal cord. Also, the acids of the apple are of signal use for people of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters which, if retained, would make the brain heavy and dull, or bring about jaundice or skin eruptions and other troubles. It is also the fact that such fresh fruits as the apple, pear and the plum, when taken ripe, and without sugar, diminish acidity in the stomach rather than provoke it. Their vegetable salts and juices are converted into alkaline carbonates, which tend to counteract acidity. A good, ripe, raw apple is one of the easiest of vegetable substances for the stomach to deal with, the whole process of its digestion being completed in eighty-five minutes.

INCREASE OF CANCER.

A startling article from the pen of the well-known vegetarian advocate, Dr. Haig, appears in the March issue of the *National Review* on the subject of the increase of cancer and its connection with the consumption of tea and meat. According to him, meat and tea are the principal producers of uric acid in the system, and are therefore the common causes of gout and eczema, which irritate the tissues of the human body and often lead to cancer. Cancer, Dr. Haig points out, is far more prevalent in Switzerland, the United Kingdom, and other more or less cold climates than it is in Southern Europe; while in Egypt it is almost unknown, as are gout and rheumatism—the diet in Egypt being much more conducive to uric acid freedom. On the other

hand, in China, where the inhabitants are rice eaters but tea drinkers, cancer is very prevalent. Dr. Haig also points out that in New Zealand, Australia, and in the United States, countries where the consumption of meat and tea is increasing, cancer is rapidly becoming much more common, and that in the United Kingdom the cancer death rate amongst men, since 1901, has increased more quickly than among women in the proportion of about 7 to 4½. The Doctor here asks the question whether this is not owing to the fact that men have taken to drinking tea during the last decade as freely as women.

POTATOES IN THE DIETARY OF DIABETIC PATIENTS.

At a meeting of the *Société Médicale des Hôpitaux* held on February 17, M. Rathery said that it was an error to suppose that potatoes were an article of diet permissible to diabetic patients; he considered, on the contrary, that they ought never to be freely permitted in such cases. He quoted a number of clinical observations showing, on the one hand, that even such very small quantities of potatoes as 50 grammes might suffice to cause a reappearance of sugar in urine, and, on the other hand, that diabetic patients did not by any means always assimilate carbohydrates of potatoes more easily than those of other starchy foods, they sometimes even assimilated them less easily. Speaking generally, it might be said that in the majority of cases of diabetes potatoes were to be considered as an article of food similar to other dietetic substances rich in carbohydrates. In some cases, however, potatoes seemed to possess special properties of assimilation which might be either greater or less than those of other starchy foods. This was in fact a particular example of the law discovered by Bouchardat, according to which each diabetic patient had a personal coefficient for the quantitative and qualitative utilization of carbohydrates.

SCIENCE.

EFFICACY OF HOMA.

In a very learned discourse on Empiricism and Science which formed the leading article of the *Pioneer* of the 6th September, there occurred the following statement:—'So, too, the theory that fires in public places tended to diminish epidemics was a theory based upon rough empirical observations. It was connected with the discovery—a very notable one in the progress of humanity—that fumigation prevents the decay of animal substances. That was probably a purely accidental discovery, and it was only in our time and in the West that it was found by patient experiment that the effect of smoke is antiseptic, or in other words, that there is something in wood smoke that is fatal to the germs that cause decomposition. M. Trillat finds that the rapid combustion of considerable quantities of sugar produces vapours of formic aldehyde—a powerful germicide. This antiseptic exists in the smoke of most wood fires. In 2 lbs. of fuel pine-wood contains 32 centigrams of aldehyde, oak-wood 35 centigrams, refined sugar 70 centigrams and ordinary incense 18 centigrams. The fires lit during epidemic, therefore, had a direct physical and chemical action, in addition to the moral effect of enabling people to do something to release themselves from hopeless and terrorised inaction!' So the Home of ancient India was not for nothing!

AN INDIAN HONOURED.

Professor Wali Mahomed M. A., of the Aligarh College, who was prosecuting his studies in Physics in England and Germany as a holder of H. H. the Aga Khan's Science Scholarship from the year 1908, has received the degree of Ph. D. from the University of Göttingen (Germany).

ARTIFICIAL GOLD.

Sir William Ramsay writes to the *Times*:—On the 20th January I wrote stating that there was no truth in a statement that I had furnished a favourable report on the supposed process for manufacturing gold artificially. A fresh statement has appeared in English and French papers purporting to publish this alleged report. It appears necessary, therefore, to give some details as regards the published letter.

Late in December of last year General Marquis Courtes called on me with a personal letter of introduction from M. Cambon, the French Ambassador. He explained that he was one of the possessors of a secret process for making gold artificially; and he brought with him a Monsieur Verley to explain this process. On hearing the explanation it appeared to me that it might be worth while to try the plan, for it was not scientifically impossible. To guard against any doubt however, I wrote to M. Cambon, who in his reply, gave the fullest assurance of his long acquaintance with, and esteem for, the character of the Marquis Courtes. Accordingly it was arranged that M. Verley should demonstrate the process to me, and this was done. I insisted frequently that I was taking no precautions against fraud, because I should myself try the process later after M. Verley had left London. The result as found by Messrs. Johnson and Matthey, was that the solid left me by M. Verley contained 40 grains of platinum per ton, no gold, and merely a trace of silver. I sent this result to M. Verley, who has thought fit to make use of it.

Six experiments, in which M. Verley's instructions were accurately followed by me, show that in no case is a trace of gold, silver, or platinum formed. I have written to the Marquis Courtes informing him of these negative results, and I understand that he has dissociated himself from the enterprise.

PERSONAL.

HON. JAMES BRYCE AND THE NEGROES

The Hon James Bryce, Ambassador of Great Britain to the United States, speaking to a large audience, mostly of coloured people, at Washington said:—

"We must atone for what our progenitors did to you by aiding you in every way and endeavouring to assist you in attaining the highest pinnacle of civilisation and progress. This is not an obligation resting upon any one country, but upon every nation that was instrumental in taking your ancestors from their native lands. England, Germany, France and Portugal all were responsible for taking Negroes to Europe, and it has fallen upon the present generation to stand by the acts of their ancestors and to see that you are properly educated."

SUN YAT SEN ON HIMSELF

The *March Strand* contains a paper taken down from Sun Yat Sen's own lips, which is a statement of his career up to the time of his last leaving England. He says that up to 1885, when he was eighteen years of age, he led the life of any Chinese youth of his class, except that from his father's conversion to Christianity and his employment by the London Missionary Society he had greater opportunities of coming into contact with English and American missionaries in Canton. An English lady became interested in him, and he learned eventually to speak English. Dr Kerr, of the Anglo American Mission, allowed him to pick up a great deal about medicine. He studied medicine for five happy years of his life at the Hong Kong College of Medicine under Dr. Cantile.

On obtaining his diploma he decided to try his fortunes in the Portuguese Colony of Macao. It was then that he enrolled himself a member of the

Young China Party. He failed to secure a paying practice in Macao, and removed to Canton, where he formed a branch of the party. In 1895 he formed a conspiracy to capture the city of Canton, which, however, the advance of Imperial troops frustrated. He fled for his life to Kobe, cut off his queue, and dressed as a modern Japanese. In 1896 he sailed for England, where he was kidnapped at the Chinese Legation and, by the intervention of Lord Salisbury, released at the eleventh hour. He returned to China during the Boxer troubles, and spoke and wrote and lectured on the inevitable revolution. It was then that Colonel Homer Lea gave in his adhesion and became his chief military adviser.

Ever since the Canton conspiracy a price had been placed upon his head. At one time that amounted to £100,000 sterling:—

My most extraordinary experience was in Canton when two young officials came to capture me. I was in my room at night and in my shirt-sleeves, reading and looking over my papers. The two men opened the door. They had a dozen soldiers outside. When I saw them I calmly took up one of the sacred books and began to read aloud. They listened for a time, and after a while one of them spoke and asked a question. I answered it, and they asked others. Then ensued a long argument and I stated my case and the case of the thousands who thought as I did at full length, as well as I could. At the end of two hours the two men went away and I heard them saying in the street, "that is not the man we want. He is a good man, and spends his life healing the sick."

Often asked why, with such a price offered for his head, he went about London so freely and took so few precautions, he answered that his life was now of little consequence; there were plenty to take his place. Ten years ago the cause would have suffered by his death; now the organization is complete. So he adds:—

Whether I am to be the titular head of all China, or to work in conjunction with another and that other Yuan Shi-Kai, is of no importance to me. I have done my work; the wave of enlightenment and progress cannot now be stayed, and China—the country in the world most fitted to be a republic, because of the industrious and docile character of the people—will in a short time, take her place amongst the civilized and liberty loving nations of the world.

POLITICAL.

LORD CREWE AND THE PRESS.

At a meeting of the Calcutta committee of the Institute of Journalists with Mr. J. E. Woolcott, Vice-President and a Past President of the Institute in the chair, the following protest against the Secretary of State's reference to the English newspapers of Calcutta in the House of Lords was unanimously adopted:—

"The committee observe with great regret and concern the following passage in a speech delivered by Lord Crewe in the House of Lords on the 21st February 1912:

'It would have been a regrettable agitation. It might have led—and I myself should greatly have regretted the circumstance, but I should in no way have shrunk from it—it might have led to the application to some of the English papers in Calcutta of the more extreme rigours of the Press Act, which of course might be applied to them as much as to the vernacular Press.'

"While recognising that the English newspapers are in no way exempt from the penalties of the Press Act should they transgress its provisions the committee desire to point out that this Act was avowedly passed for the suppression of seditious writing of a character which led to crime and that the Government of India publicly disclaimed any intention of utilising its provisions to stifle honest criticism. The committee feel that the Secretary of State for India, by referring from his place in the House of Lords to the English newspapers of Calcutta in language which implies that they might be classed with seditious prints which had for their aim the abolition of British rule in India, has brought against loyal and reputable English journalists a charge which they can only regard as a most offensive and unwarrantable libel, the more unfair as it is of a wholly hypothetical nature.

"The committee deem it necessary to point out that in the circumstances Lord Crewe's words amount to a threat to proceed against newspapers which venture to condemn the action of the Government of India and the Secretary of State, and they protest against an invasion of the independence and the liberty of the Press which is calculated to injure public interest and to stifle an honest expression of opinion."

It was resolved that copies of the protest should be forwarded to the Secretary of State and the Prime Minister, and to Lords Morley, Curzon and Crewe; also that the Council of the Institute in London should be requested to support the action of the Calcutta committee.

HOW EMPIRES EXTEND

The state of affairs in Persia, as explained by H. E. the Viceroy, illustrates how empires and "spheres of influence" sometimes extend by the operation of causes practically beyond the control of man. It has been said that the British have made additions to their empire in fits of absent-mindedness. If this statement be an exaggeration, it seems at any rate to be true that conquests have more often been provoked than deliberately sought. While the Anglo-Russian agreement has preserved the integrity of Persia, Great Britain must nevertheless safeguard the lives and property of British subjects. It is not usual to explain to our legislative councils the secrets of the foreign policy, but frankness is sometimes the best way of removing misunderstandings. His Excellency explained that it was not the intention of Government to rely merely on force and on Indian troops for the protection of British and Indian interests, but to open negotiations with the tribes for the punishment of those who attack British and Indian caravans. In other words, the local tribes will be persuaded to hold their own countrymen in check. This is a policy of trust; it leads to friendly understanding, and who knows that it will not lead further? The Abor expedition was a punitive enterprise, with geographical curiosity tacked on to it. Conquests are not worth much in such regions.—*Indian Spectator*.

GENERAL.

DURBAR CROWN.

Replying in the House of Commons to Mr Maccullum, Mr. Montagu said that the decision to keep the Durbar Crown in England with the Regalia in the Tower has been taken after full consideration and consultation with the Government of India. One of the most important considerations leading to the decision was the constitutional objection to any course which might be constructed as providing a separate Regalia for India, and so derogate from the accepted fact that the King of England is crowned Emperor of India when crowned in Westminster Abbey.

GOVERNMENT RESOLUTIONS

The supplement to the *Gazette of India* contains the following resolution:—

The Governor General in Council has with the approval of the Secretary of State, decided that, with effect from the 1st April 1912, the post of Inspector General of Agriculture in India shall cease to exist as a separate appointment. The appointment will in future be combined with that of the Director of the Agricultural Research Institute and Principal of the Agricultural College, Pusa, under the title of Agricultural Adviser to the Government of India and Director of the Agricultural Research Institute, Pusa. The Agricultural Adviser and Director of the Agricultural Research Institute will exercise all functions and powers hitherto exercised by the Inspector General of Agriculture in India and by the Director of the Agricultural Research Institute and Principal of the Agricultural College, Pusa. He will maintain the same position with respect to the Local Government as was held by the Inspector General of Agriculture, as a separate officer, and his duties will remain as defined in this Department Circular, dated 24th October, 1901.

The following resolution is also issued:—

The Governor General in Council has with the approval of the Secretary of State decided that the post of the Inspector General of the Civil Veterinary Department shall cease to exist with effect from the 1st April, 1912. The functions of the Inspector-General, Civil Veterinary Department, will in future be discharged as follows:—

(a) The Imperial Bacteriological Laboratory, Muktesar, United Provinces, will be placed under the immediate control of the Agricultural Adviser to the Government of India, who will occupy in respect of the laboratory the same position as the Inspector General of the Civil Veterinary Department now holds, and will exercise all the powers conferred on the Inspector-General.

(b) The management of the Government Cattle Farm at Hisar will be made over to the Government of the Punjab, and the Camel Specialist will also be placed under the orders of that Government. It will be left to the Government of the Punjab to decide, as regards both the Hisar Cattle Farm and the Camel Specialist, whether they should be directly under the Local Government or under some authority subordinate to the Local Government.

(c) Examinations at the Veterinary Colleges will be arranged by the Local Governments concerned.

(d) The Board of Veterinary Science will cease to exist as a separate Board but some veterinary officers will be appointed members of the Board of Agriculture.

STATISTICS OF DRUNKENNESS IN INDIA.

Sir Herbert Roberts asked the Under Secretary of State for India whether, in view of the fact that statistics as to the convictions for drunkenness are given in the Annual Excise Report for Bengal, representations will be made to the other Local Governments to furnish similar information in their future Excise Reports.

Mr. Montagu: I find that the reports of other provinces with one exception give figures showing cases of drunkenness which have come under the cognizance of the police, though the form of return differs from that used in Bengal. The attention of the Government of India will be drawn to the Hon member's suggestion, in case they should feel justified in imposing upon the Provincial Governments the duty of furnishing uniform returns.



THE LATE DEWAN BAHADUR R. RAGUNATHA ROW.

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ALONE

BY

Mrs. Sarojini Naidu.

Alone, O Love! I tread the blossoming glades,
The bright, accustomed alleys of delight,
Pomegranate-gardens of the mellowing dawn,
Serene and sumptuous orchards of the night.

Alone, O Love! I breast the glimmering waves,
The lustrous tides of life's familiar streams,
The seas of hope, the rivers of desire,
The moon-enchanted estuaries of dreams.

But no compassionate wind or comforting star
Brings me sweet word of thine abiding-place.....
In what predestined hour of joy or tears
Shall I attain the sanctuary of thy face?

school of economists resented the insular narrowness and self-confidence of the Ricardian school. It took strong objection to the abstract propositions which the English advocates of unrestricted trade laid down, on the strength of the conditions obtaining in their own country. Friedeich List, the leader of this revolt against Orthodox Political Economy, showed that the system of the old school suffered from three main defects: firstly, from boundless *cosmopolitanism*, which neither recognises the principle of nationality, nor takes into account the satisfaction of its interests; secondly, from a dead *materialism*, which everywhere regards chiefly the mere exchangeable value of things without taking into consideration the mental and political, the present and the future interests, and the productive powers of the nation; thirdly, from a *disorganising particularism and individualism*, which, ignoring the nature and character of social labour and the operation of the union of powers in their higher consequences, considers private industry only as it would develop itself under a state of free interchange with society (i.e., with the whole human race) were that race not divided into separate national societies. Adam Smith and his followers as well as immediate Physiocratic predecessors had laid particular stress upon an ideal universal republic and world-wide peace, and taking that for granted, had formulated the abstract theory that under a regime of perfect competition and free exchanges, the only duty of Governments was to keep peace and order in the country. The *one-sidedness* of this doctrine is admitted by the advocates of free-trade and *laissez faire* of the present day, and they have to urge different arguments in support of freedom of competition and exchange. Owing to the peculiar conditions and ideas of his times, Adam Smith believed that agriculture was more valuable than manufactures and home trade than foreign trade and could foresee no danger to his nation's prosperity from free-trade as all industries of those days were in the domestic stage and difficulties of transport and communication were enormous. It is curious to note that like an economist of the national school, he supported the Navigation Laws on

the ground that the defence of a nation is more important than its opulence. Almost all his arguments would be contemptuously rejected by the present-day Cobdenites, his devoted disciples. The world has so vastly changed since his time and were he to come to life again, a writer feels assured, Adam Smith would be immediately converted to Protection. Such seems to have been the influence of the writings of the National School of Economics on the development of thought that those who defend and continue the traditions of the Cosmopolitan thinkers have perforce to admit the force of national considerations and to support their doctrines by showing their beneficial effects upon their nations. Obviously, Cobden's dreams of universal peace have not been realized and in spite of all attempts at international arbitrations and the advance of civilization, we are as far from the millennium as ever. Even List thought that though in the 'forties of the last century, nations were exclusive and jealous, as time went on and with it material progress, the era of universal brotherhood would be hastened. But in the second decade of this twentieth century, seventy years after List wrote, international jealousies are keener than ever, the crushing burden of armaments is painfully oppressing the taxpayers and nations have drawn up cordons of protective tariffs round themselves. The feeling of racial and national division is a powerful force and the economist has to take account of it. The theoretical conception of unrestricted exchange of commodities between nations, and peoples capable of producing the greatest amount of wealth and under best conditions, has its proper place in the science as a theory; but it has to be limited in its application to the world as it is at present. Every state whether it is a continent like India or a world-wide aggregation like the British Empire, whether it is a large federation like Germany and the United States of America or a small empire like that of modern Japan, has its peculiar history, its traditions, its social manners and geographical characteristics, which cannot be reduced to a common denominator and have therefore to be treated *differently*. Nations cannot be governed by purely economic principles.

than public opinion in India. Being a mere dependency, this country's natural resources cannot be conserved and utilized in the interests of and by the people of the land and have to be thrown open to be worked up by European capital and enterprise. Being backward in every particular, Indians cannot tap indigenous resources themselves and they are not being trained for the purpose as they should be. If the Government of India were perhaps left to itself it may be able to do much more than it actually does. In the famous despatch of 1903 relating to the Government of India's opinion concerning preferential tariffs, Lord Curzon observed — "All past experience indicates that in the decision of any fiscal question concerning this country, powerful sections of the community at home will continue to demand that their interests, and not those of India alone, shall be allowed consideration." Speaking in the House of Lords on May 21, 1908, His Lordship said:—"What has been our experience in the past in India of the manner in which the influence and power of the Secretary of State, as the ultimate ruler of India, are exerted in the direction of the fiscal policy of India? It is that in fiscal matters the Government of India has to take the views of the Secretary of State whether it agrees with them or not, and those views are more likely to be guided and shaped by English than by purely Indian considerations." It is not the Liberal party alone that is a sinner in this respect. If the tariff reformers and the protectionists are able to carry their point and come into power in Parliament, they will force upon the Government of India a policy which fits in with their interests and those of their supporters, whether it is suited or unsuited to the conditions of this country. In this way the political factor, the constitutional dependence of our Government upon the British Cabinet and the lack of popular control in the councils of the state in India, dominate the economic situation and other factors are subordinate to it. Not until the Indian state becomes national in spirit and is in a position to take measures calculated to promote India's economic and industrial progress solely in the interests of the

Indian people, can the hope be entertained that our advance will be on the lines of other progressive nations. Our Government has already started on its journey towards that destination but its pace requires an amount of acceleration which can come only if the springs of action are sufficiently strong and elastic.

Indian Emigration to Non British Colonies

BY

MR HENRY S. L. POLAK.

RECENT telegrams from South Africa, London, and Berlin have focussed public attention, in this country, upon a phase of the Indian Emigration Problem that has hitherto been somewhat neglected. Some consideration ought, nevertheless, to be given to a matter that may, as time passes, involve Great Britain in serious difficulties with Foreign powers, difficulties of which, however, she will, in the main, be herself the author.

Indian Emigration has been of two kinds—free and indentured. Free emigration has existed for centuries, mainly to the East African littoral. The Hon Mr. A. M. Jeevanjee shows easily, in an uncommonly interesting pamphlet that, long before British occupation of what is now known as the East African Protectorate, Indians had not only colonised the coast belt, but had penetrated far into the interior. Indian settlements are to be found right along the East Coast of the African continent, from North of Mombasa to Durban, and they are also to be met with at Nairobi, Blantyre, and the more or less uninhabited parts of the hinterland. Here, as pioneers, they have "blazed the trail" of what is known as civilization, they have pegged out stakes for posterity, they have acquired vested rights, and they have made it possible for the British flag to wave over large tracts of African territory. But they have done more, even, than this. They have redeemed or helped to redeem, lands from barbarism and what, in current opinion, passes for it, for certain Foreign Powers, of which the chief are Germany and Portugal. Let anyone

upon Lord Morley, in 1906, to enlist his sympathies against the Transvaal Registration Ordinance, he reminded the members that it was often easier to protest effectively against the actions of a Foreign Power than against those of a British self-governing Dominion. When anti-Indian action was threatened in German East Africa, a question was asked, in the House of Commons, whether, if this were so, His Majesty's Government would proceed to make effective representations to Germany. No answer was returned and, possibly, none was expected. But it is significant that British precedents are now held up before the Reichstag to excuse, if not to promote, anti-Indian legislation; and the British Government may shortly be faced with a diplomatic impasse that will still further embitter Anglo-German relations, without in the least improving the position of the unfortunate Indians, who have been, indeed, handed over to the enemy by the past follies and weaknesses of the British Colonial office, seduced from the true Imperial standard by the false analogy of the idiotic policy that lost Britain the American colonies. Whilst Dr. Solf does not seem to say, in so many words, that the presence of Indians in the German colony is undesirable to the German Government, one does not need to be a prophet to realise from past South African experience how short a time is required for powerful financial interests to pollute the springs of colonial policy, and what may to-day be undesired, by the interested local German traders, may, in the not distant future, come to be, if it be not already, undesired by the administration itself: and it is hard to conceive that Great Britain will take her courage in both hands, and let fall upon Germany, as she did upon the little, impotent Boer Republic, heavy retribution for the ill-treatment of her Indian subjects.

Indian emigration under indenture to non-British Colonies commenced something under 70 years ago. Not long after Mauritius received her first labour supplies, the neighbouring French island of Réunion applied for and obtained indentured labourers. But abuses occurred, and, as a result, an agreement between Great Britain and France was entered

into, so that proper treatment of the emigrants might be ensured. The agreement proved ineffectual, however, for after a somewhat lengthy period, it was terminated by a notification that Indian emigration under indenture to French possessions was thereafter prohibited. Denmark also indentured upon India for labour, but local economic exigencies compelled her to put an end to the system. The Dutch colony of Suriname, adjacent to our own colony of British Guiana, is the only foreign territory that to-day enjoys the privilege of drawing upon India for its contract labour, in competition with British colonies.

It would now appear, however, that the Chamber of Mines, at Luederitz Bay, in German South-West, Africa, is much exercised, owing to local labour difficulties on the diamond-fields, and as the unscrupulous horde of needy adventurers that resort to these glorified gambling hells are fearful of not getting rich sufficiently quickly, with a minimum of personal expenditure of energy, it is announced that steps are to be taken by permission of the Government of Damaraland, we learn on the authority of Sir Edward Grey, to procure one thousand Indian indentured labourers to make up the deficiency. A question on the subject has evidently been put in the House of Commons, for Mr. Montagu has announced that Germany has, so far, made no official proposals regarding the importation of Indian labourers into Damaraland. He added that Lord Crewe was not disposed to encourage any new scheme of indentured emigration from India to places outside the British Empire. Indentured emigration to Damaraland, he reminded the House, was at present unlawful, and could not become lawful unless, the Governor-General of India in Council was satisfied that the country made such laws and provisions as were thought sufficient for the protection of emigrants. In any event, no steps could be taken without an Anglo-German convention making full provision for the emigrants' welfare.

After the very instructive debate, last March, in the Imperial Legislative Council, on the Hon. Mr. Gokhale's resolution calling upon the Government of India to put an end to the system of indentured emigration to

British colonies and Assam (and, therefore, presumably, to the Dutch possession of Suriname), when, apparently upon pressure from London, an official majority defeated the unanimous Indian non-official representation, it is highly improbable that the Government of India are prepared to recommend any extension whatever of the pernicious system of indenture—certainly not to the advantage of a Foreign Power that, even to-day, is contemplating the harassment of Indian subjects of the British Crown resident or domiciled in another of that Power's territories. Having found it impossible to ensure good treatment for Indian labourers in British colonies, where His Majesty's Government can exercise some sort of control, it is extremely unlikely that the Government of India will so stultify themselves, especially after their French experience, as to hand over their proteges to the tender mercies of those over whom Great Britain can exercise no possible control. Moreover, Germany's labour record is not a very alluring one. It will take a long time to rid one's palate of the unpleasant flavour of floggings and other forms of brutal ill-usage of the East African natives by the German Colonial administration of Dr. Carl Peters, who, after having been cashiered, has recently been carefully white-washed, and it is common knowledge in South Africa that the Damaraland native revolt, three years or so ago, was precipitated by the combination of military and civilian brutality practised systematically upon an already brutalised and exasperated people. The German Colonies are the happy hunting-ground of the military "waster," the civilian adventurer, and the commercial vulture of the most rapacious type and of cosmopolitan origin. It would, accordingly, be highly injurious to place the safety and welfare of Indian contract labourers in such hands as these.

There lurks, however, still a hidden danger, arising out of this proposal. The German financiers and speculators directing the Luederitz Bay Chamber of Mines, recognizing the impossibility of procuring labour direct from India, may attempt to seduce Indians from Natal, and in this they will but follow the old-Portuguese precedent of five years ago.

In 1907, when an English firm of contractors failed to secure an adequate local labour-force to build the Benguela Railway from Lobito Bay to Katanga, it took advantage of the great poverty and distress at the time prevailing amongst the free Indian population. This extreme destitution arose directly out of the two serious grievances. In the first place, many of the ex-indentured labourers were head over ears in debt to the Natal Government, owing to the accumulation of arrears of the £3 annual licence, and the law prohibited the employment of any Indian whose licence-payments were in arrears. In the second place, all these Indians had lost their right of a free return passage to India, not having availed themselves of it immediately upon the expiry of their indentures. There was thus a large floating population of Indian unemployed, who jumped at the chance of securing what promised to be remunerative employment in a country where every prospect (according to the labour-agents) pleased, and not even man was vile. Negotiations were entered into with the contractors, under the supervision of the Natal Government, with the sanction of the Imperial and Indian Governments, and, as a result, over two thousand Indians went to Lobito Bay, on two years' contracts, terminable in Natal. This was an important point, because many of them left families behind, and Natal was familiar to them, whereas Benguela, was not. Time passed, and complaints of shocking treatment commenced to circulate, at first secretly, but afterwards openly, and ultimately the contractors, after a year's trial decided to bring the experiment to a conclusion, after, however, the alleged disappearance, by death or desertion, of several hundreds of the Indians. No inquiry seems to have been made regarding this strange phenomenon by any of the Governments concerned. When the remainder were brought back to Durban, the principal Immigration Restriction Officer conceived a brilliant plan for ridding Natal of an appreciable portion of its non-indentured Indian population. He advanced the remarkable objection that large numbers of these people (not ordinary immigrants, be it noted) were ineligible for entry, under the immigration laws of the Colony, as

they had not completed three years' residence therein, their period of indenture not qualifying them for a declaration of statutory domicile. It was urged that, whatever might be the strict letter of the law, these people had been induced to leave Natal by the Government itself, on a two years' contract, terminable in the Colony, and that, in any case, several of those on board claimed statutory rights of domicile. The President of the Natal Indian Congress sought permission to interview the men, but this was refused "in the interests of the people themselves." Without, therefore, their having been able to approach the Courts, these victims of foul-play were deported to India, in many cases leaving their families behind unprovided for. Neither the British nor the Indian Government appears to have demanded an explanation of this scandalous breach of faith.

It is, of course, possible that these things are not likely to happen again. Economic conditions in Natal are not to-day quite what they were in 1907, especially since the flow of labour from India has ceased. Nevertheless, the heavy incidence of the £3 annual tax may throw great temptation in the way of unwary Indians, and may again be used by the Natal administration as a means to get rid of a further portion of the free Indian population of the Province. Damaraland is nearer British territory than Lobito Bay, and, in many respects, Germany, has a better reputation amongst civilised peoples than Portugal. But we cannot forget what has been allowed to happen even in civilised Natal; and there is no need to invite similar injury to Indian national self-respect from an alien Power. In the face of German threats against the Indian traders of East Africa, it is intolerable that German industrial exploiters should receive the advantage of Indian labour, whether from India or from South Africa. Yet more intolerable is the impertinent suggestion that, because Great Britain has accepted restrictive legislation against the Indian subjects of the Crown contemplating emigration to British colonies, Germany is, therefore, entitled to follow suit in her Dominions. It is intolerable, not so much that Germany proposes to

do this, but that Britain should have led the way and largely tied her own hands in any future negotiations on the subject. The Colonial Office was warned years ago of probable results of the false step taken in South Africa. But the Imperial Government refused to take heed. Germany has not hesitated to pour contumely upon the millions of His Majesty's Indian subjects. Nor should His Majesty's Ministers delay to make it plain to Germany that she cannot be permitted with impunity to injure any of the peoples that the British Flag protects. Meanwhile, the Imperial Government should be reminded by this unfortunate incident that practice is better than precept, and that the best method of argument with any other Power, is to refrain from offering an evil example for its imitation.

INDIANS IN EAST AFRICA.

BY

THE HON. MR. JEEVANJEE.

When, a few weeks ago, I published my little pamphlet "An appeal of the Indians in East Africa" describing in detail the various disabilities which my countrymen there are labouring under, I little dreamt that I should be called upon so soon to protest against a piece of proposed legislation of the Government of East Africa, highly unjust and injurious to the interests of the Indian Community residing there. I learn that the Government have on their legislative anvil a bill for imposing a poll-tax indiscriminately on all the "non-native" population in the Protectorate and that it has been even read a second time. Shortly put, the bill contemplates a levy of Rs. 15 annually from every "non-native" male of eighteen, whether he be rich or poor. The term "non-native" in the bill means all outsiders including the Europeans and the British Indians. So, if the bill be passed into law, as it probably will, considering the present constitution of the Legislative Assembly there, every male British

Indian in East Africa shall have to pay Rs. 15 on every April 1st. In default of payment, the defaulter is liable to be prosecuted, fined and even imprisoned. Not only that, his property will be attached and sold, if necessary. But into the details of these I need not enter here.

Now it is true that this bill professes to make no invidious distinction between the Europeans and the Indians, and the Indians, therefore, have no sentimental ground to oppose the bill. But when we remember that the number of British Indians affected by the levy of this new tax is nearly 25,000, while the Europeans can count scarcely 2000, it will be clear that, in effect, the whole brunt of this tax will fall on the Indian section of the population and it is the Indians alone who will have to pay by far the largest portion of the proposed tax.

Again, most of the British Indians in East Africa are labourers and artisans and their monthly incomes vary from Rs. 15 to Rs. 45 only, whereas the Europeans form a wealthy class; they earn fat salaries. To the latter a yearly payment of Rs. 15 is not a burden. But to an Indian, whose monthly wages do not amount to more than Rs. 20 or 25 (the number of such Indians is very large) a Poll-tax of rupees 15 means an unmitigated hardship. I cannot do better than quote from a memorial, submitted to the Governor of East Africa by the British Indian Community, protesting against the proposed Tax.

"In the first place we would state His Most Gracious Majesty rules over no subjects more dutiful, more faithful or more law abiding than our humble petitioners, and that we fully recognise it a duty incumbent upon us to bear a fair share in the cost of the administration of the Government of this Protectorate. In times past, we and our fathers before us have done our duty in opening up and developing the country and thus it is not now our desire to shirk responsibility in the future."

It will be noticed that while protesting as they do, emphatically against the Poll-tax, the British Indians are not willing to pay any other reasonable and equitable tax, that Government may levy. The Memorialists further urge:—

"Your Excellency needs not to be informed that the British Indian Community is at least ten times more numerous than all the European population combined so that consequently, our fellow countrymen would have

to pay a greatly heavier percentage of the proposed tax and thus, although we are denied equal rights and privileges as enjoyed by other communities."

"If wealth were equally distributed among all the members of the non-native population this might not be inequitable, but it is unnecessary to argue that such is not the case for it is a well known fact to Your Excellency, that the large majority of British Indians in the Protectorate are drawn from the poorest classes consisting of labourers and artisans, a class of the greatest importance at this time to the country while on the other hand among European population few are to be found belonging to this class."

It is needless for me to say how odious and unpopular the very name of Poll-tax is. It has got the most unsavoury historical associations. It at once calls to our mind the names of Richard II, and Wat Tylor the rebel, of Aurangzeb and his *Zaria*. Historians, ancient and modern, have with one voice condemned a capitation tax levied in any country and in any time. Indiscriminate taxation is always fraught with possibilities of a serious mischief and cruel oppression on the population concerned. In East Africa, the Indians are already struggling against the grave difficulties and disadvantages, resulting from a policy of unequal treatment and colour distinction. But this atrocious measure, if passed into law, will further reduce them to a state of utter poverty and starvation. It is understood that the 3rd reading of the bill has been postponed till the next session of the Council, probably in deference to the opposition of the European community, who oppose the bill on the well-known principle of "no representation, no taxation." They refuse to pay the tax, which is levied by a Legislative Council, where their interests are not represented. The Indians, too, have got the same ground to oppose the bill; though in addition to it, they plead inability to pay such a heavy tax. I hope the East African Government will realise the disastrous consequences with which the bill is fraught and will drop it like a hot potato. It is a measure which is unpopular both with Europeans as well as the Indian element of the population. Its introduction has caused widespread unrest and deep anxiety among the Indian community. It will lead to a strenuous opposition on the part of the people in future.

BABU KRISTO DAS PAL.

(An Appreciation.)

BY

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INTRODUCTION.

IT would always repay to peruse the life of Babu Kristo Das Pal, the greatest of Indian journalists. It is of special value now in the days of the Press Law and the Seditious Meetings Act. It teaches the people that one can be the respected friend and trusted adviser of the Government while being a severe critic of its measures. And it teaches the Government that criticism is not necessarily synonymous with sedition. Babu Kristo Das Pal was often a severe critic of the Government; but he was always consulted and honoured by the Government; and he was rightly called one of the "Pillars of the Empire." An irritable Lieutenant-Governor (Sir George Campbell), once called his journal disloyal, because it criticised certain measures of the Government which interfered with the rights of permanent settlement and the cause of higher education. Kristo Das addressed a spirited and effective remonstrance which evoked only praise on all sides. He distinguished the executive from the constituted authority and quoted the case of the opposition in Parliament. "Loyalty does not mean the recognition of the English as the dominant caste in India; nor does it mean the submission of individual Indians to individual Englishmen; but it means allegiance to the British rule and respect for the law."

BIRTH AND EDUCATION.

Kristo Das Pal was born in 1838, of very poor parents and in an humble caste called the *Telee*. He began his studies in the Bengali section of what is now known as the Oriental Seminary, where his progress was marked and he obtained the prize of a silver medal. In 1848, he joined the English section, and here also he gave proofs of intelligence and industry.

He left the school in 1853, and read for some time under a missionary who could scarcely instruct him from any other book than the Bible. He then became a member of the "Calcutta Literary Free Debating Club," some other members of which and himself organised a "morning class." It used to receive instruction first from the Rev. Morgan, a distinguished teacher of youth, and then from Dr. George Smith, who edited the 'Friend of India.'

"He used to get up at 4 o'clock (in the morning), visit his comrades and proceed with them to attend the lectures. Many of his comrades became tired of the early journey; but Kristo Das was made of different stuff; his zeal never flagged."

After attending this morning class for two years he joined the Hindu Metropolitan College, of which he was one of the earliest students, and had the advantage of reading with men like Cap. D. L. Richardson and others, who were all distinguished scholars, all interested in the cause of education, and all moved by the warmest sympathy with the people of this country and their pupils in particular. In 1857, that is, at the age of 19 he left college and commenced his worldly career.

EARLY ACTIVITIES.

While yet a student he took a lively interest in politics and possessed considerable skill as debater. He was the moving spirit of the Club already referred to, and by his unwearied efforts raised it to a higher position than that of any similar association of young men. In one of its meetings Dr. Alex. Duff was invited to preside. Young Kristo Das happened to differ from the reverend Doctor on some points, and he stood up and boldly expressed his dissent. Kristo Das was a born politician. After the Mutiny was suppressed in 1857, he suggested to his Club that they should send their congratulations to the Government through the British Indian Association. He drafted the letter and took it to Raja Issur Singh, the Secretary of the Association, who was highly pleased with the letter, thanked the Club for its valuable suggestion and promised to carry out the proposal speedily.

tabulate results, to advance arguments, to cite authorities, to expose inconsistencies and detect fallacies, he was in his element. He used the simplest forms of expression but avoided colloquial vulgarisms. He employed but little the arts of rhetoric in his maturer years. His style was lucid, logical, unpretentious."

There was no affectation about the man or his style.

AS SPEAKER

Kristo Das Pal was a born debater, and he had several physical advantages in addition. He had a stately presence, a clear full toned voice, and he was master of the art of elocution.

"He spoke with calm dignity and logical precision, and never employed unfair methods of warfare. His speeches like his writings produced their effect not by tricks of rhetoric but by the abundance and accuracy of the information they contained and by the arguments they set forth."

His English hearers were unanimous in considering him as one of the best speakers of India. Indeed his speeches could compare in all respects with the better sort of Parliamentary speeches. His fluency and skill were often the envy of Englishmen of culture. But among his own countrymen he does not seem to have had the same reputation for powers of speaking. We generally appreciate the emotional kind of oratory better than the argumentative; the speech of the demagogue better than that of the senator. We do not see quiet humour, or when a speaker makes a point; but violent declamation, scathing sarcasm, broad jokes, the elaborate demolition of an argument with pomp and circumstance, we fully appreciate. It is perhaps on account of our strange lack of humour and the absence of cultivated taste that we not only suffer but applaud the extravagant speeches, exclamations and "ye Gods" of our speakers at Temperance and other conferences, in the former of which, by the by, most of the listeners have never tasted drink, nor are ever likely to taste.

POLITICAL LEADERSHIP AND WORK.

Kristo Das Pal came to be recognised as a political leader of Bengal, not because he had the required mental and moral qualities, but because he was the editor of a zemindari paper and Secretary of a Zemindari Association, and because he had influence both with wealthy men and the Government. But this would not have been enough if he had not 'an indifference to new ideas,' for our people are essentially conservative, despondent and lacking in enthusiasm; and we demand these qualities in our leaders also. And he should have failed if he had not refrained from all attempts to thrust himself on public notice. His opinions were not the result of an assimilated system of thought. They were formed in each case with a view to practical utility, and for that reason they appealed to the English mind. When he lived the Indian National Congress had not come into existence, and the political ideas of the country had not crystallised into definite shape. It is almost needless to say that Kristo Das Pal would have identified himself with its opinions and aspirations. As things were, he urged incessantly the fulfilment of the promises contained in the Proclamation of 1858.

Speaking of the aspirations of young men of respectability and position to enter the Army, whereto in 1877: "The only objection that can be urged against the measure is a political one. It might be thought impolitic to train ambitious members of a subject race in the art of war and place them in command of regiments and battalions, but the policy which proposes to govern a subject nation by distrusting and degrading them is a narrow one, utterly unworthy of the august Sovereign under whom we live. Confidence begets confidence and we have no hesitation in saying that the confidence of Her Majesty will greatly strengthen her rule." In the same year, when the Indian Cotton Import duties were partially abolished, he said: "Under the operations of the English interests the cotton and piece goods trade of India has gone. There is now a faint glimmer of a hope of revival, and English

interests are again in the way of India's success. We gratefully acknowledge that Indian commerce has greatly developed under British rule, but whenever English interests have come into collision, the people of India have gone to the wall." "Our countrymen," he said, "should be up and doing."

His work is not known by any conspicuous monument. It consisted of the guidance of public opinion and of the vigilant and efficient criticism of public measures. Being an Indian he was given no chance for initiating measures; he was only consulted. Such work does not generally attract men's attention; but all careful students of the lives of men and nations must acknowledge the importance of work which is rather critical than constructive, and whose results are subtle and impalpable rather than concrete and tangible. It should be remembered that Kristo Das Pal is the father of any real journalism that may now exist in Bengal.

Kristo Das was ever watchful of public rights and those of the Zemindars in particular. But, says the late Mr. N. N. Ghosh, we do not ever see him reminding them of their duties, either towards themselves or towards the poor ryots under them. It is to be regretted all the more since no man had greater influence with them than Kristo Das Pal. When the Bengal Tenancy Bill was introduced, however, he expressed in the Imperial Legislative Council his sympathy with the millions.

GENERAL CHARACTERISTICS.

Sir Stewart Bayley, who afterwards became Lieutenant-Governor of Bengal, said of Kristo Das Pal :—

"What were those peculiar qualities which enabled him to attain, and to maintain during all his life, an absolutely unique position, not only in the admiration of his countrymen, but in respect, regard and affection of all, of whatever nationality, who came in contact with him? Well gentlemen, I cannot pretend to offer an adequate explanation. In the course of the twenty years of my acquaintance with him I think the qualities in his character

which principally struck me were—first the admirable balance of his judgment; and, secondly his thorough sincerity. By sincerity, I mean not only moral sincerity, which is the duty of every good man, but I mean also mental or intellectual sincerity—that quality which makes you feel, in talking to a person, that his opinion is the outcome of an independent mind, and not merely the outcome of foregone prejudice or passion. To those qualities I may add a third, which has already been alluded to, and that was his unflinching temper. As I say, I have known him for twenty years, and have never failed to admire the extraordinary self-control with which, whether in fighting a winning or a losing cause, and especially in the latter, which is far the more difficult of the two, he never for an instant forgot himself, never said anything which he need be sorry for."

All these qualities are very clearly reflected in the columns of the "Hindoo Patriot." Indeed, but for them it was not possible for the paper to command the attention and wield the influence that it did. He never resorted to unworthy arts to secure public patronage. He was uniformly sober and candid in criticism and never consciously unjust. But perhaps we should admire him most for his temper. He was often vilified or abused by persons or classes for whom he could not procure official favours or whose cause he could not support. But even in dealing with the most dirty tricks of the opponents, he never lost his temper, never forgot himself. It is to the ever-lasting credit of Kristo Das Pal that he was almost the only conspicuous man that did not lose the balance of his mind over the Ilbert Bill. It was a time when the whole country was in a frenzy, when Englishmen and Indians gave hard blows to each other and neither would listen to compromise; when even in the Council Chamber a kind of language was used which can hardly be read now without a blush. We print as Appendix the three speeches that he made in connection with that unfortunate Bill. They must remain for ever a model of sober and, dignified language, clothing the most exalted ideas of statesmanship and the most fervid sentiments of loyalty.

The balance of Kristo Das's mind is splendidly brought out in these speeches, especially in the first one where he expresses his firm belief in the ultimate triumph of the British sense of justice. In this weak world, passion and prejudice often get the better of us; and it is a great thing to act with a keen sense of justice. But it is a greater thing not to lose the balance of our mind for a single unjust act, or even a succession of several such ones.

HIS MODERATION.

We here are in the habit—recently more so than ever—of appreciating a journal or its editor in proportion as it indulges in violent language. What is most out of taste, what is most irresponsible, appeals easiest to our imagination. Therefore it is no wonder that the moderation of Kristo Das Pal was much disliked by many men. They attributed to him a want of independence which they said was due to his over-anxiety not to offend the authorities. The charge was absolutely unfounded. All officials knew him to be the most uncompromising controversialist. He was judged then as some of our leaders are judged now.

"His moderate tone was the result of his anxious desire to be just. He was personally acquainted with many high officials of his day and knew that they and their actions were very often misunderstood. When he came to sit in judgment over them he was careful to see that they had a fair trial. He happened to know very often the facts which would put him in an attitude of sympathetic criticism, and knowing all the grounds of defence he could not be keen in his attack. (It is ignorance which sharpens the edge of criticism. Correct criticism must be well-informed, but such criticism is disagreeably sober to the impulsive student of politics; smart, sensational criticism is highly prized by the majority of readers, and such criticism derives its main strength from ignorance.) Kristo Das Pal studied every important public question so thoroughly in all its aspects, he knew so much of the men who decided the fate of questions, that he could not, like the mob, take always

the most uncharitable view of men and measures, or judge them only by appearances."

On the other hand independence was a strong trait in his character.

In 1877 when the title of Rai Bahadur was conferred on Kristo Das Pal, he acknowledged the honour in the following terms in the *Hindoo Patriot*: "We are not a little surprised to find our own name among the Rai Bahadurs. If we may be allowed to be light-hearted on such a solemn subject, may we ask what dire offence did we commit, for which this punishment was reserved for us. We have no ambition for titular distinctions..... We are certainly grateful to the Government for this token of appreciation and approbation of our services, but if we had had a voice in the matter, we would have craved the permission of our kind and generous rulers to leave us alone and unadorned, following the footsteps of those honored, illustrious Englishmen, by whose side we are but pigmies, who have preferred to remain without a handle to their names."

We are a little puzzled, however, and cannot understand why he did not refuse the honour if he was in a mood to write the above. In passing, it may be said that in his later years his position was so high and his influence in society so great that, instead of his courting official favour, there was every reason for the highest officials to seek his support.

Among his other characteristics were a tenacity of purpose and prodigious industry. It has already been observed how in the face of strong temptations he stuck to journalism. And those who know the conditions of Indian journalism will easily understand how much industry the editor of an Indian daily newspaper is required to possess. The editor is, with us, the greatest part of the staff.

"From early morning till a late hour in the evening, he had to receive visitors, most of whom wanted some favour. Latterly he had acquired the art of writing his articles and doing other work in the presence of his visitors and while talking to them.

(If he had thought of waiting till his visitors

had left him, he would have had to wait for ever.")

The late Mr. Justice Ranade was similarly forced to go on with his writing and other kind of work while talking to others.

"The afternoons he used to spend in the rooms of the British Indian Association. Even there the visitors pursued him. A great deal of his work had to be postponed from day-time to night-time, and he hardly ever went to bed before one or two in the morning.

"Kristo Das had not only to write his paper unaided, but to write all documents for the British Indian Association, and to write minutes as a member of the Legislative Council and of the committees on which he might have had to sit. He also wrote petitions for men who came to him with grievances."

EXCESSIVE DOMESTIC TENDERNESS.

In domestic life he was tender almost to weakness.

"He could hardly separate himself from his home for a single day without a pang. If business or the demands of health took him away from Calcutta even for a short time, he would insist on being written to every day about the state of affairs in his home. On one occasion he had taken a short holiday and retired to a quiet place at some distance from Calcutta, where he used to receive letters every day from his son. One day no letter came. He immediately made up his mind to go back to Calcutta, and left the place the same day. The slightest ailment of a child filled him with anxiety and even drew tears from him."

PRIVATE LIFE.

His life was very simple, his wants few and his habits unaffected. Indeed his style of living was not altogether suited to his position. If he had adopted a more comfortable mode of living he should have perhaps enjoyed better health and been spared longer for the service of his country.

"In the widest sense of the word 'pure,' Kristo Das's life was of the purest. And his virtue was not merely of the negative sort, but

was largely identified with active beneficence. He gave relief, to the best of his power, to needy and distressed individuals, and also helped the public through organised institutions of charity as the District Charitable Society of Calcutta."

He had great powers of conversation and was genial and lively. But he maintained a degree of reserve with regard to more important matters, especially of a personal sort; and not more than three or four knew the details of his private life and had looked into his heart and soul. He had respect for seniors and no jealousy for young men. He helped them whenever he could. His own success had been viewed with jealousy by many men; but his nature was not soured by this bitter experience. *He exercised a feeling of "Let bygones be bygones" which was a constant saying with him.*

"He was kind and courteous to all, even to menial servants. No man was ever repulsed from his door, or heard from him an unkind word, even in the midst of the busiest of his occupations and the sorest of his trials. In his home he was never tyrannical, in society he was never disagreeable. If he possessed authority, he neither stretched it, nor exercised it in its full measure. (Like Englishmen and unlike Bengalis, he had the art of enjoying power and not seeking constant opportunities of its exercise.) He was so mindful of his duties that he never cared to insist on his personal rights as against friend, relation or subordinate. (Therefore he was not a pest to his subordinates, nor a bore to his friends and colleagues.) He was not self-assertive and dogmatic, and would not threaten to resign if his counsel were not followed."

Kristo Das lived and died a Hindu; but he was keenly aware of the evils that are devil-talising us. Like most educated Indians he had an enlightened toleration for men professing other religions. He had no hatred to the work of the missionaries where their methods were not objectionable. Though he mixed freely with Europeans he never dined with them; and he advocated only such intercourse between the two races; he was convinced of

"How did you live alone without father? There, mother, do not be crying like this. I shall stay out a year at the most. Do not become sick for my sake during that period. I shall request our neighbours and my friends to look after you and give you help when you want any."

The next morning Bapa started from Nagendrapura. He entered a forest on his way to hunt there. He never shot harmless animals like the sheep and the deer, or noble animals like the lion and the elephant; only the hard-hearted tyrants of the tiger kind were his game. As he was searching for such, he saw in front a huge tiger speeding towards him. He may miss his aim—he thought it, therefore, unsafe to shoot from the ground. Quickly he climbed up a tree hard by, and comfortably sat amidst the branches. The tiger came to the tree, looked up, and growled fiercely. Now it ran round the tree, then tried to climb; now it crouched on the ground, then growled all of a sudden; now it seemed to go away, then turned back and jumped high to reach the branches. Bapa shot two arrows, but missed the mark; for the tiger was restless and moving all the while. Seizing an opportune moment, he sent the third arrow which pierced its head and laid it down. He had heard of the feinting tricks of tigers, so he shot another arrow into the same place. Still, he could not be sure whether it was really dead or not. So he made up his mind to wait for a time. Reclining against a big branch, he began to turn his eyes on all sides of the forest below. After a time he saw a man going along, whom he recognised as a hermit and hallooed to him.

"Mahatma, I shot this tiger with two arrows and it fell. I doubt to come down, because I think it may be living, and lying in that manner to pounce on me the moment I come to the foot of the tree."

"You need not doubt, child, it is dead. You may get down if you like."

Bapa got down and followed him. As they walked along, he asked the hermit many questions to which he promptly replied.

"Where do you come from, and whither are you going through this forest?"

"I come from the town, and am going to the next village where my house is."

"And who are you?"

"You see I am a sanyasi."

"Why did you become a Sanyasi? You are so strong and so fair-looking."

"Child, why do you want to know this? Is it of any use to you?"

"Mahatma, please do not get angry that I am asking you many questions. For mere pleasure I want to know these things."

"I became a Sanyasi for mere pleasure."

"You are smiling. I do not think you are a Sanyasi."

"By all means, do not."

"Perhaps you know Mantras?"

"Yes. Hundreds by heart."

"Again you are smiling. Mother too does not think much about Mantras. Are you skilled in archery?"

"Yes."

"You know how to put people into sleep?"

"Yes."

"Can you control your breath?"

"Yes."

"For days?"

"Yes."

"How can that be possible?"

"That it is possible I can assure you. But how, I can neither explain now nor you understand."

"Can you fly in the air?"

"Yes, if I can become a bird."

"How can you become a bird?"

"Then how can I fly in the air?"

"You are joking. Mahatma, please tell me the truth."

"True I was joking, but I was also telling the truth. If you are willing to believe, there will be many people ready to come forward with all kinds of absurd fictions."

"Can you tell of things that are past?"

"Yes."

"Then kindly tell me who I am? My mother says I am a gopa boy, and people say I must be a Kehatriya."

"What is your belief?"

"I believe I am a Kehatriya."

The Sanyasi told him his real history, and also the histories of a few of his ancestors. Bapa was awayed with emotions; now he was bright and all smiles, then pale and full of tears.

"Mother ought not to have hidden the truth from me. By this time I would have gone and killed Nausarvan the cause of my father's death."

"You are youthful and hasty, and do not know. You should not find fault with your mother. What she did was right."

The Sanyasi explained, and Bapa was satisfied.

"Now, Chandrasena, you may go."

"No, I shall come with you as far as your house."

"My house is here only. Now I must go."

III.

THE QUEEN'S DEATH.

Soon after Bapu left home his mother gave up crying, now thinking of his brave deeds, and now remembering his brave words at the time of his starting. But as month after month passed and still he did not return, she began to fear and doubt. Sometimes she would say to herself: "I do not know whether I shall see my Chandrasena. I cannot know where he is. I cannot know even whether he is living or not. A tiger or some other wild beast may finish him. Or envious persons may secretly murder him. Or the Persian enemy may capture and hang him.... But away with these terrific thoughts. He promised to be very careful not to run into danger. Perhaps he is living and I am giving myself up to merely foolish fears. What a sad lot I created for myself! Oh! Why did I let him go?" Day by day her sadness grew. And at a time when she was most sad, her dear son came back to her. She called him Chandrasena, for he told her as soon as he came, that he learnt his true history from a Mahamuni.

"All you did was for our good only. But we need not think of the past. Only of this we must think—we shall not live here any more. I shall take back my kingdom."

"You are only ten years old my boy. You are still too young to rule an empire. You have to learn many things."

"Mother, do not fear I am too young. I have learnt the many things you think of, and more other things from the Mahamuni."

He gave an account of what he did in the Mahamuni's Asrama, and showed the diamond. The queen said: "Now of course I need not fear, you may go and sit on the throne, and begin to rule."

That night and the next day he entertained his mother with a detailed account of his year's life. At about bed-time he opened the subject of his starting for the capital.

"Mother, we shall start to-morrow."

"No child, you alone will go. I want to stay here sometime longer."

"Why here? You will come to troubles here, when it is known who you really are."

"And do you think I shall not come to troubles, wherever I may be? People, as you have heard, are cursing the Persian, because, it seems, he has been making enquiries and searching for me."

"Yes. For this reason too, you must not stay here. Living with me you will be safe. As for the Persian, I shall kill him as soon as possible."

"Chandrasena, my dear, you ought to have guessed my intention, and as you did not, I shall not hide it any more. As soon as your father died, I would have put an end to my life, but I had to live for your sake. Now you are grown up and fit to wear the crown. So I shall not live any more."

Tears stood in his eyes, he buried his face in his mother's lap. Then he looked up.

"Mother, you brought me up so kindly and lovingly. You cried so much to leave me for only one year. Are you going to leave me for ever?"

Tears were running down his cheeks; the mother also was weeping bitterly.

"Do not cry, dear. With your father all things became dead to me. I lived as long as I could be of use to you."

"Is there a time when you will not be of use to me? Only this you will lack, namely, father's presence. For the rest, you will have everything as you like. You will be looking on while I reign."

"What is the use of my living? For me, the Persian will often come against you and trouble you. Whereas, without me, you will be left undisturbed to rule your kingdom in peace."

"Mother, what is the kingdom to me, if you must die? Did I ever hope I would get a kingdom?"

"I must tell you one thing more. A few minutes before your father died, I told him I would fight the enemy and die rather than ever yield. He entreated me to live somehow or other for your sake. I told him I would live till you came of age and then die. He gave me his consent. And now that time is come."

"I was a fatherless child till now. And you are determined to make me motherless also. Mother, I too shall kill myself."

"Dear boy, you are clever and wise and have learned many things from the Mahamuni. Calmly think over the whole matter. For your sake and chiefly for my sake, I must die. Whereas you must not kill yourself, because you are the Emperor, and because you are the only son of a renowned family. Now hear me. Go to the Prime Minister and say you are Chandrasena, and he will tell you everything."

She described to him the arrangements she had made. He was fully impressed with the belief that his mother would not give up her resolve.

Thoughts of his future lonely life came into his mind; they gave him pain, so he sobbed and wept.

"From your childhood you have been giving justice. Therefore I need not tell you how you should act as emperor. I have to tell you just these two words. Be merciful to your enemies and be great like your ancestors."

She remained silent and went to sleep.

Chandrasena feared she would not live till next morning. He resolved to keep awake all night and watch her. But he could not, for he was weary with crying, and also there was his mother's strong will working. He fell into a slumber. At dead of night he was suddenly roused by a noise, which he understood at once. There was his mother bleeding and writhing on the ground, with a dagger plunged into her heart.

"Ah! Mother! Mother! After all you have deceived me. I thought I would be able to prevent you. Ah! How soon could you forget your love for me!"

"Forget? No, no." She was in tears.

"O, how I used to amuse myself with fancying that, with your own hands, you will perform my coronation and marriage festivals!"

"Father and I made a big plan," she said, crying through her pain and agony, "the Persian spoiled it all."

"I shall go and kill that wretch."

"Yes, you shall." She was not prophesying, but she knew her son's ability.

"Chandrasena, come let me kiss your child. There, do not cry, my dear. Pull out this dagger, it is paining very much."

"Mother, I shall stab myself with this."

"Will you do a foolish thing, my boy? Remember my words."

She felt relieved as he pulled out the dagger.

"See me buried in your father's grave. Live and bring fame to your house."

She shut her eyes, and gave up the ghost.

Chandrasena deeply mourned her loss. In the morning, some policemen who hated him came to arrest him on a charge of murder. The neighbouring Gopas scolded them, told them what happened, and sent them away. At the time of burying the queen, they again gave trouble, objecting that the Emperor's grave should not be opened. Chandrasena told them she was the Empress, and drove them away. After a few days he thought of leaving the place. He remembered how, on the first time, he took leave of his mother; and now he lost that mother. With a heavy heart he walked towards Vallabhapura.

IV.

THE YOUNG EMPEROR

About the same time that Chandrasena started for Vallabhapura, the Prime Minister with his eldest son started from that city. Queen Madhusudani had gone to her mother at Vijayapura about eleven years ago and her son must by this time have become a blooming boy of eleven. But he had not yet come, nor was any information sent regarding him. So, the minister thought he must himself go to Vijayapura to pay his respects to his young lord and to bring him to the capital. But when he reached that place, he had a strange tale to hear. The queen's mother, an old woman, began to cry.

"Madhusudani never came here. Very soon we are going to celebrate the marriage of her youngest sister. We were thinking of coming to invite her. She was six months pregnant at the time we came to condole with her. Who knows where she might have gone to and what difficulties she might have suffered!" Conjectures, and doubts, and fears were given up as useless. They must search for her everywhere. Her parents, her minister and his son, her brother, and her sisters formed the party that was to travel in search of the Queen.

There at Vallabhapura, likewise, Chandrasena had a strange tale to hear. "My father has lately left this place for Vijayapura. Indrasena, son of the late Emperor's uncle, is ruling now." So said the minister's second son in whose house he lodged. This story he had already heard from the Mahamuni. The day after the queen left the capital, this Indrasena went thither seemingly to condole with her, but really to persuade her to marry him, so to gain the empire. Going to the minister, for he had heard of the queen's departure, he said "My cousin ordered me to take the keys from you, and to be ruling here till her son attained his proper age." The minister believed him, and handed over all the keys. Now Chandrasena heard that the Emperor would hold an assembly soon. On that day, he sent the minister's son with the following message, to be delivered before all. "You cunningly deceived the minister and occupied my throne, giving out that my mother gave you order to rule the kingdom till I reached the proper age. You lied shamefully. Even if you say you did not lie, the time of your rule is over. I am Chandrasena the son of the late Emperor. You must give me back my kingdom and depart from this place." "Who is this insolent fellow that dares to send me orders!"

said Indrasena, "Let this man be prepared for battle." But he was inwardly much agitated and frightened.

The late Emperor's army was very glad that their young lord was come, for the queen had told these people also that her son would come some day. These soldiers hurried to him, paid their homage, and stood on his side. On the side of Indrasena were the forces which he brought from his own towns. The battle commenced and the foot-soldiers fought for a time. Hundreds of them were falling.

"Let them stop," said Chandrasena, "it is we that must fight and settle our dispute."

"I and my army will fight. On your side you alone must come, for your present army should be mine. Win your kingdom thus, if you can."

"It is an unjust and cowardly proposal on your part. Yet I agree. But still, why should I slay these poor soldiers for your guilt?"

The soldiers were stubborn like their master. They said they would gladly fight for his cause. So Chandrasena could not but kill them. With his powerful arrows and never-failing aim he easily cut off the heads of hundreds of them. They were terrified, thought they would all perish if they stayed longer, and hence submitted and retired from the field. "Now let us fight," said Chandrasena to his opponent. They met. At the very outset Indrasena did an unkingly act. Against rule, he shot an arrow at Chandrasena who was getting ready and was unguarded. The arrow made a big wound in the back, and blood gushed out profusely. Even as his soldiers were bandaging the wound, he called out to his enemy to be ready. With the first shot he brought down that unkingly usurper.

The next day, Chandrasena with the minister's son started for Vijayapura. The party from that place and his party met on the road midway. The old parents kissed and hugged their grand child. All were very glad to hear how he regained his throne. At Vallabhapura he related the story of his mother's death. All shed tears; some felt sorry for Chandrasena; some said she could have tried to live; but finally all affirmed they were proud of such a queen. The next month the coronation was celebrated.

The next year Chandrasena led an army against the capital of Nausharvan. The Persian Emperor was surprised to hear that a mere boy of twelve years led this expedition. On the first day he sent only his army, which Chandrasena defeated and drove away. The Persian was surprised still

more. He sent a message thus: "We shall not in future come against your capital. Nor shall we demand your women. I shall give you my daughter in marriage, and we shall become friends."

"Is he not ashamed to send this message?" replied Chandrasena. He cannot fight with me, and therefore offers his daughter. Does he think I shall marry the daughter of an ignoble house?"

Nausharvan became angry and himself came to battle.

"Nausharvan, old man, you were the cause of the death of both my parents. If your son had not come for my mother, my father would have been still living. And if you had let her alone even then, she would not have given up her life."

The inquisitive Persian heard the story briefly told, and felt sorry for what he had done.

"You instituted a search for her you old fool. She killed your worthless son, and I have come to kill you the worthless father of a worthless son."

Very soon he despatched him with a deadly arrow. The Persian queen discarded her Parda for the time being and came to the battle-field. She cried and said she came to entreat him.

"Maharaj, my son and my husband behaved foolishly and wickedly, and both suffered. I have many children I beg you to pity us and kindly leave us the kingdom for the sake of my boy of ten years, whom I beg you to spare."

Chandrasena came to be revenged only on Nausharvan. He did not want to kill others, nor did he want to annex the kingdom. He stayed in the Persian capital for a few days, placed the boy on the throne, and crowned him Emperor of Persia. He made him one of his great vassals, and imposed a tax to be paid annually as a tribute in acknowledgement of his suzerainty. Praised by all for his victory, praised even by his enemies for his mercy, and praised mostly by the loving minister, Chandrasena returned to his capital amidst great cheerings.

V.

FRIENDSHIP WITH MOHANAKUMARA.

Once in his thirteenth year Chandrasena went out for a hunt. In the forest he saw a prince chasing a deer. He ran quickly to meet him, and just when the prince was about to shoot the arrow, caught hold of his arm. The prince turned round in anger, but suppressed it when he saw

one whom he supposed to be another prince "Prince, why did you hold my arm when I was on the point of bringing down that deer?"

"My friend, just to prevent you from killing it."

"Who are you?"

"My name is Chandrasena. I am the Emperor of Vallabhapura."

The capital of the Rajaputranthan Empire was Vallabhapura; so the ruler of that empire was popularly known and styled as the Emperor of Vallabhapura. The prince thought that he should not disregard the advice of an Emperor even if he be younger than himself.

"And who are you?"

"My name is Mohanakumara. I am the eldest son of the Emperor of Indraprastha."

Indraprastha stood where Delhi now stands. It was the capital of the Vanga Empire and the ruler of that empire was generally called the Emperor of Indraprastha. Though Mohanakumara did not know the fact, Chandrasena knew, from the history of his ancestors, that the two Royal families were connected by marriage ties.

"Friend, why do you kill the poor harmless deer? If, on the other hand, you can catch them, you may play with them."

"Yes. But princes hunt them and kill them for practice and for pleasure."

"True, our Kahatriyas do so. What of that? It is a cruel business. And as a result of all these deeds of our youth, in our old age we generally die miserable deaths on the battle field, pierced and cut with swords."

"Should we then give up hunting?"

"Yes, if we can. If we cannot do so at all, we may hunt wild animals of the tiger kind."

"Then, I killed so many birds too."

"I advise you, if you care to hear me, not to do such things in future. I can aim so well that, if I like, I can kill many deer easily. But I hate to do such a thing. The deer are such beautiful and gentle and lovable creatures."

"Yes, it is a cruel and hateful business as you say. I never thought so before, nor did any one make me think."

"From your words, I believe you will give up this cruel sport we call a hunt."

"I shall certainly give it up. Now I shall take leave. If you like, I shall pay you a visit some day."

"I shall be very glad."

Then the young prince and the young Emperor parted. They became sufficiently acquainted with each other to talk freely and

openly. But they wished to become fast friends. Chandrasena eagerly looked for Mohanakumara's visit, and when at last he came, welcomed him very warmly.

"I spoke to my father about our meeting. He related to me a few stories of our ancestors, from which I knew we are related."

"I too learnt the same from the minister."

"Before many years will be past, father said he would crown me Emperor. We shall be two friendly rulers."

"Yes. But apart from this family relationship and friendship, you and I shall become bosom friends."

"And as long as I remain a prince, I shall be ever and anon coming to see you."

"Then you will make me very happy indeed."

The next time they met, they became more familiar. They related their histories each to the other, the story of Mohanakumara's life was no less romantic and interesting than Chandrasena's. Chandrasena spent much of his time in his friend's company whenever he came to visit him. In course of time their friendship became so great, that the prince would stay with his friend for weeks together. A year passed in this way. The Emperor was fourteen years old, and the Prince fifteen. One day they had the following conversation.

"Dear friend, I feel very happy as long as you stay with me. When you go away, I feel lonely and dull."

"Why, there are your minister, his sons and many—"

"They are either too old or too submissive to be my friends. Only those will do, who are nearly my equals in age and state."

"Suppose I always remain with you."

"It will be very good. But that cannot be."

"Then how do you mean to remedy your loneliness and dullness?"

"I shall marry."

"Yes, you will marry and have plenty of children and always play with them as with deer. You will refuse to see me as now, or to stay with me long."

"Well, you may joke and laugh. But do you think I shall marry a grown-up man? My idea is to marry a girl of ten or eleven, so that I may have her near, to play and talk with, when you are not with me."

"But where is the king who will consent to send your child-wife to live with you?"

"We must make enquiries."

"It is better to go to many places, and select the girl ourselves. Shall we make a tour?"

"You and I together? If both happen to like the same girl, we shall perhaps have to quarrel, and our friendship may break."

"O, then we shall go separately. Besides, we are related as brothers-in-law, so your wife will be my sister."

"Oh that you had a sister! Our family connection would have been renewed."

"If not in this way it may be renewed in another way. You will bring forth just as many daughters as I shall have sons, and sons as I shall have daughters. To make the marriage ties the stronger let us have hundreds of children like Dritarashtra and so hundreds of marriages."

"But only a sister of yours would be able to amuse me as you do now. Shall we start to-morrow?"

"Did you talk to the minister?"

"No, nor shall I. This is not an affair of the Government, but one of my own. Besides, my marriage will be so much a child's play and so little a state ceremony, that, even if my father be living, I should not like to consult him."

"So you mean to start alone?"

"Not quite alone. The minister's second son will accompany me."

The next morning they mounted two horses and were ready to start. The minister's son was to follow later on.

"Mohanakumara, your capital is a very big city, which I shall see very soon. Tell me if there is any princess there whom I may marry."

"Can you tell of any in your capital whom I may marry?"

"I cannot joke as well as you can do, I must try. In my capital there are no princesses for you. Outside my capital, my information is little."

"Even within our capital, my information is little. You are an Emperor and must know; I am only a prince."

Here the attendant, who brought the horses, spoke.

"My Lord! In Indraprastha there is a king who has a daughter eleven years old. She is not yet married. It is a wonderful story. In a large hall in her palace there is a big bell four feet high and at the base nearly three feet in circumference, and near it a strongly made arrow. The bull and the arrow are of the same metal, but what that metal is no one knows. The vow of the princess, according to her father's proclamation, is that she will marry that prince

who will be able to move and overturn the bell, either by pushing with the hands, or by shooting with the arrow, or by both means. Many princes are trying, but in vain. They come in hope and go away disappointed and surprised, for the bell being hollow should not be heavy and yet they cannot move it even a hair-breadth. The princess does not tell anybody where she found those wonderful things or who gave them to her."

Chandrasena fell into a reverie while listening to the story. It was like a fairy tale rather than a true story. But suddenly he recollected something, and looked up.

"Is all that you say true?"

"Yes, my lord."

"And who was her father—did you say?"

"I said nothing. I do not know that, sir."

"Her name?"

"Kamalavati."

"Perhaps my friend knows."

But when he looked round, his friend was not there.

"Where is the prince?"

"He glided away shyly a few minutes ago."

"I see. Then you must know who that king is. Mind you do not hide the truth."

"I beg your pardon, sir. The prince bade me not to tell you. The princess is his own sister."

Chandrasena sent for the minister's son and accompanied by him galloped towards Indraprastha.

"Mohanakumara did not tell me he had a sister," he said to himself on the way, "perhaps he thought I would trouble him to arrange the match. But would I have given up this adventure? It was very fortunate that I met him in the forest on that day. We shall very soon become close relatives, but what to me looks greater is the fact that we have become and shall remain trustworthy and loving friends."

Chandrasena will be equally fortunate in obtaining a trustworthy and loving wife. Indeed his fortune is such as few people have, for true wives are not so difficult to find as true friends.

VI. MARRIAGE.

Chandrasena did not go straight up to Mohanakumara because he wanted to play that prince a trick as that prince did him the other day. So he dismounted before Kamalavati's palace and was at once conducted into the hall. He tried to push the bell with his hands, but could not. Then

for the mischievous friend of his again appeared thus in his sister's disguise. He sent word to the emperor that the princess was too old for him, and therefore he would take leave.

"You have played the trick too long," said Kamalavati to her brother, "I hear he is going away."

"No fear my dear sister. I shall go and bring him back in a minute. Let me play the trick for some time more and have some more fun."

He galloped a horse and soon overtook Chandrasena who was going away.

"What my dear cousin, you are going away."

"Your sister is too old for me. I was misinformed about her age."

"But she is weeping for you. She says she will marry no one else. By fulfilling her vow, you have become her husband according to the conditions of the proclamation. So you must be married to-day. And what is it you say about her age? If what you say is true, both of you will be of the same age and it is no harm. Besides, consider what a disgrace it would be to our family to have a daughter refused by the husband chosen by Swayamvara. I believe you will follow me to the city."

Chandrasena went back to Kamalavati's palace.

There he was told he must have only a one-day marriage, and that done in secret. He said it was strange. But the prince on the one side and the maids on the other assured him that such was the vow of the princess. After that he had to yield. The maids were to be the officiating priests; this too they told him was a part of the vow. They said the nuptials too must be performed that night, and somehow left him with his wife in a decorated room. He became confused and even thought he must have been dreaming. Finally he took courage, asked the princess to be seated, and began to talk.

"Kamalavati, your brother brought me back, saying that you were weeping for me. Why?"

"Because you were going away. According to my vow you became my husband."

"Do you not feel shy to call me husband? I should hesitate to tell anyone you are my wife."

"Still I shall be your wife."

"You are a grown-up girl and I am only a young boy. You should have vowed not to marry a boy such as I."

"You should not have overruled the bell. Both of us did wrong, if there is any wrong at all."

"But I was told you were only eleven. After my mother was dead I remained lonely for two

years, so I thought, if I married a little girl, I might play and talk with her. With that purpose only I came here. Your brother ought to have told me about your age."

"Did they hide my age? Not at all. Why could you not yourself find it out?"

"How could I? If mother had been living, she would have seen you at first, and I would have been spared a trouble like this."

Chandrasena's face became sorrowful, so Mohanakumara thought he had rather throw away the disguise.

"Well, let not this marriage be a trouble to you. Regard this as a marriage of dolls. I shall marry another or remain single. For you I shall procure a girl of eleven as you want."

"You say this now. Afterwards you will say that I deserted you and will bring me a bad name."

"Believe me, I shall not do so. Now I leave you."

As she rose to go, he also rose and caught hold of her hand. He did so because he seemed to have recognised the voice of the princess, and also because from her words he suspected some one might have been playing tricks with him. Now he felt the hand hard and strong like that of a male. He looked searchingly; yes, it was Mohanakumara.

"Do not go away. I will try and learn to manage with you. After some years you will be my dear wife with a beautiful moustache, my dear Mohanakumari." So saying he pulled out the disguise of his friend, who fled away in utter confusion. The Emperor and others heard of the trick and made merry over it.

Chandrasena was then married to the real Kamalavati. Some day after the marriage he saw her strolling in the flower garden, and when the waiting maids were away, went near to her.

"Kamalavati, come give me your hand and let us walk together. I want to talk with you."

She stepped aside as he tried to hold her hand.

"Why, our marriage is over and yet you fly from me."

He ran unto her and clasped her hand.

"Will you come with me to Vallabhapura?"

"Will they send me so soon?"

"Go and ask your mother. Say I told you. I have neither father nor mother and must be lonely except when your brother stays with me. If you come, we can talk and play with each other."

Her parents consented and she went to live with her young husband.

in which water cure was one of the treatments. There were civil hospitals for the poor, and big hospitals charging for the treatments, for the rich; separate for males and females. He opened girls' schools for the first time in the country. Pure mountain water, which, alas, our doctors advise us not to drink, was always supplied to people's houses by a system of pipes as taught by the Mahamuni. The streets of cities were lighted by gas according to a method learnt from the Mahamuni; especially of Vallabhapura which was a city larger than London, a city of indescribable beauty, a city of unsurpassable sanitation. He knew how to construct a type-writer, a steam engine, an aeroplane but he did not try to bring them into use. But we may excuse him for not doing such a great work, for he did a greater work namely the work of famine relief which none of his predecessors had done before; he would open the state granaries and freely distribute rice to all the helpless poor.

His death took place in this manner. He had fever for a few days which grew very violent, then he had a severe chest pain. He could not endure so much suffering. Having learnt from the Mahamuni how to give up life at will, he now died so painlessly. Kamalavati also learnt that and though she had no sickness, she too followed her husband soon.

Chandrasena left behind him a son, a daughter, a number of grand children, and more than all the brotherly Emperor, relation and friend Mohanakumara, to mourn his loss. Of these and of the people of the two empires few could speak of him or relate his story to each other without shedding tears. And can we even at this distance of time, read his life without being deeply moved, without being thrilled with emotions, without shedding a few tears? His life is a life of sorrows and joys, a life full of incidents and adventures, a life extraordinary, a life ennobling, a life long enough, yet singularly free from every taint of vice.

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PESSIMISM.

BY

DR. A. WORSLEY.

TO the philosopher Pessimism and Optimism are alike impossible, for no such thoughts can exist in pure philosophy. Yet to the desirous person generally, to the moralist, the devotee, the propagandist, these conceptions may represent a very practical emotion. For Desire presupposes some possible betterment, some further involution, some conceptually attainable objective. Hence it seems that every Nescientist, just because he is desirous and can hence never be satisfied, must be a "practical pessimist." We find many exemplifications of this fact. If we take Schopenhauer as the greatest exponent of a more or less undiluted pessimism, it can be shown that this very acute thinker has often failed to realise when he crossed the boundary between the concepts of pure philosophy and the precepts of our experience bounded by Objectivity. His faith in his misery of mind was brought about by the fact that he had unknowingly left the goal of pure philosophic thought. At such times the phantasmagoria of multiplicity obscured his mind. He was desirous of something, and it was in truth the illusive nature of the benefits which he imagined might be obtained in a world constituted otherwise, and the very impossibility of satisfying his desires in the world as it is, that formed the basis of his pessimism. He never realised that the world-as-it-is is the only possible world for us as we are; is sustained by our own thought; is bounded in every case by an exact equipoise between the Pairs of Opposites, in which Good and Bad, Pain and Pleasure and all else, balance each other with the utmost exactness in every instance. Therefore the wish for a world reconstituted to suit himself was not only a wish for something impossible, but for something which, if possible, must likewise have been inequitable for some of us. Hence my contention that Pessimism is founded upon some still-existent desire for a preferential position above the equipoise of each pair of opposites, for some

* As his wish was founded on Nescience, so the world of his wish would be irrational, and hence impossible if we continue to postulate rationality. Compare "Concepts of Monism."

position in which joy and well being would no longer be matched by misery and ill being, is a desire for something at once impossible, unthinkable, * and irrational.

It has been said that Schopenhauer would have had many disciples had it not been that his system is shadowed throughout by an almost inexpressible misery, and that this extreme position has prevented his philosophic doctrines from being accepted by many. I hardly hold with this, because I think that the whole of his philosophy is dominated by the introduction of a pseudo ethical element springing from his own thought. Wherever, through the introduction of this element, he was brought by process of thought into an impossible position, he sought solace in extreme pessimism. Hence, through failing to free his philosophy from a certain element of morality, he was constantly expressing his inability to free the world from that which, in his view, was wrong and bad, and he failed to realise that an eternity of "bad" thing* must result from the introduction into pure philosophy of any ethical contention whatever. Time, Death, and Deeds, cannot cross the bridge separating the temporal world of ethical dispute from the eternal world of abolutism. The attempt to drag them across is a flaw in thought, is an attempt to bind Philosophy by the shackles of Karma, and is hence inadmissible.

Optimism and Pessimism are antagonistic tendencies, or emotional extremes, between which our thought remains balanced. It is therefore a fact, however surprising it may appear at first sight to some, that whatever admits a sense of optimism is the same thing which admits a sense of pessimism, because our thesis is only knowable through our antithesis, these latter being but two phases of one thought. Now when we consider the theology of the Hebrews, how the good and perfect Jehovah had made the good and perfect world, in which no one could suffer but the bad man, we recognise at once that the whole of this optimistic thought originates in the admixture of Ethic and Philosophy. This theology of ethical opinion, with all its manifold changes and possibilities, does not depend upon the metaphysical reality of an eternal and changeless Being, but upon a second world likewise of change and of opinion, viz, the Heavens of Jehovah. There over again was enacted the drama of human life, good and bad deeds, mistakes, aversions,

anger, revenge, pleasures, joys, and the whole phantasmagoria of existence. Hence we can clearly see why it was necessary to conceive not of our world and that other world, but of our world and several other worlds which rose one after another like the storeys of a Chinese temple, none of which were quite spiritual and none of which were quite material. It is perhaps in Persian thought that we find this necessity of multiple heavens most clearly dwelt upon, and we must remember that Persian thought resembled that of the Hebrews in very many respects, and even went beyond it in this particular—that it demangled at least nine heavens to bridge the gulf between the physical and the metaphysical,—and then at last left it unbridged.

So we know for certain that Pessimism is built on the same foundation of thought*, and also exists as a confused *tertium quid* between the world of physics and of metaphysics, and is but another instance of philosophic thought obscured by ethical contention. Only it is true that in the case of the pessimists they have imagined that this world of ours is something very close to Hell, for in it Evil predominates, sorrow and suffering resulting therefrom. To them the only possible escape from this hell is in a state of non-being, as conceived by Schopenhauer.

In the system of Gautama † we find ourselves still struggling with opinions. From Good and Bad we go to Joy and Sorrow, and from Joy and Sorrow back again to Good and Bad, and so on *ad infinitum*, without any possibility of escape except through non-existence. The bullwornness of all this has been seen through by some thinkers both ancient and modern. Among the latter the phraseology may differ somewhat, as when a recent philosopher ‡, told us that it was just as inaccurate to sum up life in smiles and laughter, (sorrow and tears) as in goodness and abstract virtues (badness and vices). But to this acute saying it should be added that it is no true description or definition of life, but is a mere enumeration of opinions, mistakes, and errors, and is dominated by the belief in an alleged freedom of the Will which has no demonstrable basis in fact. In other words both Optimism and Pessimism take no account of the eternal aspects of life, but are entirely wrapped up in, and are based upon, the

* As is this Jewish theology.

† The Buddha.

‡ Nietzsche. The antithesis (in brackets) are my own supplements.

* In so far as we cannot think it out, but only think of it.

transitory phases of existence. These latter they seek to convey from the earth to the heavens, like the prisoner who continued to carry his chains after his release from bondage, not realizing that all limitation is in some sense time-bound.

Now there is only one bridge between the two worlds, and this is found by the Pathway of Illusion * which leads us to realize that all the forms of our apprehension (Time, Space, and Casualty) are something relative to ourselves, and are hence illusions, and are incommensurate with absolute Being. On the other hand it is not possible to conceive any system of Optimism or of Pessimism except as depending on the confused basis of thought in which Ethic and Philosophy remain intertwined.

There are three spheres of philosophic concept in regard to the Self. In the lowest sphere Philosophy has not shaken itself clear of Ethic, and still conceives of the Self as attached by deeds † The middle sphere is that in which Optimism or Pessimism rage, in which philosophic concept has not shaken itself clear of the alleged result of deeds, that is of Sorrow and Joy. The highest sphere is reached by him "who moves about indifferent to Sorrow and Joy, not attached by all this." This is the highest concept of the Self.

Now in the lower spheres Philosophy and Ethic are hopelessly intertangled, and it is these spheres which are filled by religious thought; for we find numerous instances ‡ in which such ethical basis is made the working hypothesis of a religious system to which a transcendent factor is added from metaphysical thought. When we specially consider the middle sphere occupied by the optimist and pessimist, we find that here also Nescience still obscures the true Self, and that every class of impossible thought has had its advocates from the long drawn out misery of Schopenhauer's pessimism, down to the equally impossible theodicy of the Hebrews. Uncertain traces of both Optimism and Pessimism appear in the Hindu systems, for we find on the one hand that all the orthodox systems of Brahmanic philosophy are based upon Pessimism, inasmuch as the sorrows and sufferings of the world furnish the first motive to embrace Philosophy. The neophyte is always regarded as feeling sick, that is, as unable to comprehend the equity of the sorrow

and suffering which (in his view) afflict the world, and as seeking advice from the physician (the teacher of philosophy) who proves to him that this misery is due to illusion, and that the true Self is not attached by Sorrow or Joy. But all this presupposes that the *prima facie* case or first view of the world is one full of sorrow and misery, and that it is only in Philosophy that the negation of, or cure for, this is to be found. Hence the Brahmanic exponents admit the apparent predominance of sorrow and suffering while denying its absolute reality. When we turn to the *Chandogya Upanishad* we find Prajapati going to the opposite extreme of Optimism, for in his words the highest *purusha* "moves about there laughing, playing, and rejoicing, and never minding that body into which he was born." Yet the position assigned to Prajapati is not one of mere indifference to all this, but rather, having started with a confession of inequity due to the misery of life, and having realised that this was illusive, he forthwith goes into the opposite transports of optimism, for which no very apparent reason is shown. Now for the Hebrew, Optimism was the only possible condition of mind, for Jehovah had created the world, and being himself ethically good and perfect, had made the world also good and perfect, without sin, misery, or pain. Hence it was only the evil man who suffered or thought of pain misery, and affliction.* This was perhaps the chief reason for the lamentations of Job, who not only felt miserable and subject to affliction, but knew that his own actions had in some unascertained way brought him to this condition. But it is quite clear to me that if we conceive the Highest Self as not attached by Sorrow or by Joy, then it can neither move about in an atmosphere of pessimism or of optimism, but must remain indifferent, † because the whole phantasmagoria is due to ignorance or forgetfulness, ‡ and that this ignorance, once banished by self-knowledge, has vanished out of its life for ever.

Schopenhauer shows that Christian pessimism is founded on the metempsychosis of evil (Doctrine of Original Sin) and is hence Hindu in its primary thought, and is imbued throughout with ineradicable pessimism. In this it differ-

* The "Christian Scientists" hold this view.

† Rabi said, in effect, "May I neither grieve nor rejoice at the chastisement sent me by God, but remain indifferent."

‡ Of its own absolute Being.

* *Vivarta vada*.

† Christians, Buddhists, etc.

‡ Zoroastrians, Hebrews, etc.

The late Dewan Bahadur Ragunatha Rao.

BY THE HONBLE DEWAN BAHADUR
M. ADINARAYANA AYAL.

IN the death of the Hon'ble Dewan Bahadur R. Ragunatha Rao, C. S. I. the Indian Community has suffered a great loss. It is not so much for any great piece of constructive work that he has accomplished that we prize him as for the aims that he cherished and the incessant watchfulness with which he pursued them. Indeed to any public worker in India the field for constructive work is very narrow except perhaps in the region of religious and social reform and will continue to be so for a long time to come. So far back in the early part of the last century, he grew up in surroundings in which there was little conception of what we understand by the term public service or public life at the present day in India. It was a time too in which the country had not attained a settled form of administration. It was still the period of tentative attempts on the part of the British Government to reduce things to order. He was born in 1831, seven years previous to the accession of Queen Victoria to the throne. This was a time when the Madras Presidency was distracted and dominated over by a number of unruly Poligars frequently at feud with one another, when the Land Revenue Settlements were in a more or less chaotic condition, when the great convulsive events connected with the Indian Mutiny were still ahead and the subsequent elaboration of advanced constitutional forms of Government were in the womb of the distant future.

One great advantage, however, the late Mr. Ragunatha Rao had. He was born in a great Brahmin family settled in Tanjore, which had already acquired considerable eminence and influence by reason of the conspicuous services rendered by his forefathers to the British Government in those unsettled times. His uncle and his own father successively held high administrative positions both in British service and in the Native States of Travancore and Mysore. This tradition of exalted service was maintained in even a more conspicuous degree by his illustrious cousin the late Sir T. Madhava Rao and by himself. He had also the advantage of a sound English education and he was one of that band of eminent and talented men who gathered their broad out-look on life and drew their inspiration for living a high life from that great educationist, the late Mr. Eyre Burton Powell, C. S. I.

Born in affluent circumstances, and backed by the great influence of his family, he soon rose to a high position in the British service. He was barely 26 years old when he was made a Deputy Collector. The high concerns of state in which his own progenitors had taken an exalted part combined with his own temperament and talents gave him an out-look on life which subordinated all consideration of self to the duties he owed to his country. Throughout his long official career which included also a lustrum of service as Prime Minister or Dewan in the Native States of Indore and Bhopal, his manner of discharging the onerous duties of his high office was characterised by thorough honesty of purpose, out right independence of character, and tender regard for the interests of those committed to his charge.

He retired from official service in 1888, but that did not mean for him retirement from the Public service of his country. From the beginning he lived a very simple life. He was always easily accessible. He loved to mix with and interest himself in the concerns of the common people around him. Even while in official service, this characteristic distinguished him from his own eminent compeers who started life simultaneously with him. While the latter were more prone to official methods, to a more bureaucratic line of action, he himself continuously developed a strong faith in the mass of the people and in getting them to do things for themselves. In a word, he was more democratic in spirit than his distinguished compeers. When it was the fashion to look down on humble workers in the public cause as "penniless patriots," he freely associated with them and in many directions laid himself out to co-operate with them.

He had a strong religious bent of mind, and not being content to take the traditions as they came to him he dived deep into the original authorities, qualifying himself for the task by a critical study of the Sanskrit language in which those authorities found expression. So ardent was he in his belief that one of the first conditions of righteous progress was a sound moral and religious education, that even when he was burdened with the cares of office, he frequently snatched time to gather around him young men of hope and promise and to discourse to them on the great questions of the life here and hereafter.

There was no question which affected the public weal that failed to interest him or engage his serious and active thought. In the main he dealt with them in a broad, liberal and tolerant spirit. Questions of social

reform, the amelioration of administrative stringency, and the political progress of the people, all equally claimed his attention, and since his retirement from service down to the time of his death, scarcely a day passed without his communicating to the public through the press, his own cogitations on the many passing events and questions affecting their welfare. The institution of arbitration courts and of village Panchayats, the improvement of agriculture, the amelioration of the lot of the agricultural classes, the relaxation of the social restrictions on Shastric lines, were constantly the themes of his expositions. He had had exceptional opportunities, during his long life, of watching the beneficial progress of the British rule in India and of the gradual enlargement of the liberties and opportunities of the people. His loyalty to the British rule and throne was, therefore, deep and abiding, and the progress of India without the fostering care of England was to him a wild chimera.

Mr. Raghunatha Rao had begun to think out his thoughts somewhat in advance of his time. In the later years of his life, he either found the pace of the events outstripped him, or he thought that they did not progress exactly as he could wish. Whatever the cause, he gradually drifted to a position of isolation and detachment. His own innate worth, however, was so great that, though in the last few years of his life, he seemed to be ploughing a lonely furrow, he never ceased to occupy a high and venerated place in the hearts of his countrymen. The chief lessons of his life to us are his thorough independence of character, his unbending rectitude, the absolute effacement of self in all that he did, and his inspiring and lifelong devotion to the service of his country. He was always hunting outblemishes and when over to find them, he stripped them of their specious trappings and exposed them in their naked deformity to public attention.

For his eminent services under Government, he was given the distinction of Dewan Bahadur in the year 1876. For many years he was the sole recipient of this honor. Quite recently, in 1909, he was made a C. S. I. in consideration of his long and distinguished public services to his country. This mark of royal favor was as gratifying to his countrymen as it was to himself.

He has now passed away full of years and honors, respectable by all classes of his countrymen as well by Europeans. The people's by him is one not easy to lose.—He died on the 2nd May 1912, in the 61st year of his life. May his soul rest in peace.

Current Events.

BY RAJDURAL.

THE BRITISH MINISTRY.

THE strike of the British coal miners has ended. The workers have resumed their daily avocation. Here and there a few mines are still said to be closed. But speaking generally a truce has been established and the district boards are trying to do their best to award the minimum wage even handedly—that is, a wage which would satisfy both the employer of the mines and the miners. In some quarters there seems to prevail no little pessimism as to the permanency of the truce. It is even hinted that before long a general strike, unique in organization and based on the experience of the recent one, may occur which would revolutionise the whole condition of labour. Whether such a prediction is likely to be realized is exceedingly problematical. Both employers and employees have been not a little chastened by the many episodes that have taken place during the recent strike. Lessons have been learnt which are certain to be taken to heart. Apart from the quarrels of these two classes, the wage earner and the capitalist, the attention of the State has been drawn to the serious dislocation of all industries which primarily depend on coal. The question has been raised whether millions of people should be subjected to a variety of hardships, and even to the deprivation of their daily bread, simply because a particular class of workers and their employers cannot agree on themselves to carry out their respective obligations. Why should a majority, an overwhelming majority of the innocent be made to suffer for the economic quarrels of an infinitesimal minority? This is the question of questions which will require the broadest and the most far-sighted statesmanship to solve in the interests of the nation at large. Equally important and pressing is the question as to the straits to which the state may be reduced in an emergency while a strike of this kind is taking place. Are all the means of distribution, locomotion, transport, &c., to be stopped as is to bring the country to a condition worse than that of a huge sieve? Those who, like the coal miners being out a strike, are indeed the worst enemies of the country besides being enemies to their own interests. So far then, the British people have a double duty to discharge as far as their own rela-

tions with the state are concerned. But apart from the functions of the state, there is the economic problem in reference to fuel. Therefore, your practical scientists and other men of industry have also to rack their brains to substitute for coal some other product which may be useful for industrial purposes without making industries dependent on a microscopic minority of workers. It is indeed an equally difficult and complex problem as the other one which statesmen and administrators have to solve. Let us fervently hope a satisfactory solution might soon be found. Nothing short of an international conference is necessary to consider and adopt the needed remedies.

Meanwhile, the ministry cannot be said to be out of its jungle of difficulties. The jungle of the coal mining affair has been somewhat cleared. But there stand more formidable woods through which it has to make its way before it can halloo and take breath. Thanks to expanding industries and trade, the budget has been a most prosperous one, though, of course, the Opposition, which has seldom been known for its strength or soundness in matters of State Finance, barks and carps at it, without showing a better way of raising and spending taxation. Mr. Churchill, like the new broom of the Navy, is sweeping well the different fleets in different waters all over the globe and trying to meet suggestions from both friendly and unfriendly quarters. That is a correct attitude to adopt for any minister. No Ministry, however talented, is infallible and it ought therefore to accept practical suggestions from any quarter with "an open mind." But apart from all other administrative and service measures, it seems that the two pieces of legislation for Irish and Welsh Home Rule are causing the greatest anxiety to the Ministry. There is so much of extraordinary partisan writing in the party papers—*Liberal* and *Union* alike—that an Indian journalist, with an open mind, finds it most difficult to find out the grain of truth from the tons of chaff which is daily supplied. But this much may be said, on an impartial study of the question, that the opposition to the Irish Home Rule, the third of its kind but vastly differing from the two previous ones introduced by the late Mr. Gladstone, is founded on the weakest of weak arguments. The Unionist party, led by Mr. Bonar Law, found out how weak was he to carry on a successful agitation against the Bill in the House. As a result they asked Achilles to no longer skulk in his tent but come out. And Achilles consented. But what even such a hero of subtleties, dialectics,

and Parliamentary strategy as Mr. Balfour can achieve in the face of the fairly good measure of local autonomy which the Ministry wish to confer on Ireland? *The Manchester Guardian* (3rd May) correctly observes that "Mr. Balfour is the biggest man that is left active of the old fighters against Home Rule in the days when the English people really feared it might do them harm and that it would do Ireland any good. It is not like that now." And yet what is the general impression left by Mr. Balfour's speech on Home Rule? He seemed to have talked of dreams of old rather than the practical realities of the day. As our Manchester contemporary remarks, "It was the speech of the fanciful, ingenious, gently malicious looker on who backs himself to allow them any kind of practical means to a plain end and is inherently certain not to attain it, and that nothing can be said for any plan which he cannot prove to be the last thing that anybody ought to say for anything." The upshot is that "working on paper, imagining men and things and events to fit his own fairy tale as he goes, Mr. Balfour easily proves to himself that everything must go wholly wrong in Ireland under Home Rule." So far Mr. Balfour's speech, though able, was disappointing from the practical point of view. We may imagine what Mr. Bonar Law could have achieved under the circumstance, assuming that Mr. Balfour had not again put himself at the head of the opposition. But the second reading of the Bill has passed and it is safe to surmise that the third reading will be a foregone conclusion. So, too, the Welsh Disestablishment Bill. These two important pieces of legislation will be the only achievement of the session. Let us hope for the better welfare and contentment of the Irish, the Welsh, and the Scott, that their respective Home Rule Bills will bring greater prosperity to themselves and the country and the voice of the croakers and the carpers will be hushed.

A MUCH TOM-TONED "VICTORY."

In the continent Italy has tried to demonstrate to the world that it is something more than a second rate power. The Tripolitan achievement, apart from its political ethics, has brought no glory to the Italian arms. Neither has it shed any lustre on Italian statesmanship and diplomacy. The people seem tired of the ineptitude of the generals and admirals. The unbending Turk has not yet bent. If anything, he is tall and erect and is supremely indifferent to the doings and demonstrations of his Adriatic

land's political destiny may be in the future it is impossible to say. For fifty years they have enjoyed peace since the Schleswig Holstein imbroglio, and the later one of Luxembourg. Let us hope these two flourishing states may continue to live in peace and prosperity undisturbed by the ambition and intrigues of their too powerful neighbours who want to swallow them.

PERSIA.

Persia is where she was last month. The North is still disturbed, and now and again we hear of robberies and murders in the South. But poor Persia has had not a moment of rest and leisure. She is still engaged in evolving order out of chaos in face of the many natural as well as artificial difficulties in her path. That Pindari, in the person of Salardud Dowlah, is said to be pressing on Teheran, in the guise of a patriot! to restore order and prosperity! Evidently, the man is the tool of the muscovite. As the ex Shah can no longer be used as a tool to keep Persia in a state of disturbance, this unscrupulous man has been secretly encouraged to play the game in which his brother was caught napping and sent beyond the borders of Teheran. Of course, he is playing a game of bluff and the poor Mejliss must be in a travail to meet this new enemy and punish him according to his deserts.

CHINA.

China is shaping her own destiny. She is sitting down, albeit that the Northerners are still a thorn in the side of the Republic. But Yuan-shi-Kai seems to know his business. Soon the constituent assembly is to be called and the work of the Government begun in right earnest. Meanwhile the Powers greatly interested in the development of the resources of the country are trying to help him in his financial difficulties. A big loan of 60 millions sterling is to be advanced by instalments of 10 millions, the first of which has been already arranged very satisfactorily. The President of the Republic is fully alive to the fact of the regeneration of China lying through its economic progress. Railways and industries will revolutionise the country and its people. And foreign loans alone can realise that destiny for the Chinaman. Finance must be the backbone of China as of every other country. With sound finance, China can well equip herself for internal and external defence, and for developing her vast and most remunerative resources. There is better hope for China than for Persia. So we wish her well.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

The Oxford Indian Reader. By W. Bell Esq., C. I. E. (Clarendon Press, Oxford.)

This handsome little volume of some 320 pages published by permission of His Majesty's Secretary of State for India in Council consists of extracts judiciously selected from the four volumes of *The Indian Empire* which form the introduction to the new edition of "The Imperial Gazetteer of India." It is not, however, a mere summary or abridgment of the Gazetteer; compression has been effected by the selection of significant and representative passages. The aim of the selections here made is to supply the reading world with a manual which may serve to supplement the more elaborate performances of Hunter and Vincent Smith. The scope of the lessons here offered cannot better be summed up than in the words of the editor Mr Bell who observes in the Preface: "The wealth of solid fact and sound conclusion thus made accessible to the young student should help him to take an intelligent interest in the history of India, to form correct opinions on current questions of importance, and to realize the nature and value of historical inquiry."

Two more features of the book before us enhance its value. It is amply and beautifully illustrated: many of the illustrations are taken from original sources. The notes at the end of the volume will be found useful. Both students and laymen may read the book with great advantage.

Elements of Civics for India. By Mr. T. S. Subramania Aiyar M.A., LL.B., Macmillan & Co., Ltd., London, Bombay and Calcutta. (Price Annas Ten.)

The book consists of a series of lessons in civics written in a clear and simple style so as to be serviceable to young men in high schools. It discourses on the various duties of the State, the rights of the individual and their mutual obligations and responsibilities with special reference to the conditions of India. Treating as it does of Modern India, for the most part history merges in politics, and the subjects are dealt with in a masterly manner. Every school boy must read this handbook of civics which is likely to supersede Sir W. Lee-Warner's celebrated 'Citizen of India.'

Ballads of the Brave *Selected and arranged by Frederick Langbridge, M. A., D. Litt.* (Methuen & Co., Ltd. London)

This is the fourth edition of the book and is appropriately dedicated to Mr. Rudyard Kipling. In the older editions Mr. Langbridge was guided by the principle that a boy's poetical palate should be cultivated on songs about swords and ships rather than about primroses and pet lambs. He has lately changed his views to a certain extent and in this new volume the rain of blood and thunder is toned down. All outworn matter again has been replaced by poems from recent authors thus bringing the story and interest down to the present hour. It is a book for all who are proud of England's victory in land and sea. Every page of the book breathes an atmosphere of chivalry and courage. It is a gallant pastime for high spirited lads.

Spanish Gold by Mr. George A. Birmingham, Methuen & Co.

Spanish Gold is, as the author says, about a treasure buried in an island. The scene is laid in a remote part in the west of Ireland. The Rev. John Meldon, a genial and practical sort of man without anything of the solemnity of his calling is the hero of the story. The information in an old diary sets him hunting after treasure deposited by a Spanish sea captain whose ship was wrecked in the Armada. With intelligent deduction Mr. Meldon comes to the right spot but he is prevented from approaching it by a shrewd old native and a rival party. After much disappointment and hardship the treasure is found hoarded up in the native's cottage and the rival of Mr. Meldon tries to rob the native of the wealth. Mr. Meldon who had been befuddled by the native gets badly wounded in the robbery but his never-failing resources of mind enables him to wrest the gold from him. This is scattered among the poor natives of the island.

The Chief Secretary for Ireland happens to be present and he conceives a great admiration for Mr. Meldon whom he appoints to a comfortable living which enables him to marry his beloved girl. Mr. Meldon is an excellent creation: he is remarkably humorous and he is the right man to win his way through all classes. He has unbounded sympathy and possesses a high sense of honour. The other characters possess sufficient individuality. The novel is a vivid narration full of humour.

Thoughts from Kalidasa. *Edited by Sumanas H. Dhruva, D. B. Taraporevala Sons & Co., Bombay, and G. A. Natesan & Co. Re One*

This is the first volume of the *Dainty Thoughts Series*. Each volume is devoted to the study of a single author. When we recollect the marvellous beauty and grandeur of Sanskrit poetry, we are surprised at the scarcity of such 'gems' and 'treasures' from the master minds of song. There have been collections indeed from Sanskrit literature but they have invariably been of an encyclopedic character and are useful only as books of reference. In this book each verse in itself contains one complete thought and the selections are so made as to satisfy every variety of taste. Along with the original, metric translations by the three well known oriental scholars Sir William Jones, Dr. H. H. Wilson and Professor Monier Williams are also given.

A Guide to Modern Machinery. *Published by the General Secretary, the Indian Industrial Conference, Amraoti. Available at G. A. Natesan & Co. (Price Annas Twelve).*

Mr. Mudholkar as General Secretary of the Indian Industrial Conference, has received various inquiries in regard to machinery required for carrying on the different industries existing in India and the names and addresses of manufacturers and importers of the same. He has been doing his best till now to furnish such information from the sources available to him. With a view to meet this daily increasing demand the present compilation has been prepared by his office under his directions. It is a necessary directory for businessmen.

A Pocket Lexicon and Concordance to the Temple Shakespeare. *Prepared by Marian Edwards London, published by T. M. Dent and Co., Aldine House, W. C. (cloth 2/6 net)*

This small volume has been specially designed to be used with the "Temple Shakespeare," and, it is thought, will be found a very useful and handy companion to the reader. It contains a valuable glossarial index and quotations from the chief authorities in interpretation of the more obscure passages, accompanied by as full a concordance as possible. The illustrations have been chosen as a result of most careful search at the British Museum.

Sport on the Nilgiris and in Wynad By
F. W. F. Fletcher. Macmillan & Co., London,
1911. 12/-net.

In this work by a well-known sportsman and planter on the Nilgiris those who are interested in the wild life of the hills of Southern India will find an excellent description of the games practised there together with a very readable account of many shooting adventures and incidents. The book has been got up in a very businesslike manner. There is a large map of the Nilgiri District at the beginning, not perhaps quite so good as Mr Fletcher might have obtained but still serviceable, while at the end is a copy of the Game Act and Rules regulating shooting, a list of Mammals and Game Birds, some hints on preserving skins, and a "Glossary of Native words." Mr. Fletcher possesses the first great qualification for authorship—enthusiasm for his subject. He writes a well-merited eulogium of the delightful climate of the Nilgiri Hills and adds the interesting fact that the prevalence of malarial fever in the Wynad is far less than it was thirty or forty years ago. For the wild beasts too Mr. Fletcher has on the whole a thoroughly appreciative eye. His first favourite is obviously the elephant, and he vigorously contests the late Mr. Sinderson's depreciation of this animal's intelligence. He gives a number of instances of the astonishing "cheek" of the leopard, which will carry off a dog from under the very nose of its owner, sometimes even venturing into the verandah of a bungalow in broad daylight for this purpose. Mr. Fletcher regards the bear as the most dangerous of all animals inhabiting this part of India with the single exception of a rogue elephant. The tiger is by nature an exceedingly shy animal and will almost always avoid man if he can, but the bear is "always a surly morose devil, afflicted with chronic ill-temper, who never misses an opportunity of venting his spleen on anyone who crosses his path."

On many of the moot points in sporting lore Mr. Fletcher has strong opinions. He has plenty of tales of actual adventure in the field and in dealing with these his writing is clear, forcible and interesting. It is only when he gets away from the real subject that he knows and essays a bit of fine writing that he fails, and luckily these attempts are not very numerous. On the whole the book is to be welcomed as a very workman-like account of sport and game in the hills of Southern India.

Diary of the Month, April—May, 1912.

April 25. Sir William Plowden to day read a paper before the East India Association on "The Problems of Indian Administration." He advocated giving Indians greater chances in the Army and the Police.

April 26 The Annual Meeting of the Madras Mahajana Sabha was held this evening at the Lyric Theatre. The Hon'ble Nawab Syed Mahomed presided.

April 27 A Meeting of the Indian journalists of Lahore was held this afternoon at the *Paisa Akbar* office to express regret at the tragic death of Mr. William Stead.

April 28 Both the American and the English enquiry into the *Titanic* disaster are proceeding. Several new facts have come to light in examining the evidences.

April 29 At the Vakils, Association, High Court, to-day, the Hon'ble Sir Arnold White, Chief Justice, unveiled a portrait of the late Hon'ble Mr. V. Krishnaswamy Iyer, C. S. I.

April 30 The following Press *communiqué* has been issued by the Education Department:—A Conference will be held at Simla in July next, under the Presidency of the Hon'ble Sir Harcourt Butler to consider questions concerning the education of the Domiciled Community.

May 1 In the House of Commons, Sir John Rees asked whether, in view of the neglect of measures for the suppression of the use of opium in China, the arrangement between India and China would be continued unchanged.

Mr. Montagu replied that the Agreement was still in force and the Government were confident that, with the restoration of order, the Chinese Government would speedily secure compliance in the Provinces with the stipulations of the agreement.

May 2 In honour of the Hon'ble Mr. G. K. Gokhale, C. I. E., a dinner was given in the Ripon Club, Bombay.

May 3. A Press *communiqué* states:—The Hon'ble Sir Guy Fleetwood Wilson, C. I. E., K. C. B., K. C. M. G., has been granted six months leave from the 19th instant. Mr. R. W. Gillan, C. S. I., will officiate in his place.

May 4. Sir Thomas Raleigh has spontaneously offered a suitable portion of his collection of law books with cases, which, with the surplus of law books from the India Office and law reports and legal publications from the Government of India,

TOPICS FROM PERIODICALS.

The Modern Messiah.

In the *Open Court* for March, Mr. Har Dayal writes a remarkable article entitled "What the World is Waiting for."

Mr. Har Dayal was educated at the University of Punjab at Lahore. He then spent a couple of years at Oxford. On his return to India in 1908, he decided to become a friar and lead the higher life. But he found the conditions of India unfavourable for such a pursuit and returned to Europe. After spending some time in London, he started on a journey to Paris, Switzerland, Italy, Algeria, and the West-Indies and finally reached the United States of America in February, 1911. From there he has published the result of his studies and observations in the paper which he calls "What the World is Waiting for."

The time-spirit, Mr. Har Dayal says, is in travail, but the ideal, which shall be a Messiah unto humanity, has not yet been ushered into light. There has been a great intellectual advance which has deprived the educated classes of any definite philosophy of life, and there is everywhere visible a moral set back. The young generation question the very possibility of the higher life of renunciation and self-control. Passion is to them a deity:—

Even Bernard Shaw, who is very sane in some respects, sneers at St. Francis for his love of poverty, and at St. Anthony for his love of the animal creation. A false gospel of individualism, enjoyment, and philistinism is perverting the minds of our young men and women. It is bad indeed when practice falls short of the ideal. But it is infinitely worse when theory itself betrays its trust, and panders to our lower nature. Idealism, with its great message of poverty and suffering, has fallen among the thieves and robbers of "evolution," "socialism," and the rest.

All symptoms point to a general exhaustion of the vital force of the race—namely its moral energy. What then is to be done? If the fear of poverty is the curse and nightmare of the

world, the worship of poverty is the only way to salvation. Renunciation and renunciation alone will save humanity. The writer continues some what in the vein of Ruskin:—

Poverty, the lovely bride of St. Francis, the saviour of nations, the guardian of liberty and science, must be enthroned on the pedestal from which the Reformation, the crude philosophy of the eighteenth century, the modern theory of "success in life," and the pseudo-ethics of the evolutionists have dragged her down. The worship of rage, dirt, penance, homelessness, and obscurity in the individual must be re-established if humanity is to get rid of poverty, disease, dirt, inequality and ignorance. Asceticism must be brought to the aid of science and politics, in order that this mighty edifice of civilisation may be prevented from tottering to its fall in the twentieth century. Let us bring back the age of St. Francis and St. Bernard, adding to their purely spiritual zeal our knowledge of science, our experience of politics, our wisdom in dealing with social evils, our wider outlook upon life, and our keener appreciation of the solidarity of humanity beyond the bounds of creed. This is the work of the new Franciscans, whom I already see with my mind's eye beautifying and glorifying and vivifying this our civilisation with their moral fervour and their intellectual gifts.

If that is done the world will be converted into a paradise. He would therefore proclaim the union of rationalism in religion with practical renunciation in ethics. With this end in view the whole country should be covered with monasteries devoted to scientific research and sociological studies. Mr. Har Dayal says:—

Yes, the new orders of monks and nuns, correcting whatever was fantastic, unnatural, foolish and superstitious in the medieval ideals, will usher in the golden age of the future. Thus will the ideals of St. Francis, St. Rose, Rousseau, Voltaire, Marx, Bakunin, Mazzini, and *Isaack* be united in one beautiful whole. And that is to be the Ideal-Messiah of the twentieth century. Our Messiah will be an ideal and not a person, for our ideal is so vast and grand that no one person can realise it in its entirety. Therefore we put the Ideal first, and then we shall have devoted servants of the Ideal as our prophets and seers.

From India, the land of living spirituality, comes this great message to the Western world. From the Middle Ages, the period of spiritual awakening in Europe, comes this voice borne on the wings of time. Thus the past and the present combine to make the future. To all my American sisters and brothers who are perplexed and doubt-tossed I say: "Touch science, politics and rationalism with the breath of life that renunciation alone can give, and the future is yours."

This is what the world is waiting for—a new impersonal Messiah!

The High Prices Problem

In *East and West* for May Mr. A. Morgan Young writes an elaborate article on the problem of "High Prices." Within the last ten years the prices have increased abnormally. Whether it be in European markets or American, the increase of prices is very remarkable. The production of gold in recent years is by no means discouraging and there is no reason to suppose that the population of the world has suddenly risen to gigantic proportions and yet the prices are high. Nor can it be said that people have become lazier than before.

But throughout the greater part of the civilized world, where the earth does not actually "in one year produce food to last for thirty," it might easily be made to do so, some other explanation is needed of why for a great part of humanity hunger is ever in the foreground and destitution almost completes the circle of the horizon.

The difficulty lies at the root of our commercial system, and consists mainly in the curtailment of supply for the sake of getting the maximum price. This phenomenon has been touched upon by Fabian Society writers, especially Mr. G. B. Shaw, who puts the whole case very clearly thus —

"The main point to be grasped is, that however useful any commodity may be, its exchange value can be run down to nothing by increasing the supply till there is more of it than is wanted. The excess, being useless and valueless, is to be had for nothing, and nobody will pay anything for a commodity so long as plenty of it is to be had for nothing."

The reason why amidst such an abundance there is a lamentable poverty side by side is the monopolising of the trades by wealthy capitalists.

As has often been pointed out, the world offers small rewards to those who help it to live. The inventor, the scientist, the artist, the poet and the prophet, often fail to make a living at all, while the riches of the monopolist are boundless. The idea of the organisation of production has been most fruitful in America, and it is in America that the evils of the curtailment of supply have been first recognised and most vigorously opposed. Presidents Roosevelt and Taft declared war against the Trusts and have tried to break up their monopolies. The Standard Oil Company is the most familiar instance of the American "Trust," and the one most perfect in its working. Mr. John D. Rockefeller, who is recently reported to have resigned the Chairmanship of this concern, rather confused the issues by having a conscience. With regard to his rivals in the oil trade, he used all the arts of "freezing out" and "side-tracking" implacably. On the other hand, he was always ready to buy out a

competitor at a fair price and employ him in the business. He brought the distribution of his products to such perfection that Standard Oil trickled into the remotest villages of Central Asia and all the hinterlands of Africa. Consequently, he is wealthier than ever was *Tear or Moghul*, and because Standard Oil is an excellent article at a moderate price he is apt to look into his heart and discover that he is a great benefactor. The limits of the price of oil, however, are dictated by the competition which he has failed to control rather than by what he has absorbed. If his tentacles were long enough to embrace coal and firewood, the price would rise till it absorbed all the profits of artificial lighting and power. Mr. Rockefeller would probably resent as a gross travesty of the facts, the assertion that he curtails production; he supplies more and more every year; nevertheless the whole object of his operations is to withhold oil from those who will not buy from him at his own price.

But what is the solution that is offered to clear the difficulties of the situation? It seems as though the great economists of repute were false prophets. And the good men who have been mocked at for their so-called sentimentality are likely to turn profitable teachers of the 'dismal science.' Ruskin and Carlyle were mere religious enthusiasts. And the Political Economy of the former was not a little reviled at in his day. The writer of the article pleads for a modified form of socialism and ends very much like the much abused enthusiasts of a former age. His remarks are perfectly true.

A necessity of socialism is that it believes legislation will succeed where religion has failed. A general practice of Christian charity, or of Mahomedan or Hindu charity for that matter, might solve the economic difficulty, but it never has on any large scale, and socialism as a rule are even more full of hatred of the old remedy than of enthusiasm for the new. To a good many it will seem ridiculous that a paper which began with a discussion on high prices should wander on to a suggestion of Christian charity as a possible remedy. An attempt has been made, however, to show that the organisation of industry and protective legislation have not really improved the economic position. They have given many a precarious foothold who must else have gone under in the struggle, but they have brought many more nearer to that insufficient supply with which it is most profitable to fulfil their demands. This is the real burden of high prices. The relative value of gold adjusts itself painfully, but the economic necessity of supplying a little less than people want does not adjust itself.

The Ethics of Manu.

In the *Hindustan Review* for April there is an instructive article on the "Ethics of Manu" by Mr. G. A. Chandavarkar. Differences in ethical speculations are very common. Even in these days of profound specialisation philosophers have not all agreed on the subject of morals. One class of people declares that implicit faith in the Omnipotence of God has been the sole cause of the development of the sense of morality in man. On the other hand there are the ethicists who maintain that safety of morality does not depend on belief in any religious or philosophic cult but in a real and living faith in that fixed order of nature which sends social disorganization in the track of immorality as surely as it sends physical decay after physical trespasses. To them 'the death of dogma is the birth of morals.' The Science of Ethics gives us the ideal of human life and metaphysics justifies the conviction that moral life is worth living for and dying for in our attempt to realize that ideal.

Manu the great 'philosopher-statesman' seems to have followed a middle course. He combined the teachings of the Ethicists and the religionists. Sometimes it is difficult to reconcile his theories with the postulates of modern thought. He classifies the cardinal virtues of man as follows:— (1) Courage and firmness of mind. (2) Forgiveness. (3) Devotion to Virtue. (4) Honesty. (5) Purity (bodily and mental). (6) Direction of senses in the path of Rectitude. (7) Development of intellect. (8) Acquisition of true knowledge. (9) Truthfulness. (10) Freedom from anger.

The writer then illustrates each one of these virtues in turn and demonstrates the logical sequence of their order i. e. how every succeeding virtue is a necessary completion of the one that precedes it.

The writer contends that Manu is essentially a nationalist.

Mr. P. Vivian, the writer of the book "*Church and Modern Thought*" (R. P. A. Series), includes Manu as a typical ethicist and rationalist among many other writers as Huxley, Edward Clodd and F. J. Gould, and quotes the following Shloka as translated by Max Müller, "Where is the seat of authority for what is moral? Manu, the Indian Lawgiver, answers it in four ways: It rests on revelation (Shruti); it rests on tradition (Smṛiti), it rests on the behaviour of good people and lastly it rests on inward satisfaction."

The following classification of the system of ethics as enunciated by Manu may be interesting to us when examined in comparison with the principles advocated by philosophers of equal repute. They are almost identical.

Confucius' classification.	Manu's classification with Sanskrit equivalents.
I Righteousness ..	I "Satyam."
II. Knowledge ...	II. "Vidya."
III Magnanimity ...	III. "Kshama."
IV Energy ...	IV. "Dhṛiti" or Courage.
V Gravity ...	V. "Dhee."
VI. Earnestness ..	VI. "Dama."
VII Kindness ..	VII. "Akrodha."

Plato's cardinal virtues. Manu's equivalents in Sanskrit.

1. Courage ..	(1) "Dhṛiti."
2. Wisdom ...	(2) "Dhee."
3. Justice ...	(3) "Satyam."
4 Righteousness ...	(4) "Asteya."

Bhishma's enumeration in the Mahabharata. Manu's Sanskrit equivalents.

(1) Control of anger ...	"Akrodha."
(2) Justice ...	"Satvam."
(3) Forgiveness ...	"Kshama."
(4) Chastity ...	"Shucham."
(5) Purity of conduct ...	"Do."
(6) Maintenance of dependants.	
(7) Simplicity ...	"Indriyanigraha."
(8) Truthfulness of speech ...	"Ataya."
(9) Avoidance of quarrel ...	"Dama."

Marcus Aurelius' Enumeration. Manu's Sanskrit equivalents.

(1) Endurance of labour ..	"Dhṛiti."
(2) Sincerity ...	"Satyam."
(3) Contentment ...	"Asteya."
(4) Benevolence ...	"Kshama."
(5) Magnanimity ...	"Satyam"
(6) Frankness ...	"Satyam"
(7) Aversion to pleasure ..	"Indriya Nigraha."

THE LAWS OF MANU IN THE LIGHT OF THEOSOPHY, by Bhagavan Das M.A Price Rs. 1-8.

G. A. Natesan & Co, Sunkurama Chetty Street, Madras.

Mrs. Annie Besant

H. W. N. writes an interesting sketch of Mrs Annie Besant in the *Nation*. Some five and twenty years ago he had seen her in England when she was a pronounced atheist. He had seen her in the days 'when the Hall of Science was a pulpit alike for the apostolic Liberalism of Charles Bradlaugh and the dogmatic socialistic heresies of John Burns. Both indeed were great orators.

But one morning, though Bradlaugh was in the chair, neither he nor John Burns was speaking, and instead we were addressed by Mrs Besant, a young and beautiful woman, uttering her sentences in clear succession one after another without a grammatical fault or the slip of a word, so that the precision became rather monotonous after half an hour. Her subject was 'The Ethics of Punishment,' and she treated crime as a form of disease, in what was then regarded as the scientific manner. Only one sentence has remained with me, but it has sometimes returned to my mind amid the scenes of ordinary life, war, and Government domination. She had been speaking about the treatment of incurable criminals by seclusion, so that at least they might not perpetrate or diffuse their disease of character. 'You may think this a sad solution,' she added 'Ah, my friends there are so many things in life that are sad!' We went out with a sense of the speaker's entire sincerity. We had heard a native crying like Carlyle, 'The truth, though it blast me!' One could not but recognise the unflinching sincerity, though to me at least, the truth thus revealed appeared to match the building and the audience only too well. It matched them in depression, and in a kind of dismal but defiant self righteousness.

Only a year or two later came the hour that Mrs. Besant describes, when, alone in a City office at night, she heard a stern voice saying, 'Are you willing to surrender everything in order that you may know the truth?' and she replied, 'Surely, that is all I need.' Is there nothing that you hold back? the voice persisted, 'Will you let all go?' And she answered, 'There is nothing I will not surrender, if I can only know.' And within a fortnight the great change came. Certainly she surrendered all.

After many years of strenuous work she came to India. With such a mind she could not indeed be quiet and calm. She had read much, travelled far, and meditated on many things. Her experiences of life have been as varied as they are intense. She has changed many forms of religion and has passed through each one of the great ancient creeds and now

how different was the scene the second time that I saw her! It was the sunrise of an Indian day. . . . In some bare chamber of her Indian college—a vast School of Truth, where seven hundred Indian youths are trained up in the purified religion of their prehistoric fathers—robed as a Hindu in white

and seated cross legged on a raised platform in the centre, Mrs. Besant herself received me. To my wise Guru or spiritual guide, who entered later, she rose and did obeisance, but recognising in me one of her own common countrymen, entangled, as our countrymen usually are, in the nest of unreality, politics, arts, possessions, passions, and vain desires, she spoke to me of little beyond the fire-like interests of this transitory life—the British Government, the chances of Indian reform, the violence of revolution, the course of human knowledge, and similar matters of small significance. She then dismissed me with my Guru, who gave me instruction upon eternity for the rest of the morning.

Her position to-day is that of a great guru and she exercises it with all the eclat of a born leader of men.

And now I have seen her again in London, and every Sunday morning for some weeks past she has gathered vast and silent crowds of listeners at the Queen's Hall. She enters, dressed in white, touched with gold. The mass of hair is white now, and so is the powerful face, deeply carved by life. There is little applause as she enters, or as she goes. Most of the audience just rise, feeling themselves to be, as it were, half in church; and the greater part of the listeners would no more appal her than an Archbishop in St. Paul's. Yet now and then a subdued clapping or murmur of assent is heard always at minor points which are thoroughly understood, and do not appear too sacred for approval. As when speaking of the three crimes that most obstruct the spiritual traveller upon the path, she denounces gossip first, and passing on to cruelty, denounces vivisection, sport, the beating of children, and the neglect to pay wages or burs, and again passing on to superstition, denounces first the animal sacrifices that still obscure Indian religion, and then suddenly turns her parable against the British caravans which devour animal sacrifices themselves. The audience signifies approval, though the great majority is conscious of the fragrant of sheep and oxen at that moment dripping gray in sacrifice to an appetite far less divine than the goddess Kali.

The themes of her discourses are obscure enough. She speaks of meditation, life after death, the seven planes, the grand masters and a thousand other matters of deep spiritual import.

Apart from the substances of her discourses two memories chiefly remain with me, first, the power of an entirely sincere and courageous personality—one who, without any very remarkable endowment of intellect, imagination or philosophic knowledge, has indeed given up everything in the search for truth, and has never desisted from its pursuit, however varied and baffling; and, secondly, I remember that enormous crowd, gathered Sunday after Sunday, some for fashion, some for curiosity, but in the main compelled thither by the ancient longings, which, from the faint consolations of a comfortable livelihood, or a negative and limiting philosophy, craves unsatisfied. 'Oh, that I knew where I might find Him, that I might even come into His presence!'

The Untouchable classes of an Indian City.

Dr. Harold H. Mann contributes the first of a series of papers on the above subject in the March number of the *Hindustan Review*.

The existence of such a class is not of course unique to India, but its origin elsewhere can generally be traced with fair clearness, and its continuance is a matter of comparatively short duration. In the present instance, however, its origin is absolutely unknown and the theories which have been put forward by various observers obstinately refuse to fill all the facts,—while it has remained a feature of Indian society for many generations, so much so that its abolition would mean a social reconstruction of the remaining people of an exceedingly fundamental character.

Mr. Mann's enquiries relate to the city of Poona. The untouchables are of five classes. There are about seven to eight thousand members of these classes in the city. They live segregated from the rest, and are largely unknown to the general public. The more important results of Mr. Mann's enquiry are:

The largest of the five castes with which I intend at present to deal, is that of the Mahars. These, number probably between two thousand and two thousand five hundred, in Poona city; my figures refer to 2,068 persons. They may be divided into two classes. The first of these are the *wafandar* Mahars of Poona, the descendants of those who were formerly attached to the three villages out of which Poona has grown. They have their land and *wadars*; though they are segregated yet the land is theirs, the houses, more or less well built, are their own, and this is reflected on their habits and conditions in other ways. In contrast with these, the natural inhabitants of the place, are the large crowds of people who have been attracted to Poona for work and who live under much more squalid and unsatisfactory conditions.

The household arrangements for the latter are very peculiar. The owner of the land on which they have settled does, as a rule, nothing for them except put a latrine in the field. Beyond this the tenant builds his hut, and it remains his. He pays a ground rent of say eight annas per month for the space, but the hut is passed on from tenant to tenant. Such a hut is generally made of mud, and roofed with corrugated iron or old kerosine oil tins, and it is generally about twelve or thirteen feet by six feet or eight feet over all, and it is *only sometimes built on plinth a few inches high. Inside it is usually divided into two small rooms, by a partition which goes partially across the room, made also of mud, and sometimes there is a space in the roof used for storage or for sleeping. There is often a very small verandah, included in the above measurements, on which sometimes a goat is kept.*

THE DEPRESSED CLASSES.—A Symposium by His Highness the Gaekwar of Baroda, Mrs. Annie Besant, The Hon'ble Mr. Gokhale, and others. Price One Rupee. To Subscribers Rs. 12.

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Buddhism in the West.

Jeno Lenard writing in the *Buddhist Review* for the first quarter of 1912, on "Buddhism in Western Thought," reviews the progress of the various religions of the world as they flourish to-day. The teachings of Christianity, he fears, cannot long continue to possess a hold on humanity.

In spite of lavish expenditure and zealous work, Christian missionary effort is practically sterile, even under the most favourable conditions, namely, among uncivilised and uncultured people. We see that the political power, which the churches have won for themselves, lasts only so long as the intellectual force of their leaders can maintain their forlorn fight against the ever-increasing flood of infidelity; and, so soon as the mental and moral grip is lost, Saint, Pope and Priest go the same way as the gods of Olympus and Walhalla. The extinction of Christianity is but a matter of time.

But Buddhism is on a different and national basis in so far as Buddha does not occupy in it that unique and marvellous place which is assigned to Christ in Christianity. It is seen with the progress of knowledge that there is an unmistakable connection between Buddhism and Agnosticism, Free Thought and Modern Science. Buddhism supplies to these forms that solidarity which a Religion naturally possesses.

Evolution and Periodicity are the lights of Science and of Buddhism; *Solidarity* with the aims and sufferings of others is the leading idea of Socialism and also of Buddhism. The idea of doing good is gradually becoming divorced from belief in a special distribution after death in Heaven and Hell; the world is beginning to do good for its own sake. The law of absolute causality is spreading far and wide, and the idea of an Omnipotent Being, God, Trinity or Power, distributing eternal bliss or punishment, is fading away from an intellectual world.

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The Queen-Empress.

Sir Clement Kinloch Cooke, M. P. the Editor of the *Empire Review* gives an interesting sketch of Queen Mary in his Journal. He is the author of a larger volume of the life of the Queen-Empress recently published by Thos Nelson and Sons. The book has been praised deservedly by the press. Sir Clement has in this essay given but a brief sketch of the character of the great English Queen. But here is the picture of the little Princess "May"—as she was known and spoken of before her marriage.

"A dear, fat, rosy, pretty child" was the verdict of a lady who saw the royal infant not long after the auspicious event, and writing to a very dear friend, the royal mother says "May is as sweet and engaging a child as you can wish to see, full of life and fun and as playful as a kitten, with the deepest blue eyes imaginable, quantities of fair hair, a tiny rosebud of a mouth, a lovely complexion (pink and white), and a most perfect figure! In a word, a model of a baby! She wins all hearts by her bright face and smile and pretty endearing ways, and is wonderfully forward for her age. I short-coated her late in the autumn, and she looks a perfect picture in her frocks, pinafores and sashes."

In addition to receiving a most careful training and being richly endowed with ability she possessed rare natural gifts and remarkable strength of character. Immensely humane, she is eminently practical while entertaining a true and just appreciation of those lofty ideals which make for happiness and insure success. The Queen is a great reader and revels in the study of books.

The Queen has always been a great reader, and her boudoir at White Lodge contained a little case of her favourite books, prominent amongst them being Tennyson's Poems. Books of travel and biographies are seldom missed, for the Queen does not read for mere passing pleasure, but for instruction and information. Thus before starting on her colonial and Indian tours she perused most of the authoritative books on the countries she was about to visit. Frequently during the travels of her Majesties, astonishment was expressed at the accuracy of the Queen's information and her knowledge of local events. Few ladies have a better or more comprehensive knowledge of English literature than the Queen, while her intimate acquaintance of French and German enables her to keep in touch with the chief works of foreign writers.

Her Majesty is without the least taint of affectation. Her womanly sympathies are of a

high order. The same courteous demeanour is meted out to the rich and the poor, among her friends. Her memory is extraordinarily retentive and her fidelity to her companions old and new alike is very great. The writer concludes:—

No Queen of England ever entered upon her queenly estate better qualified to fill that exalted position than Queen Mary. No Queen ever had a greater hold on the affection of the people. Throughout the Empire, among every class, in every clime, the same opinion is expressed—love, respect and admiration for her lofty ideals, high principles, intellectual power, domesticity and family devotion, strong sense of duty, big warm heart, ever-widening sympathy, and, above all, a reverent regard for religion and simple Bible teaching.

Carlyle and Spencer.

Mr W T Baylis devotes a short essay to a comparison between Carlyle and Herbert Spencer in the March number of *East and West*. Both of them stood apart from the party strifes of their time and held independent views.

Of the two, Carlyle was the more virile, passionate and full-blooded, the nearer akin to common humanity—a man somewhat of the mould of Dr Samuel Johnson. Spencer, on the other hand, bore some resemblance to John Stuart Mill, in being deficient in ordinary human emotions. While Carlyle was overflowing with humour, often of an extraordinary and grotesque description, Spencer was almost devoid of that quality. He was prone to answer a joke with an argument.

Both the philosophers were absolutely antipathetic to each other. The massy disquisitions of Spencer disgusted Carlyle, while the latter's profound creed of hero-worship hardly satisfied Spencer.

Their religions were typical of the two men. Carlyle's faith, though devoid of dogma, was a white-hot, glowing fire, which many a saint might have envied, but which did not satisfy himself. Spencer was a miserable, mouldering taper, which a breath might blow out, but which gave him complete satisfaction. He could always say he was not an atheist, he believed in the Unknown.

Both had a contempt for the House of Commons. Both believed in the importance of individual effort to improve the state. Both advocated peace. While Carlyle was an inspired prophet, Spencer was a well-equipped professor.

The Proposed Moslem University for India.

Dr. A. H. Ewing contributes to the *Moslem World* a very thoughtful and impartial estimate of the influence of "The Proposed Moslem University for India." The argument for a Denominational University are given as follows:—

1. In their own University they will be able to impart religious education more effectively.
2. They will be able to adapt their courses more closely to the needs of their community.
3. They will be able to cultivate, as a teaching University, a type of scholarship which the Indian Universities have not succeeded in promoting. Scholars of distinction and students freed from all care and anxiety as to their livelihood will give and receive, and will together investigate the field of knowledge. What Indian Universities as at present constituted cannot do, they hope to be able to accomplish.
4. They will be able to promote Oriental learning to a degree which is not possible under the more or less artificial aid now given by Government Universities.
5. The recognized advantages of the residential system will be greatly increased when the place of residence becomes in all senses the students' *Alma Mater*.

These are some of the benefits that the Muslim community will derive if the University is established. But what will its effect be on the future of Islam in India? The writer does not believe that it will add to the religious strength of Islam. But

the establishment of such a University will, for the time being at least, increase the prestige of Islam in India. It will doubtless serve as a fitting incentive for further effort and constitute a rallying point for the Mahomedans of the great peninsula. It will supply adequate and imperative reasons why the leaders of the community should come together more often than they do, and such necessary gatherings will constitute additional opportunities for conference upon all questions of importance pertaining to Islam as a religion, and as a political force in India and other parts of the world. These are gains of no mean order to Islam, and are bound to add to political prestige.

Personally the writer does not believe that the enthusiasm of the Muslims for the new University will continue unabated. He fears it will decrease with the growth of time. However, it rests with them whether they will keep abreast of the times or run the risk of losing a great opening for their intellectual achievements and social progress.

Development of Hindu Mythology.

Prof. K. N. Dravid, M. A. traces the growth of some Hindu mythical tales in the current number of *The Fergusson College Magazine*. The origin of some of these tales dates back as far as the time of the Vedas. If we take up any particular myth for treatment, we can "see the first faint beginnings of it in the Rigveda and trace its growth through successive periods of Hindu literature till we come to the Puranas—the great treasure house of mythical tales in India—where the myth is fully developed. The history of a story from the simple Vedic form to the fullness of the Puranic is told as follows:—

The *Rigveda samhita* consists mostly of hymns conveying praises and prayers, benedictions and curses and the like. Thus judging from the general character of its contents it will be seen that there is not much room after all for expecting to find in that *saṃhitā* anything like a narrative or story systematically told. Only there are strokes of description and delineation which involve reference to beliefs and legends, which, however, require to be explained by the earliest interpreters of the *Veda* such as the author of the *Nirukta*, who lived long before the age of the *Puranas*. The same is true of the other *saṃhitās*. In the *Brahmaṇyas*, however, we meet with crude and fantastic narratives interspersed, here and there, in the midst of numerous details of the sacrificial, ritual and fanciful symbolisms to account for the multifarious ritualistic formulae. Even the earliest interpreters of the *Veda* are not explicit enough and require further elucidation such as that supplied by Durga's commentary on Yaska's *Nirukta*. It is not till we come to the two great epics and the *Puranas* that we find ourselves in the realm of legends and narratives systematically related.

The writer takes some similes and illustrations from the earliest writings and proves how they were the beginnings of the more complex and mature productions of a later age. He concludes:—

A much more striking subject for an investigation of the sort attempted in this article would be the rivalry of the asras Vasabha and Vishwamitra as appearing in the Vedic literature and again in the epics and the *Puranas*: how a king named Sudasa seems to have been their patron at different times and how while one of them was in favour with that king, the other was out of favour, how they retaliated each other's wrongs, and in general what were the relations between them as revealed in the *Rigveda*; how, on the other hand, many of these facts look like prototypes of what is related of them in later mythology.

The Gurukula System of Education.

Mr. J. B. Franks writes an interesting letter to the Editor of *The Indian Magazine* on the system of Education that obtains in the Gurukula Pata-shala and suggests some improvements. Writing on the system, the aim and the scope of the Gurukula method of instruction he says —

It bids fair to hold its own against any that I know. What I know of it, and that is not very much, I must confess, bids me say that you have not yet gone beyond the experimental stage. You are training those in your charge, in a way which would preserve in them what is good and true as Indians and lives through long heredity of manners and customs which in the light that obtains to-day is often misconstrued as being unsuitable and even antagonistic to modern times. In a word, I understand the Gurukul has for its most laudable object the establishing of points of contact between the past and present, bringing the past into line with the present so that the priceless seeds of days gone by may not be lost for ever but may be re-sown in fit soil and bear fruit under modern climatic conditions, evolving men who may form the nucleus of the future Indian nation as distinct from the monster that we know to-day.

Regarding the simplicity of life enforced on the pupils, the writer remarks —

The Gurukul rigidly enforces it. The ornamental should never be allowed to trench on the really useful. If we only thought seriously we shall find how little is requisite to supply the necessities of nature. There is an unmitigated and unbroken pleasure in the unthought satisfaction of conversation, society, study, health and common duties of nature and the peaceful reflection on one's conduct, which the feverish empty amusements of luxury and expense cannot compare with. It has been truly said that natural pleasures, indeed, are really without price, both because they are below all price to their attainment and above it in their enjoyment. The young students at Gurukul have all these and happy are they "Happy" I say but let me make a reservation. Happy indeed if they utilize all these, and learn from them what they have to teach.

With such a training and such wholesome habits the young men of the Pata-shala are sure to come off as worthy citizens of the country. But they must also try to be modest with all their character and possibilities of achievement.

One suggestion that the writer makes regarding the method of education will be received in the

spirit in which it is given. So as to make the students really understand modern life and Western thought, it is necessary that more attention should be bestowed on teaching them English. With a command of and an aptitude for English literature and philosophy they will be able to render invaluable services to the cause of humanity.

May I make one suggestion? Let there be more of English in the Gurukul than there is at present. Bring about a condition in which the students may be able to make the English language sufficiently their own to be able to enter into the minds of English writers. No one will deny that England represents the West almost in all things occidental speaking generally. The student who can understand English sufficiently to detect the shades of thoughts and ideas and appreciate them, and is at the same time thoroughly conversant with his own in the right sort on which you can build your hope of the future.

To talk the students of Western Philosophy and Science in Arya Bhasha without their being able to read them in the original for themselves is only to present them the facts with lights and shades of your own mind on the subject. There will be a tendency to uniformity at the expense of individuality with regard to the students, which should be deprecated.

A Fragment on Education

BY J. NELSON FRASER, M.A. (Oxon).

Principal, Secondary Training College, Bombay.

CONTENTS.—Theory and Practice; The Ideals of Education, Psychology, Childhood and Boyhood; Youth and Manhood, What is Education? The Training of the Intellect, The Training of the Feelings; The Training of the Creative Power, Moral Training; Guilt and Punishment, the Sexual Life at School; The Private Hours of Boys, The Teacher and His Pupils; Teaching as a Profession, Education and the Individual; Education and Society, Ten Unsolved Problems of Education; Examination and Grading, The Training of Teachers; The Training of Science, The Importance of Little Things; The English Public School.

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SELECT OPINIONS

Ind an Witness — Deserves to be in the hand of every one that has to do with the education of the young, as MISCELLANEOUS, for instance, almost always have.

The Indian Social Reformer — Contains many suggestive and sensible reflections on a variety of topics of practical interest in relation to our schools and colleges. There is a broad sanity about Mr. Nelson Fraser's opinions, which is but seldom found in those of a mere theorist. The book will repay perusal by all who take an interest, not necessarily professional, in the education problems of the day.

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QUESTIONS OF IMPORTANCE.

Sir W. Wedderburn on Gokhale's Elementary Education Bill.

Sir William Wedderburn writes in *The Nation* on the Hon. Mr. Gokhale's Elementary Education Bill as follows:—

Replying to the Address of the Calcutta University, King George said:—

"It is my wish that there may be spread over the land a net-work of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations of life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with what follows in its train, a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart."

In these wise and sympathetic words the Sovereign gave expression to the nobler sentiments of the British people in their relation to the Indian people. The educational activities here advocated are what India craves for; and the Royal declaration may be taken as the welcome response to the appeal made on behalf of the masses by Mr. Gokhale, when he pleaded in the Viceroy's Council for his scheme of free and compulsory education:—

"Elementary education," he said, "for the mass of the people means something more than a mere capacity to read and write. It means for them a keener enjoyment of life, and a more refined standard of living. It means the greater moral and economic efficiency of the individual. It means a higher level of intelligence for the whole community generally."

THE EXAMPLE OF OTHER COUNTRIES.

It thus appears that the aspirations of the Indian people, voiced by leading intellectuals, are in exact accordance with the heart-felt wish of King George. The question is: How can this wish be fulfilled; how is a net-work of schools to be spread over the land? The choice as regards primary schools lies between two methods: (a) the system where fees are exacted and attendance is voluntary; and (b) the system where the education is free and the attendance compulsory. All civilised countries have begun with the voluntary system—and abandoned it. In every case experience has shown that no real progress can be made without the element of compulsion. And in her educational methods

Asia is following the example of Europe and America. Success has thus been achieved in Japan; and even in the Philippines, where one-fourth of the inhabitants are still barbarians. There the American Government, working through the municipalities, have introduced the element of compulsion, with the result that the rate of school attendance in the Philippines is said to be ten times as great as that in British India. Coming nearer home, we find satisfactory results of compulsion in Ceylon; while in India itself, an Indian prince, the Garkwar of Baroda, has shown a brilliant example. In 1906, after an experimental stage in selected areas, His Highness made elementary education free and compulsory throughout his dominions for boys from six to twelve years of age, for girls from six to eleven; the result being that in Baroda 79.6 per cent. of such children are now at school, compared with 21.5 per cent. in British India. Such has been the unvarying success wherever elementary education has been free and compulsory. Without compulsion what has been the result in British India? Under the voluntary system the Government, with its best efforts during half a century, still finds that four-fifths of the villages are without a school; that seven-eighths of the children are without elementary education; and that less than 6 per cent. of the population can read and write.

MR. GOKHALE'S SCHEME.

With these facts before us, it seems clear that only by making elementary education free and compulsory can the Royal wishes and the aspirations of the Indian people be adequately fulfilled. Sooner or later, a new departure must be made. Has the time come; and are the general circumstances now favourable for a cautious and experimental step forward? Let us consider the case for early action, as represented by Mr. Gokhale's Bill, together with the objections raised on the other side. Mr. Gokhale's scheme is purely permissive. Briefly stated, its object is to give power, under carefully guarded conditions, to municipalities and district boards to make elementary education free and compulsory within their local areas, all reasonable opportunities for control being reserved for the Government. These conditions seem prudent and well suited to present circumstances, providing as they do for a gradual extension of the system in those localities where it commends itself to the approval of the people. And looking to the general purposes of the Bill, we must find it highly gratifying that the first fruits of Lord Morley's reformed Councils should take the form

of a generous scheme initiated by the educated class for the benefit of the unlettered masses; a scheme framed by so experienced an educationist as Mr. Gokhale, on the most approved scientific lines. By taking the initiative, the Indian reformers seek to co-operate with the Government in approaching a difficult and delicate public duty; taking upon themselves, instead of leaving to the Government, any unpopularity which may arise from compulsion, or from the imposition of an educational rate.

THE OFFICIAL OPPOSITION.

Unfortunately, the Bill, in its present form, is opposed by all the heads of the local administrations. The unanimity in their verdict is remarkable, though the reasons given for their conclusions differ very widely, varying from that of the Lieutenant Governor of Burma, who considers that elementary education has made so much progress that no compulsion is required, to that of the Lieutenant Governor of the Punjab who reports that the majority of the people are "strongly opposed not merely to compulsion, but to any education whatsoever." The Governor of Madras admits that "the most pressing need in India at the present time is the wider diffusion of education," but he sees objections to every provision of the Bill, which he considers "unnecessary, premature, and open to objections of a serious character on educational, political, and financial grounds." On the other hand, the Lieutenant-Governor of Bengal "sees no objection *per se* to the principle of compulsory education, which is a recognised policy of European Government"; but he holds that the immediate enforcement of elementary education would be attended with the gravest dangers. The Lieutenant-Governor of the United Provinces recognises "the high aims and the unselfish zeal" of Mr. Gokhale, but he regards the principle of compulsion as "impossible," and fraught with serious danger.

The printed official reports of the seven local administrations, with their enclosures, are very voluminous and difficult to summarise, looking to the discordant nature of the arguments advanced. I will, therefore, take the despatch of the Bombay Government as typical of the others, and briefly state the main facts of the case. The proposition of the Bombay Government is that Mr. Gokhale's scheme cannot be accepted unless it would (1) "be in harmony with the policy of Government (2) would be politically desirable; and (3) would ensure the progress of education among the classes most in need of it."

THE ACCEPTED POLICY.

Let us take each of these points in turn. As to the accepted policy of the Imperial Government regarding elementary education, there is no doubt. So far back as 1854 Sir Charles Wood's famous Minute gave a foremost place to the education of the masses. The same policy was emphasised in the recommendations of the Education Commission of 1883. In 1904 Lord Curzon placed it on record that primary education had "hitherto received insufficient attention and an inadequate share of the public funds." And as directly bearing on the present controversy, we have the declaration of the present Secretary of State for India. On July 27 last, the Marquis of Crewe, speaking in reply to a deputation which presented to him a Memorial in support of Mr. Gokhale's Bill, concluded as follows:—

"I am glad to be able to say in reply to you that we have always viewed the objects you favour with unbounded sympathy. This question of education has been given, and is receiving, much close consideration and anxious thought on the part of the Viceroy and his advisers and of myself here. I can assure you that we regard with the utmost sympathy every attempt which is made, as this is made, on reasonable and modern lines to attempt to cope with the tremendous difficulties which exist in the absence of anything like a complete system of primary education in India, which is perhaps the greatest reproach which exists against the British system of government in India. It is impossible for me to say more, but I can assure you of my own warmest sympathy, and can promise you the sympathy of the Government of India on this subject of paramount importance."

As to the present unhappy condition of primary education, there is no difference of opinion. The Bombay Government admit that "the illiteracy of the masses in India is made a constant reproach against British rule." All are agreed as to the diagnosis of the disease. The difference of opinion arises as regards the remedy to be applied. On the one hand, we have the scientific method. Universal experience is in favour of making elementary education free and compulsory; and this is the principle embodied in Mr. Gokhale's Bill. On the other hand, the Bombay Government are content to continue the voluntary system, which has been discarded in all civilised countries; and object strongly to elementary education being made either compulsory "in any form," or free by the abolition of fees. As between these contentions,

what is the policy of His Majesty's Government? It is clearly in favour of a new departure. What is now wanted is a vigorous move forward on scientific lines; and, as regards the method, Lord Crewe has specifically expressed sympathy with Mr. Gokhale's scheme, which he speaks of as being "one of almost extreme moderation." On the first point, therefore we must hold that it is the Bombay administration, not Mr. Gokhale, that is out of "harmony with the policy of Government."

IS THE BILL DESIRABLE?

The next point is whether the Bill is politically desirable, and the adverse judgment seems to rest mainly on the allegation that Indian public opinion is strongly hostile. The Bombay Government assert that compulsion would be "certain, in the peculiar conditions of India, to arouse the deepest resentment." When the partition of Bengal caused popular resentment, hundreds of protest meetings were held, and the resolutions passed expressed strong feeling. Where is now the evidence of such a feeling? The Bombay correspondence certainly contains no such evidence. The despatch gives a summary of opinions called for by the Government, and these do not record the smallest manifestation of popular displeasure. On the contrary, non-official opinion, as reported, seems overwhelmingly in favour of the Bill. Moreover, the persons selected by the Bombay Government for consultation were largely officials and Europeans, and they evidently were not so capable of expressing the popular feeling as the people themselves. Yet, even among those consulted, opinion was much divided. The Director of Public Instruction and the Educational Officers, except in Sind, are willing that the experiment of free and compulsory education should be tried where the conditions seem favourable. The Commissioner of the Northern Division is favourable. He remarks that in Gujerat, with the example of Baroda so close, it is desirable to have the power to introduce compulsory education; otherwise comparisons will be drawn, to the disadvantage of the British Government. He summarises the opinions of the Collectors of his division, from which it appears that all except one are in favour of the Bill. The Commissioner of the Central Division is against the Bill, and carries with him the majority of his Collectors. There is no report of the Collector of Poona, and the Collector of West Khandesh is favourable. This Commissioner admits that "the non-officials consulted by the Collectors are apparently without exception in favour of the Bill." The Commissioner of the Southern Division is favourable; of the Collectors, three are unfavourable, two fa-

vourable, and one doubtful. Of the twenty-five non official members of the Governor's Legislative Council, eighteen are favourable, and seven against. The Chairman of the Poona School Board reports that the School Board are unanimously in favour of the Bill. And, finally, all the public meetings held were unanimous and enthusiastic in its support. Of these public meetings, two were of the backward classes, held in Bombay and Poona; two of the mill-hands in Bombay; two of the citizens generally at Ahmedabad and Broach. There is no record of any public meeting in opposition to the Bill. On the second point, therefore, it may be said that, so far as the evidence of popular feeling goes, there is nothing to show that the scheme is not politically desirable.

WILL PROGRESS BE ENSURED?

There remains to consider the third point, whether the Bill would ensure the progress of education among the classes most in need of it? Under this heading, the most important plea of the Bombay Government is that education is essentially a matter for local administration; that at present it is entirely controlled by the Local Government; that the provisions of the Bill are not compatible with the Bombay system; and that All-India legislation on this subject would be a retrograde step, leading to excessive centralisation. The Bombay Government state that they are now elaborating plans for a wide extension of primary education; and they claim that legislation in this department should be undertaken by the expanded Provincial Councils. There is force in this plea for Provincial legislation; and the Bombay Government should lose no time in placing their scheme before the world. It appears that they are not altogether averse from adopting the provisions of Mr. Gokhale's Bill in a modified form; and their scheme will, no doubt, receive popular welcome, provided always that it conforms to the policy of the Imperial Government, and commands itself to educated Indian opinion.

THE QUESTION OF UNPOPULARITY.

As noted above, the objection to Mr. Gokhale's Bill raised by the various local governments are divergent. But in one respect the despatches are in unison. They all betray a somewhat unheroic dread of incurring unpopularity. And this nervousness is the more remarkable because the reports do not disclose any evidence of popular disapproval. On the contrary, all the expressions of public opinion seem strongly in favour of the Bill. Besides the public meetings in the Bombay Presidency already referred to, we find reports in

the Press of twelve meetings held in the Bengal Provinces, with resolutions passed in support of the Bill, including one by the Bengal Provincial Conference, and one by the Bihar Landholders' Association. In the United Provinces eleven meetings are reported, including those held in the leading cities, such as Lucknow, Cawnpore, Agra, Benares, and Allahabad. In the Punjab six meetings, including favourable resolutions by the Moslem League at Lahore and Multan. In the Madras Presidency there were public meetings in all the leading towns; and in Madras itself, besides a public meeting of citizens, there were favourable resolutions by the Senate and Corporation, and by the Moslem League. In the Central Provinces and Berar there have been similar meetings at Nagpur and Amraoti. In face of this evidence of popular approval, it is difficult to understand why the local Governments are so timid. Their distrust of the people does not seem at all justified. Indeed, it is an injustice to the intelligence of the Indian community to assume that they will resent a measure for the benefit of the masses, which, though in a certain sense drastic, is purely benevolent and unselfish.

In the meantime, we learn that the Bill has been thrown out in the Viceroyal Council, in deference no doubt to the opposition of the local Governments. Mr. Gokhale (though in weak health) intends to proceed to England in order to plead the cause of his people, and no doubt British public opinion will endorse the wise and generous views of the Sovereign and his advisers. The best Indian public opinion on this vital question is summed up in the Minute recorded, as his last great service to India, by my lamented friend the late Hon. V. Krishnaswami Iyer, the Indian Member of the Madras Government. Dissenting from his colleagues he said:—

"The conclusion to which I have come is that the Bill is desirable and necessary; that it is conceived in the best interests of education; that there is no reasonable probability of political or other danger arising from its enforcement; that it will largely accelerate the pace of educational progress. . . . It seems to me that real political danger lies in resisting a large mass of enlightened opinion supported by European missionaries and by large numbers of Englishmen connected with the administration of the country, so as to leave an abiding source of irritation and bitterness and a standing theme for a widespread public agitation which cannot make for the peace and good government of the country."

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In his capacity as President of the Cambridge and County Liberal Club, the Hon. Mr. E. S. Montagu, M. P., Under Secretary of State for India addressed a large gathering at the Guildhall on the 28th February. After devoting a portion of his speech to domestic questions he continued:—

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Well, then, when these principles of self-Government had been applied in their most extreme form, came the turn of India, when Lord Morley introduced his Indian Councils Act in 1909. Here was no far reaching scheme, here was no reckless experiment, merely a cautious attempt to associate the governed with the governor and to give expression to popular opinion in India. And we had the late Lord Percy in the House of Commons saying 'Therefore, although it is our duty to warn the Government of the dangers which in our opinion attend many of the steps which we are recommending, the responsibility of acting upon or neglecting the warning must rest with the Government themselves.' And we had the usual carping criticism of Lord Curzon. Well, nobody can doubt the success of the Indian Councils Act, but still the Conservatives have learnt no better. The latest efforts in Imperial workmanship were the far-reaching reforms announced the other day at Delhi as the central feature of His Majesty's successful visit to his Indian dominions. It would be improper for me to discuss these reforms without prefacing my remarks with a word of my own personal belief that the great outstanding triumph of that Indian tour was the personality of King George himself. The good results of his gracious voyage to India will long outlive the pleasure afforded the Indian people by the opportunity of demonstrating their overwhelming loyalty to the British Throne. But what of our policy, what of the new provinces and Delhi? You have invited a Departmental Minister to occupy the office of President, and you have so brought it upon your heads that I should take, as I am bound to take this, an opportunity which does not assert all with the theme of our discussion, of answering the critics of that scheme.

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would cost money; and, secondly, that the reversal of the partition of Bengal, as he called it, was a damaging blow to our prestige. I would say in passing that the complaint about expense as the first objection to a great Imperial measure is typical of modern Conservatism. To them, ideals, poetry, liberty, imagination are unknown; they reduce Empire to a profit and loss account, their ideal is one of a cash nexus, and a million or two is to them far more important than the fact that the transfer of capital provides India with a new city, in a historic place, amid the enthusiastic welcome of the whole of a tradition loving people. And as for prestige—O India, how much happier would have been your history if that word had been left out of the English vocabulary! But there you have Conservative Imperialism at its worst: we are not there, mark you, to repair evil, to amend injustice, to profit by experience—we must abide by our mistakes, continue to outrage popular opinion simply for the sake of being able to say, 'I have said what I have said.' I have in other places and at other times expressed my opinion freely on prestige. We do not hold India by invoking this well mouthed word; we must hold it by just institutions, and more as time goes on by the consent of the governed. That consent must be based on the respect which we shall teach them for the progressive justice of the Government in responding to their legitimate demands. But Mr. Bonar Law knows nothing of India, as he will be the first to admit, and it is to the House of Lords that we must turn for a more exhaustive criticism of our proposals.

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THE STORY OF 1905.

"May I take his criticisms in a little more detail? He objected to His Majesty making the announcement because, he said, that made it irrevocable. Well, educated India reads with full knowledge the words of His Majesty's proclamation: 'I make this change on the advice of my Ministers,' and knows what is meant by a constitutional monarch, and that blame, if there be blame, and credit, if there be credit, must be laid at the door of his Majesty's advisers. Lord Curzon complains that

what the king has said is irrevocable; so I hope it may be, but if it had been made by the Viceroy, Lord Curzon would have said it is irrevocable, and surely what is said by the Viceroy on the King's behalf is as irrevocable as what the King said. In fact, as the Prime Minister said, 'What Lord Curzon might do in Lord Curzon's opinion His Majesty the King ought not to do' (Laughter and applause.) Then he asks why Parliament was not consulted. It is a little curious that he should blame us in this regard, for he objects to our having reversed, as he says, a policy of his. Lord Curzon's partition of Bengal was an accomplished fact before any discussion in the House of Commons had taken place. Mr Herbert Roberts asked Mr Brodrick on July 5, 1905, a question, and was told 'The proposals of the Government of India on this subject reached me on February 18, and I have already communicated to them the decision of the Secretary of State in Council accepting the proposals.' But the proposals themselves were not divulged. Mr Roberts, having moved the adjournment of the House on the question of the partition, withdrew his motion on Mr Brodrick's promising to lay further papers. The recess intervened, during which the proclamation, which finally constituted the new provinces, was issued, and when Mr Roberts protested against this treatment he received from Mr Brodrick a letter from which I quote the following passage: 'You will remember that when the discussion took place in the House of Commons the scheme put forward by the Viceroy had already received the assent of the Home Government, and the resolution of the Government of India embodying the scheme has been published and presented to Parliament.' Again, Lord Curzon says that the decision in the case of his partition was announced after a Blue-book full of information had been for months in the possession of Parliament. What are the facts? After despatches had been passed, between the Government of India and the Secretary of State, the decision was announced in a resolution of the Government of India, dated July 19, 1905. The resolution was presented to Parliament in the form of a White paper on August, 7, and a Blue-book, containing further papers, was presented on October 12—i.e., almost three months after, not months before, the announcement of the decision.

THE REAL RESPONSIBILITY

The fact of the matter is, the Secretary of State is responsible to the House of Commons, and the House of Commons can censure him or the Cabinet

just as much as it could have done if the Viceroy had made the announcement. The House of Commons has never claimed more than a general control over the Government of India; therefore announcements such as the partition of Bengal, and new administrative changes which must be made suddenly and by proclamation, conflicting interests, conflicting claims having to be balanced and adjusted, public discussions would make them difficult, if not impossible, of accomplishment; and that is why the British and the Indian Constitution retain the Royal proclamation as a method of bringing about such changes as this in India or the self government of the Transvaal.

WHY THE PARTITION WAS REVERSED

Next, Lord Curzon stated that our policy involved a reversal of his policy. I trust Lord Curzon will forgive me for saying that he never had a policy at all (Laughter and applause.) He was a mere administrator, an industrious, fervid, and efficient administrator. He was, in a word, a chauffeur who spent his time polishing up the machinery, screwing every nut and bolt of his car ready to make it go, but he never drove it, he did not know where to drive it to. (Applause.) He merely marked time and waited until a reforming Government gave marching orders. If he were to claim that the partition of Bengal was more than an administrative measure, designed as a part of a policy, then I say that it was even a worse mistake than I thought it, for the making of a Mahomedan State was a departure from accepted British policy which was bound to result in the antithesising and antagonising of Hindu and Mahomedan opinion. I had always hoped that this was the unforeseen result, and not a deliberate achievement, of Lord Curzon's blunder. It has always been the proud boast of English rule in India that we have not interfered between the different races, religions, and creeds which we found in the country. That he himself regarded the partition as not more than a mere matter of local administrative convenience may be gathered from the passage in his speech in which he says that, owing to the size of the old province of Bengal, it had become necessary to draw a line dividing it into two; and he goes on to say, 'what was the particular line to be drawn was a matter not for the Viceroy.' The creation of a vast new province, the meddling with the lives of millions of people, with all the possibility of offending religious and racial susceptibilities, not a matter for the Viceroy! He looked no further than the necessity

INDIANS OUTSIDE INDIA.

The Cry of the Transvaal

BY MR N GUPTA.

(Editor, 'Tribune,' Lahore)

1

Athwart the main to the shores of Ind came the
 long drawn cry
 'Mother, not distance nor clime moves our
 faith in thee;
 Thy sons and thy daughters through the cycle of
 births,
 Through the valley of death thy beacon lights
 us from afar,
 Thy name dwells on our lips in life as in death.

2

Not lust of conquest, nor greed of land
 Lured us from thy lap, but the desire
 To ease thy burden and to bear our own,
 Unforgetting thee and thine and the heritage
 of our race,
 Following the flag that floats and turns o'er to
 the sun.

3

O England, thou Mother of Liberty, freest of the
 free,
 Be these thy sons and the fellows of thy sons—
 Men in whom the divine sleeps and the brute
 awakes to life,
 Who profess the Christ and outrage the
 Son of Man,
 And seek the pigment of the skin in the image
 of God?

4

For in the name of the law and justice divine
 They have sought to brand us with the mark
 of Cain,
 Ranking us with the thief, and the outlaw, and
 the fallen;
 And holding us lower than the lowest, and
 viler than the vilest,
 And all for the crime of the colour that is brown
 and not blanche.

5

We are a handful among a host, unsheltered,
 Unheard, seeking the justice that is not.
 But we spring from a race that stands for the
 Brahman among the nations;
 And we have learned from thee to suffer but
 not to be shamed,
 To be patient but not degraded, to be resolute and
 to die.

6

What if they have put on us the convict's garb,
 Condemned us to convict labour and the
 convict's food!
 What if they have exposed us in fetters in the
 sight of men!
 Our souls are unfettered and our spirits are
 free
 We have not shamed thee, for theirs the shame.

7

Give us of thy soul power to suffer and yield not;
 Lay on us thy healing hand, give us balm of
 thy grace
 That to the end we sustain the good fight
 Uncomplaining, unconquered—the fight of the
 dauntless soul,
 Against the flouts and contumely of an arrogant
 race

8

Behold, our sufferings shall be the mantle of thy
 glory;
 The union of our handful the union of the race;
 The chastening of our flesh shall bring the brother-
 hood of man,
 Our ordeal the forerunner of the peace of the
 earth
 When thou shalt hold the lamp of love in the
 sons to be!

THE INDIANS OF SOUTH AFRICA.—Helots
 within the Empire! How they are Treated By H. S. L.
 Polak. This book is the first extended and authoritative
 description of the Indian Colonists of South Africa, the
 treatment accorded to them by their European fellow-
 colonists, and their many grievances. Price Rs 1. To
 Subscribers of the "Indian Review," Rs. 12.

G. A. Natesan & Co, Sankurama Chetty Street, Madras.

Female Education in Bhopal.

With reference to the various inquiries that have reached H. II. the Begam of Bhopal regarding the Girls School she has proposed in commemoration of Queen Mary's visit to Delhi, she wishes to say that the school in question is intended for the girls of rich as well as poor families without distinction of nationality or religion. The school will welcome girls of all classes, and it is intended to provide in the Boarding house accommodation benefitting the social position of the girl students. Her Highness has not the remotest intention of restricting the school to girls of Delhi or of any one place, for such restrictions would, in her opinion, militate against the success of her scheme, and she sees no reason why girls from any part of India should not be eligible.

It is too early as yet to lay down the lines on which the education in the proposed institution will proceed. This matter as well as others connected with the management of the institution Her Highness will leave to the Committee of educational experts whose advice will have to be taken regarding the draft scheme which Her Highness has prepared and sent to Press and which will soon be in the hands of her friends.

A History of the Rajkumar College

His Highness Sir Bhavsinhji, K. O. S. I., the Maharaja of Bhavnagar, has compiled a somewhat remarkable book. It is a history of Rajkumar College, at Rajkot, a well known educational institution of India. We should imagine the history of few schools to have been dealt with in a more lavish or more sumptuous fashion than Rajkumar College in this handsomely produced publication. No less than seven volumes are required to complete the work in the way in which the Maharaja has desired it to be put before the public. His volumes are freely illustrated with scores of full page photographs and portraits, and each page has a decorative border enclosing the

letterpress. The Maharaja is an old boy of the College, and has evidently a similar love and devotion for his college and for the memory of its first Principal, the late Mr. Chester Macnaghten, to that of old boys in Great Britain for their public schools. The publication is entirely due, indeed, to the generous affection of the Maharaja for the college, and he is fired with the praiseworthy desire to inspire past and present students with the same ardent affection. "Forty Years of the Rajkumar College," which is dedicated to Sir George Sydenham Clarke, the Governor of Bombay, has been prepared and abridged from the papers of Mr. Macnaghten and from other accounts of the chief events in the history of the college, newspaper cuttings and reports and so on. We pay a tribute to the disinterested labour, which must have been very great, of all those—notably the Maharaja of Bhavnagar himself—who have taken a hand in compiling what is an exceedingly interesting record of a famous school. The College, it may be explained, is one of two or three seminaries established in India under the guidance of the British Government for the training and education of sons of Chiefs. The work of such a College is bound to be of no little value, and many people in this country will like to learn much, which they certainly will do, from a perusal of these volumes concerning a school of the importance of Rajkumar College. We are glad to know that every kind of British sport is indulged in by the students. There are numerous photographs of cricket and football teams, and many pages are given to descriptions of the sporting side of the life of the college. These are not the least entertaining portions of the history. Both old and present students will thank the Maharaja for the immense pains which he has taken in compiling this record. The volumes are intended for private circulation but may be obtained from Messrs. John Dickinson, 65, Old Bailey, E. C.—*Saturday Westminster Gazette*.

Cotton Mills in India and Japan

There is a very interesting article in a recent number of the *Engineering* on "Cotton Mills in India and Japan," and from the Indian point of view the figures quoted are most satisfactory. They show that though Japanese competition is undoubtedly a factor to be reckoned with, yet the progress of the cotton industry in India has been more rapid than in Japan. Take, for example these figures. In 1890 India possessed 3,274,196 spindles and in 1898, 5,756,020, an increase of 2,481,824. During the same period the spindles in Japan increased from 277,895 to 1,611,168, an increase of 1,333,273. The pessimistic critic will no doubt point out that the rate of increase in Japan is greater than the rate of increase in India; but that is almost inevitably the case when a comparatively new industry is competing with an older established one. A boy grows more quickly than a man. The really important consideration is the amount of increase, and it will be observed that the amount in India is almost double the amount in Japan. An even more satisfactory story is told with regard to weaving. The cotton power looms in India increased during the period under review from 23,412 to 67,920, while in Japan, according to the latest figures, the number of power-looms has not yet reached more than 14,000. In the article from which we are quoting it is further pointed out that the increase in the number of looms in India is proportionately greater than the increase in the number of spindles, which shows that, in spite of the much abused excise duties the manufacturing branch of the Indian cotton industry is steadily gaining ground. As an offset against these satisfactory figures, the *Engineering* points out that according to careful statistics which have been prepared, the efficiency of the Japanese operative appears to be considerably greater than that of the Bombay operative.

Bombay Cotton-Mill Industry.

Discussing the prospects of the cotton mill industry in Bombay, Mr. Satis Chandra Bose points out in the *Modern Review* that with all the facilities for a thriving business, it is not made to pay as much as possible owing to lack of methods on the part of those who deal in cotton either as mill owners or growers of cotton. He writes:—

But although the development of the home market may not be an impossible task, it is by no means an easy matter. If the thirty crores worth of piece goods annually imported into the country are at any time to be displaced by home made cloth, efforts will have to be made to improve the quality of the home products and to reduce their price. But in this behalf a plentiful supply of raw cotton of the American type at a low price is a requirement of prime importance. It is agreed in authoritative circles that, so far as the physical properties of the soil are concerned, India can produce fine cotton of the American type. Although attempts latterly made to grow Egyptian cotton in Sind have not proved very encouraging, experiments in superior cotton made on Government farms in many places have been successful. Experts have expressed the opinion that India which could at one time produce cotton of the highest quality can again be made to grow the old fine quality provided up to date methods are adopted in its cultivation. What is needed is intensive organisation of the cultivators under the leadership of experienced businessmen of broad commercial and financial knowledge, and, where possible, institution of large cotton farms, and ample irrigation facilities. Such organisation is not impossible, and Government would do all in their power to afford irrigation facilities.

Industrial India.—By Glyn Barlow, M. A. Second Edition. Price Rs 1. To Subscribers, As 12.

G. A. Natesan & Co., Sankararaja Chetty Street, Madras.

The Pearl Trade.

According to the Paris correspondent of the *New York Times*, the merchants of India have obtained control of the Eastern Fisheries, and this has led to a great increase in the price of pearls. He writes:—

"It is to be feared that Americans who have not been to Europe for a few seasons and contemplate buying jewellery in Paris this year will experience an unpleasant surprise owing to the remarkable rise in the value of pearls. This is a frequent topic of conversation among the wealthier classes of Americans and the French people here, and it is complained that these gems now command nearly double the price which they did not long ago, although the supply shows no signs of running short.

"A number of inquiries made among the leading precious stone merchants in the Rue de la Paix of Paris, which of course, is the central market of the world in this line, led to some interesting revelations.

"The dealers all agree that the prices obtained are far higher than, say, six years ago, but various explanations were given. One of the most plausible and at the same time most authoritative of these is that the market is being manipulated by a ring of pearl merchants in India, who have combined to control the fisheries of Ceylon and the Persian Gulf and are restricting the supplies of Europe, thus artificially raising values.

"It is considered that the ring is strong enough to maintain a corner for sometime to come and that there is thus little chance of the present prices falling much in the near future.

"Another reason offered is that much difficulty is experienced in obtaining these gems, owing to the fact that the shallower beds are now becoming devoid of oysters, owing to the popularity of pearls.

"Enormous prices are now frequently given here. The largest amount paid for a single gem is stated to be \$175,000 (£35,000), which changed hands in a recent transaction.

"Those who purchased pearls as presents for wives and daughters and others in the middle of the last decade may be congratulated on having made an excellent investment, because a stone then costing, \$1,000 (£200) would now find an easy sale at \$1,700 (£340) to 1,800 (£360)."—*Rangoon Times*.

Hints for Business Men.

A minute's demonstration is worth hours of explanation.

An egotist is a man who does not know himself.

Neatness mostly means carefulness, and most employers like a careful man.

To err is human; but this fact does not excuse persistent blundering.

All the unemployed want wages. Some of them want work.

War taxes the victor as well as the vanquished, as much in a commercial as in a military sense.

A supplementary estimate covers a multitude of sins, and should, therefore, be minutely criticised.

There are many ways of doing most things, but there is only one that is the right way.

The big head is the worst disease that ever attacked a young man.

A man who cannot mind his own business is not to be trusted with the king's.

From a purely business point of view it pays to care more for a customer's interests than for your own. The further removed a man is from the hog the more goods he will sell.

Essays on Indian Art, Industry and Education. By E. B. Havell, Re. 1-4. To Subscribers, Re. 1.

G. A. Natesan & Co., Sankurama Chetty Street, Madras.

Madras Dyeing Industry.

The Government in passing orders on the report of Dr. Marsden, Tinctorial Expert, Madras, regarding the state of the Dyeing Industry in Southern India have issued the following order —

Dr. Marsden's interesting report contains convincing evidence of the extent to which the Dyeing Industry of Southern India stands in need of expert technical assistance. As to the form which such assistance should take, the Government agree with the Director of Public Instruction and Mr. Chatterton that Madura should be Dr. Marsden's headquarters and that he should, in the first instance, confine himself to detailed study of the existing methods of dyeing with a view to practical demonstration of minor improvements in the Industrial processes now in vogue and the gradual establishment of such relations with the local dyers as will pave the way to regular instructional courses in the event of its being decided later on to establish a permanent tinctorial laboratory. For this purpose a sum of Rs. 5,000 will be placed at Dr. Marsden's disposal for expenditure in the manner recommended by the Director of Public Instruction. The rent of the premises which it will be necessary to hire should be met from this allotment and formal application should be submitted, where requisite, for the purchase of such apparatus, etc., as may be needed. A forecast of the probable expenditure during 1912-13 should also be prepared and Dr. Marsden should be instructed to submit brief quarterly reports of the work which he is carrying on in order that Government may be kept informed of the progress made and the developments likely to become practicable.

The Manufacture of Oxygen.

Indian Industries and Power for May contains an interesting account of the manufacture of oxygen at the new works of the Linde British Refrigeration Co., Ltd., at 138, Balliaghutta Road, Calcutta. The use of oxygen in India has been almost prohibited by the high prices charged for imported gas. On this account the quantity used by the medical profession has been restricted and the price has wholly prohibited its industrial use for welding, metal cutting, etc. The Linde Company are now selling at home prices and quote as low as 9 pies per cubic foot to industrial users.

The main engine-room is 8ft. long by 60ft. wide, and is built to accommodate a second unit of the same capacity as the first installation. The cylinder annealing, lifting, store rooms and office are attached to the front and side of the building, the whole being arranged so that full and empty cylinders may be conveniently handled from the loading platform. The driving power is a 2 cylinder Diesel engine from the extension shaft, of which a four stage air compressor is driven, as are also a Linde ammonia compressor, an oxygen and a coal gas compressor, dynamo, water pumps, etc. The overflow water from the Diesel engine, the air compressor, etc., is passed over a re-cooler and returned to the main supply tank. After passing through line purifiers, atmospheric air enters the first stage of the air compressor and is delivered through water cooled coils before entering the second stage. Similarly the compressed air passes through the second, third, and final stages, being cooled between each stage. When the compressor is first started the final pressure is 2,000 lbs. per square inch, but after liquefaction takes place, the normal working pressure during the actual separation of the oxygen and nitrogen falls to about 720 lbs. per square inch. In addition to the cooling after each stage

The Swadeshi Movement.—A Symposium by Representative Indians and Anglo-Indians No 1. To Subscribers of the "Indian Review," As 12

G. A. Natessoo & Co., Sunkurama Chetty Street, Madras.

of compression all the compressor cylinders are water jacketed so that the heat of compression is well taken up.

The high pressure air is then delivered through a series of drying bottles filled with calcium chloride and, thoroughly dried, enters the fore cooler to be cooled by means of evaporating ammonia. From the fore-cooler the high pressure air, very much reduced in temperature, is passed through pipes in the separator to be further cooled by ascending waste nitrogen and distilled oxygen, and is eventually liquefied. Liquefying, it falls into a receiver, where the nitrogen is allowed to evaporate, and on its way to the atmosphere gives up its cold to the on-coming compressed air, so helping to liquefy it. The liquid oxygen evaporates, and on its way to be stored in the gas holder also gives up its cold to the on-coming air. As liquefaction takes place and the interchange of heat and cold continues the process becomes automatic when normal conditions are obtained and the working proceeds with a steady, final delivery pressure of about 700 lb. per square inch.

Summary of Indian Trade.

The year 1911-12 has on the whole been a good one. In India the imports of merchandise rose from £86·24 to £92·42 millions, while exports rose from £140·04 to £151·76 millions and the total trade from £226·28 to £244·18 millions. These last figures show a net increase of £17·90 millions or 7·8 per cent. In rate of progression India, therefore, compares well with any of the principal countries, but in the amount of her increase she falls short of most of those enumerated.

India's grand total of Exports and Imports stated in Indian currency was Rs. 430·06 crores as against Rs. 386·25 crores in 1910-11, the increase being one of Rs. 43·82 crores or 11·34 per cent.

AGRICULTURAL SECTION.

Strawberries.

Laudable efforts to promote the growing of strawberries by the cultivators of the district continue to be made by Mr. Davies, Superintendent of the Government Horticultural Gardens at Lucknow. In his last annual report, Mr. Davies states that during the year the cultivators were persuaded once more to devote attention to this delicious fruit, and 33,000 plants were supplied to them from the Gardens at a nominal charge. Many thousands of plants could not be disposed of, however, owing to the unwillingness of the men to give any more of their land to the crop. Still, real progress has been made, and it is affirmed that, with renewed assistance from the Gardens, strawberry growing should be re-established on a firm footing.

Madras Sugarcane Crop.

The Madras Board of Revenue has issued the following outturn report of the Sugarcane Crop of 1911-12:—The total area planted with sugarcane in ryotwari villages up to the end of December 1911, was 57,200 acres or 26 per cent. more than the area planted in the corresponding period of 1910. It was also more than the averages of five and ten years by 22 and 15 per cent. respectively. The increase, as compared with 1910, was marked in the districts of Bellary and Trichinopoly and was due partly to timely rains and partly to high prices. The standing crop is reported to be either fair or good, and is estimated to yield 82 per cent. of the normal. The harvest has not yet begun in some taluqs and in the remaining taluqs harvests were made in November or December reported to be the normal period in those taluqs. The probable outturn of manufactured jaggery will be about 105,534 tons.

Canning Mangoes in India

Mr W. H Michael, United States Consul-General, Calcutta, writes in a recent report :

A few years ago a young Hindu named A. B. Sircar conceived the idea of canning mangoes in India. After giving the matter considerable thought he went to the United States to learn the art of canning peaches and other fruits grown in California, and also the trade of tinner, or at least enough of the trade to be able to manufacture tin cans and to solder the cans in the best manner when filled with fruit. He spent several years in different canneries in California and also obtained degrees in chemistry and bacteriology. He returned to Calcutta and secured sufficient financial backing to establish a plant at Muzaffarpur, which is about 350 miles from Calcutta on the East Indian Railway. About Rs 75,000 has been expended on the plant and all the machinery was purchased in the United States. Although just starting in the business, 20,000 cans of mangoes and pineapples were shipped to Europe in 1910, mostly to London, in 1911 shipments aggregated 18,000 cans of mangoes and 12,000 cans of lichees to Europe. At the branch here a case of 24 2½ pound cans sells for Rs. 42, and it costs Rs. 10 freight to land a case in London. The company also sells lichees put up in 1½-pound tins.

The process of canning the mango is precisely the same as that employed in canning freestone peaches in California. The mangoes are carefully pared and the stones taken out. Overripe, bruised or otherwise unfit fruits are rejected. The mangoes thus stripped of their peel and stones are put in cans, which are then weighed and filled with syrup. Then the cap is soldered on to the opening of the can with a cupping steel, leaving a vent hole in the middle of the can for driving out the air inside. Steam from a boiler is passed into water in a large wooden vat and the cans are placed in the boiling water in crates suspended from a crane. This is called exhausting. After

the air has been driven out the vent hole is soldered up and the cans are put in boiling water. *This operation is called processing.* After a certain time the cans are taken out and placed in the cooling vat. Some of the cans are put in an incubator and the fruit examined with a microscope to see whether it is free from bacteria. Last year the canning plant employed more than 80 persons per day. The common labourers receive 5 to 8 annas a day, and those who peel the fruits are paid by the hundred. It is said that the employees show wonderful adaptability to the work, and at the end of the season were able to do three times as much work as at the beginning. Even persons belonging to high caste families took an interest, and some of them became employees in the cannery. It is believed that plenty of intelligent labour can be obtained.

Sugar from the Palm Tree

A recent United States consular report deals in great detail with a probable development of the sugar industry of the Philippines in the form of extraction from the nipa, a palm tree well-known in every tropical country. The official investigation into the alcohol industry of the Philippines appeared to show that sugar can be manufactured more economically from the nipa than from sugar cane, and this led to researches spreading over two years, the results of which are now published. The nipa palm especially attracted attention not only because of its manifold uses as a plant, but because it grows wild under conditions which render it easy of access and in land which is largely useless for other purposes.

Indian Agriculture

That quarterly publication, the *Agricultural Journal of India*, contains in its January issue a series of interesting economical subjects, handled, as a rule by experts in their respective spheres. There are no fewer than three contributions on sugarcane, Insect pests, Cotton cultivation in the Western Districts of the United Provinces and other subjects are ably touched upon.



THE HON. MR. P. S. SIVASWAMI AIYER, C. I. E.
The Indian Member of the Executive Council, Madras

Departmental Reviews and Notes.

LITERARY.

THE STUDENTS' BROTHERHOOD MOTIWALA PRIZE."

The managing Committee of the Students' Brotherhood are offering a prize of the value of Rs. 125 to all under-graduates and graduates of not more than five years standing for the best essay not exceeding 5000 words on "The present system of Education in India, and its bearing on the social and Religious Life of the People." The Essay to be submitted to the undersigned with a non de-plume and the name of the writer to be sent in a closed envelope by 31st October 1912 to B. S. Turkhud, Honorary Secretary Post No. 4, Girgaon, Bombay.

THE ROMANCE OF THE TWISTED SPEAR.

Her Majesty the Queen has been graciously pleased to accept a copy of "The Romance of the Twisted Spear" from Mr. Herbert Sherring, the author, and Vice-Principal of the Mayo College, Ajmer, India.

MR. HAROLD COX.

The appointment of Mr. Harold Cox to the Editorship of the *Edinburgh Review* is interesting to us in this country, for Mr. Cox, once a Professor at the M. A. O. College, Aligarh, and recently a visitor to India for the Durbar, has often rendered direct and indirect services to this country. An able journalist, with a judicial mind so long as one or two of his cherished theories are not touched, Mr. Cox should do well in his new position. It remains to be seen whether he will revive the *Edinburgh Review's* influence as an organ of literary criticism.

A NEW BOOK ON EASTERN ASIA.

Mr Lancelot Lawton's long announced study of the chief countries and political problems of Eastern Asia is now in the press and will be published this season, in two volumes, by Messrs. Grant Richards.

SHOULD THE LITERARY MAN MARRY.

A writer in *T.P.'s Weekly* discusses the question "Should the Literary Man Marry"? and illustrates his position with the following remarks:—

Balzac says that the author should have neither wife nor children, that he should in common honesty to others tread his path alone. Spielhagen, the great German novelist Flaubert, Byron, Walter Savage Landor, and others reinforce this opinion. Yet if there is a man in the world needs the love and sympathy of a wife it is the literary man. But in literature's annals the fact stands forth that, of all men, authors have been the least happy in their domestic lives. Shakespeare, from his own bitter experience, announced that a young man married is a man that's married. Milton sang of "Paradise Lost" and he experienced it with three successive wives. Addison escaped from his Countess to Will's Coffee-house and the geniality of Steele and fellow writers.

There have been wives who were to their author husbands both their comfort and their stay, Lamartine, and John Stuart Mill had life partners who were perfectly congenial, Beaconsfield, in his dedication in "Sibyl" terms his "a perfect wife," Dr. Johnstone's "Letty" made him very happy, and he never ceased to miss her and mourn her death. Guizot and his wife were as twin-souls, and so were that incomparable pair, Robert Browning and his helpmate Wordsworth's wife was a "phantom of delight" to him, while Shelley's second venture proved a fortunate choice, the strongest bond of sympathy and affection existing between the married pair. If the literary man will marry, his wife—to get down to the bones of the matter—should be either a plainminded woman who can occupy herself exclusively with household matters and shield her husband's peace by taking on herself more than the darning of his socks, or else a woman capable of entering unaggressively into his literary life.—"T.P.'s Weekly."

LEGAL.

JUSTICE IN INDIA.

The following letter, signed "Judex" appears in the *Times* in reference to an article in that paper on the "Administration of Justice in India"—

Permit me as one who has spent the best part of a life time in Indian Courts of every grade to endorse your article on the administration of criminal justice. The administration is deplorably weak, not only in difficult cases of conspiracy, but in the matter of ordinary crimes. Most districts of the province I served in could produce cases of repeated acquittals of undoubted criminals. A strong commission examining these records and judging from their cumulative effect would undoubtedly come to the conclusion that serious failures of justice had occurred, and would be able to lay its finger on the cause. Such a commission is urgently needed. I recall to mind the case of a hired assassin convicted by the Court Session and acquitted on appeal by the High Court. The witnesses were apparently genuine, and had witnessed the murder, but in their anxiety to procure a conviction they stated that the persons who had hired the assassin were also present at the murder, though in fact they were not. The High Court therefore had to choose between an acquittal of the assassin, or his conviction on the evidence of witnesses who clearly had no respect for the obligations of an oath. According to private statements by the police this was the assassin's seventeenth murder. Supposing this to be correct, what is there to prevent this man from committing seventeen more murders, if sufficiently paid for his work? Certainly nothing in the criminal law as administered at present. But supposing that this man's life history were gone into after the French manner, would there not be ample evidence to satisfy any person of ordinary intelligence that

he was a danger to the community? Why should English methods alone be the best for India?

The English law of evidence is entirely based on the idea that a jury is only fit to hear a portion of the truth, and not the whole. Why should this law be the best for India? Was it introduced because it was the best for India, or merely because it was English? There are criminals, dangerous and sometimes habitual, often wealthy and of some position and influence. Every one high and low, rich and poor, even the children in the gutter, know them to be criminals. Every one knows this, except the Government of the country, which seems to have blinded its eyes and tied its hands with red tape. The wealthy and powerful criminal has only to sit behind the most flimsy of curtains—the Government can never see through it and the criminal knows it.

In a country like India, where the only evidence obtainable is liable to be tainted, no means of arriving at the truth should be excluded; an experienced tribunal should have the power to examine into the life history of an alleged criminal as a whole. The Government allows itself to be beaten in detail instead of bringing all its forces into action at once.

The Government of India cannot bear the sword in vain.

THE SHOPS ACT IN FORCE.

The Shops Act 1912, came into force on the 1st instant. The Act provides that all shops should allow a weekly half-holiday for the servants. It insists that sufficient time for rest and dinner during the day should be given to the workmen. Among the shops which are not required to close for a weekly half-holiday are those, in which intoxicating liquors, refreshments, motor, cycle and air-craft supplies, newspapers and periodicals, food of a perishable nature and medicines are sold.

MEDICAL.

FITTING NEW NOSES.

From America comes an account of a wonderful operation recently performed in order to provide a patient with a new nose. A small piece of bone was taken from the bone of a leg which had just been amputated and the bone was then carved into the semblance of a nose with nostrils complete and was placed under the non hairy part of the skin of the arm of the patient. The bone lived, became attached to the skin which was stretched out over its surface, and after a few months the bone and its attached covering of skin were removed from the arm in one piece. This was then transplanted to the face stretched in position and after a little while became a good firm bony nose covered with smooth healthy skin.

THE FIRST INDIAN LADY M. B. AND C. M.

Miss C. N. Muthulakshmi Ammal who has passed the recent final M. B. and C. M. of the Madras University is a native of Pudukotah. She passed the first, second, third and the final M. B. successively with credit, secured honours' certificates in certain subjects and also Sibthorpe's prize in surgery. Out of about 50 students, that started with her in the M. B. and C. M. course in 1907 only 6 survived for the final examination of whom only 3 passed, Muthulakshmi being the first of them. She has secured three gold medals, the Bharatha Latchmi, Sir Ramaswamy, and Lady Grant Duff. It would appear she is to take charge of the *Ladies' Hospitals* at Pudukotah.

ANCIENT HINDU MEDICINE.

Recently in the Usher Institute of Public Health, Edinburgh, a lecture was given on this subject by Dr. John D. Courrie, M.A., B.Sc., M.D., F.R.C.P.E., under the auspices of that Indian Guild of Science and Technology. The lecturer first dealt with the ancient Aryan medicine which is contained in the Vedas or sacred writings of

the Hindus, and believed by them to be of divine origin. He pointed out that in the Vedic period, say, about 1200 B. C., medical practices were of a simple nature, and great reliance was placed upon prayers and other theurgic means; but this Vedic medicine was much more highly developed than that of other primitive peoples. The medicine of the Brahmanic period up to the Arab conquest about 1000 A. D., was next considered. One of its most striking features was the skill with which simple, and in some cases, serious surgical operations were performed from the time of Susruta, who lived in the fifth century B. C. From his writings, through the Arabs, Western surgeons learned two thousand years later how to fashion a new nose from the cheek when that organ had been cut off as a punishment or destroyed by disease. Indian physicians gathered and tried new plants and drugs with unwearied assiduity, so that the great majority of our most valuable and commonly used drugs came originally from India, their properties having been discovered by these Hindu physicians. At various periods the medicine of India had come in contact with that of the West, Alexander the Great, in his Indian expedition of 327 B. C., was accompanied by a retinue of learned men and physicians, who took back with them to Greece, many new animals and plants. Again, after the Mahomedan conquest of India, the mediæval medicine of Europe was grafted by the Arabs upon Indian medicine, which thereafter remained stereotyped till a renovating influence came from the introduction by British rule of hospitals and medical schools.—*Sootman*

STUDIES IN THE MEDICINE OF ANCIENT INDIA, Part I Osteology, or The Bones of the Human Body By A. P. Rudolf Hoernle, C. I. E. Rs. 6-9.

G. A. Natesan & Co., Sankurama Chetty Street, Madras.

SCIENCE.

COLOUR PHOTOGRAPHY.

A new method of colour photography demonstrated before the Royal Photographic Society recently, has the peculiarity that no special colour-plates are necessary, nor is there any introduction of artificial colour screens or coloured particles. A plain negative, as in ordinary photography, is taken, an ordinary positive or lantern-slide is made from it and by purely optical means, using a grating and prism, a picture in natural colours is faithfully reproduced. The process is the work of two brothers, Ernest and Julius Rheinberg, and is called the micro-spectra method of colour photography by prismatic dispersion. The method, which necessitates a special and costly camera, and therefore is put forward for its scientific interest and not commercially, depends on the use of a grating or line screen, which is employed at the making of the negative and afterwards is placed behind the positive that is made from the negative, when it causes the black and white picture to appear in the exact colours of nature. Examples of the results obtained were projected on an aluminium screen, and were declared to be unsurpassed in fidelity of colour-rendering by any method in vogue at present.

NOVEL ELECTRIC ALARM FOR CLOCKS.

The method of putting an electric contact upon the dial of an alarm clock in order to ring a bell when the hands come to the right point is well known, as is also the method of wrapping a cord about the winding key so as to have it pull a switch. However, all these cases imply modifying the clock in one way or another. What is desired is not to make any change whatever upon the clock, and this is realized in a vibration method used by a French inventor. All that is needed is to put the clock on a shelf or the cover of a box, the shelf having a main flat part for the clock,

and in front a sloping part or slideway. On the slideway a metal bar is laid and below it are two contacts such as screws or nails, so that when the alarm goes off the vibration of the shelf will cause the bar to slide down and make the contact. An alternative scheme is to pivot the bar at one end, with a contact stud lying below the other end. In this case one wire is connected to the bar and the other to the stud, so that the bar swings down and makes the contact.

The battery and electric bell can be placed inside the box, and the top is used for the shelf. An electric lamp above the clock completes the outfit.—*Times of India*.

SELF-ADVERTISING ANIMALS.

Some animals walk delicately, some lie low, some fade into their surroundings, some put on disguise. On another tack, however, are those that are noisy and fussy, conspicuous and bold,—the self-advertisers. The theory is that those in the second set can afford to call attention to themselves, being unpalatable or in some other way safe. The common shrew, for instance, is fearless and careless, and makes a frequent squeaking as it hunts. It can afford to be a self-advertising animal, because of its strong musky scent, which makes it unpalatable. A cat will never eat a shrew. Similarly, the large Indian muck-shrew is conspicuous, even at dusk, fearless in its habits, and goes about making a peculiar noise like the jingling of money. But it is safe in its unpleasant musky odour. The common hedgehog is comparatively easy to see at night; it is easy to catch, because it stops to roll itself up; it rustles among the herbage, and "sniffs furiously" as it goes; it is at no pains to keep quiet. Nor need it, for although some enemies sometimes eat it, it is usually very safe, partly in its spines, and partly because it can give rise to a most horrible stench. The porcupine is another good instance of a self advertiser, and so is the crab-eating mungoose.—Professor J. A. THOMSON, in *Knowledge*.

PERSONAL.

EDINBURGH AND LORD PENTLAND.

Lord Pentland was presented with the freedom of the city of Edinburgh in recognition of his services as Secretary for Scotland for seven years and of his appointment as Governor of Madras.

In acknowledging the honour, Lord Pentland said that he was born in Edinburgh and it was a source of pride to him that at a very early age he took part in public affairs. His parents were well known in Edinburgh. His father's parents were buried in Holyrood, and only the other day, among papers of his family he was shown a burgess ticket of his great great grandfather granted to him by the old Burgh of Canongate in 1772. The Lord Provost had referred to his work as Secretary for Scotland. With the exception of the office of Prime Minister, which might be said to include and comprehend that of all his colleagues there was in his judgment no office which a true Scot should be more proud of holding than that of the Secretary for Scotland, Minister responsible for the good government of his own country.

Every country seemed to have its problems to work out. In Scotland they held tenaciously to their claim to share in the wider concerns in Empire. They should not forego the full share in that partnership. At the same time they had to think of their own country and as year by year many of their own countrymen left their shores to seek wider fields of work and enterprise, it sometimes seemed to him that their problem was how to develop their own country in view of the greater attractions which existed elsewhere. His belief was if that ever Scotland was to be more fully developed than she was at present, it must be through her local authorities who should have complete freedom in their own sphere to do their work in accordance with their ideas and with the conditions which they found existing.

LABOUCHERIANA.

Mr. G. W. E. Russell contributes to *Cornhill* several characteristic reminiscences of the late Mr. Labouchere:—

He was the oracle of an initiated circle, and the smoking room of the House of Commons was his shrine. There, poised in an American rocking-chair and delicately toying with a cigarette, he unlocked the varied treasures of his well stored memory, and threw over the changing scenes of life the mild light of his genial philosophy. It was a chequered experience that made him what he was.

He delighted to call himself "the Christian Member for Northampton," in contrast to his colleague, Mr. Bradlaugh.

Of his exclusion from Liberal Cabinet in 1892, Mr. Russell says, speaking of Mr. Gladstone:—

He became Prime Minister for the fourth time, and formed his last Cabinet. But he did not find a place in it for Labouchere. Before he submitted his list to the Queen, he had received a direct intimation that he had better not include in it the name of the editor of *Truth*. On this point Her Majesty was reported to be "very stiff." Whether that stiffness encountered any corresponding or conflicting stiffness in the Prime Minister I do not know, but for my own part I believe that "the Grand Old Man" acquiesced in the exclusion of "Henry" without a sigh or struggle.

Mr. Russell quotes a letter of the end of 1906, in which Labouchere wrote:—

As for the Education Bill, I do not love Bishops, but I hate far more the Noncon. Popes. Either you must have pure Secularism in public schools, or teach religion of some sort; and, altho' I personally am an Agnostic, I don't see how Xtianity is to be taught free from all dogma, and entirely creedless, by teachers who do not believe in it. This is the play of "Hamlet" without Hamlet, and acted by persons of his philosophic doubt.

GENERAL

BRITISH CITIZENSHIP

One is so familiar with the phrase *Civis Romanus* that one is apt to assume that there is a modern equivalent to it in the British Empire. How far this is really the case is being discussed in a valuable series of articles in *United Empire*. The Chief Justice of Australia says that "British Citizen" is a misleading term, because it suggests a status and privilege of a definite kind as in Rome. He suggests the term "national" for the purpose of avoiding confusion, since it has none of the subsidiary attributes which have come to be suggested by the terms "British subject" or "British citizen." A national may claim protection against foreign Powers, but is not entitled to political rights or privileges and may be denied right of entry into any part of the British Empire. Another writer, Mr Edward Jenks, argues that "citizenship" implies subjection to, and enjoyment of, a common system of law, and in the later Roman Empire such a status did exist, so far as private rights and duties were concerned, for all the free subjects of that Empire. Hence the well known title, *civis Romanus*. He goes on to say that before such a phrase as "British citizen" can acquire a corresponding meaning, a great centralising change, amounting almost to a revolution, will have to occur; and this change may prove to be wholly alien to the tendency of British development.

INDIAN PROFESSORS IN AMERICA.

An editorial note in the *Modern Review* for May says:—

Mr. Har Dayal has been appointed Professor of Indian Philosophy and Sanskrit at Stanford University, Palo Alto, California. *The Daily Palo Alto*, the organ of that University, writes in its issue of 1st March last:—

Har Dayal, the Hindu student, has been appointed by the Board of Trustees as lecturer on

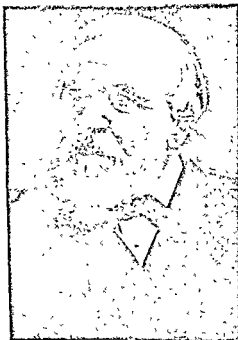
Indian Philosophy at Stanford University, and he will meet with his classes next week. The courses will be in the regular curriculum and credit for graduation will be given for this semester's work.

A course in Sanskrit is to be given by Dayal and he is also to give descriptive and historical lectures on the Philosophies of India. All interested in taking either of the courses are requested to meet in room 460 on Tuesday, March, 5, at 2 30 p.m. Mr. Dayal will be present to meet the students. It has not yet been decided whether they will be two or three hour courses.

The engagement by the trustees of Mr. Dayal is an innovation in American college circles, as no other Hindu lecturer is known to be engaged in the institutions of the United States. The students who take the new courses will doubtless receive much benefit by receiving their knowledge of the subject practically first hand.

Mr. Har Dayal is a brilliant graduate of the Punjab University and studied for sometime at Oxford. He was asked to deliver two lectures on Indian philosophy in January last, and the appointment has followed after a short time.

Stanford University is one of the fourteen great American Universities. It was founded by a millionaire with an endowment of several million dollars. It is the richest university in the world as regards endowment. But there are no opportunities for self support there, and the University charges fees. If Indian students wish to go there they must have means of their own; and they must be graduates of some Indian University. This University is noted for the excellence of its departments of science, engineering and medicine. It does not attach so much importance to mere literary studies. But the above three subjects are taught very efficiently. The professors are men of world wide reputation.



ROBERT BROWNING

[Robert Browning was born in 1812 three years after Tennyson, and died in 1889 three years before him. It is thus exactly a hundred years since this prodigy of Modern age came into the world.]

gratitude for deliverance, their own nothingness and Christ's infinite merit. We wonder at the burning intensity of their words, which seem to come at a white heat from their inmost soul: they are clearly the strongest, deepest fact of their experience and form the motive power which drives them forth to spend their lives for others. I was asked once by a Hindu in England what was the amazing power which sent men forth joyfully to death in Central Africa or the cannibal islands of the Pacific,—men like Hannington and Patterson,—and I pointed at once to this. He seemed surprised, and asked me how the sense of sin and its forgiveness could ever accomplish such miracles as these. Yet the more we study such Christian lives, whether ancient, mediæval or modern, the more we find that it is this very consciousness of sin and of the unutterable love of God's forgiveness, that impels men, not in tiny numbers, but literally in thousands, to face death itself among the poor and degraded and depressed. This is surely a phenomenon which Hindu India, with its problem of the depressed classes, would do well to study.

Again if we look, not at Christian individuals, but at nations, the same phenomenon appears. We find that where conviction of sin was strongest and repentance for sin deepest, there more than elsewhere the moral upward movement of society was made possible. We see for instance how in the decay of the Roman Empire, civilization in the West was saved from utter overthrow by great inner movements towards a holier life. We see Europe again, in the Thirteenth century, uplifted as a whole by the Franciscan Movement with its deepened consciousness of sin and its forgiveness. Luther and the Reformation are in one sense almost synonymous. The strength of Luther compared with the weakness of Erasmus was in the depth of his conviction of sin. He preached not culture, but conversion. In the Eighteenth century in England, when morality was sinking to its lowest ebb and national life was declining, it was not the moral platitudes of Addison or the cold intellectual arguments of the philosophers which changed the nation, but the burning words of Wesley and White-

field, men who had felt the awfulness of sin in the depths of their own hearts and knew the Joy of its divine forgiveness. 'Not till the Wesleyan movement had run its course' says Green in a famous passage in his history, 'did the philanthropic movement begin.'

More than all other things in India to-day, we need some mighty, quickening spiritual impulse, which will stir to the very depths the hearts of men and raise them above the increasing materialism of the modern age. It will not be sufficient to take the Christian message, the doctrines of the Fatherhood of God and the Brotherhood of Man divorced from their context. Only as they are related to the Christian faith in the Atonement will they gain moving spiritual power.

The Christian doctrine of the Atonement is not an easy doctrine for men to learn who are unwilling to trace evil to its root in themselves. It cannot be understood by the self-satisfied and the self-righteous. It needs a humble and a contrite heart. But to-day, in India and elsewhere, the Holy Spirit of God is moving in the hearts of men and of nations, humbling them, and awakening them, by the very magnitude of their own needs, to the meaning of sin in the world. There is no subject more full of hope and encouragement than to trace out the movements of that Spirit in modern history. Just as the new green grass covers the barren plains when the rains at last break in refreshing showers upon it, so from the foundations of society upwards new moral life is springing forth in some of the most backward regions of the world before our very eyes. The most wonderful example, though by no means the only one, is that of Uganda. There thirty years ago were cruelty and savagery unimaginable. To-day there is seen, in that same African people, a nation new-born, slavery abolished, cruelty abandoned,—the fair flowers of a Christian life springing both from the conviction of sin and the joy of its forgiveness.

I have already said that the Christian doctrine is not easy to grasp except by a heart that feels its own supreme need. In attempting to explain it, I am assuming that this need is

felt. Perhaps the simplest approach is to appeal to human experience. Here we see at once that no forgiveness can be without cost or suffering to the one who forgives. The mother forgives her child, but the child's sin means anguish to the mother. The friend forgives the treachery of his friend. But that treachery leaves its mark in suffering. The greater the love, the closer the relation to the sinner, the deeper will be the wound inflicted. The purer and holier the nature of the one who forgives, the keener will be the anguish at the contact with sin. There is no question here of quantitative suffering, or exact measurement, or legal equivalent. But there is, all the same, the clear and ultimate fact that *no forgiveness can be without suffering*.

Now this is what the Christian doctrine of the Atonement teaches about God. It tells us that the sin of His children is not a matter of indifference to Him. It tells us that He is not a far-off distant God in a distant heaven, careless of mankind, but that He is so near to us and loves us so deeply, that every moral wrong is a sin against His Holiness, an outrage to His Goodness, a cause of suffering to His pure and loving Nature.

It tells us that he who loves us suffers for our sin, and that His suffering is the measure of our sin. If it is true in the human relation that the one nearest and dearest to the sinner bears with greatest anguish the sinner's fall; if it is the father or the mother who suffers most for the sin and disgrace of the child: then it is infinitely more true (so the Atonement teaches us) that God Himself, who loves us unutterably, more dearly than any earthly parent, suffers for our sins.

But there is something further than suffering in the Atonement. The suffering is willing, voluntary, personal, that is to say, the suffering is *sacrifice*. No involuntary suffering could move the sinner to repentance. Nothing but the infinite *sacrifice* of God could appeal to the heart with such commanding power as to redeem man from sin. When I was working in the slums of the most degraded part of London, I used to see daily a pure and devoted

English lady, born in a high estate who for love's sake and for love's sake only used to sacrifice daily all that was most dear to her, in order to go down into the very haunts of sin and vice to rescue the outcast and the fallen. Her power was beyond words. Men and women almost worshipped her. She was able to raise them from the death of sin to the life of righteousness. This is but a weak parable of the love of God revealed in Christ. God Himself, so the Christians believe, became very man in Christ,—bone of our bone, flesh of our flesh. He, the Pure and Holy One, came into the very heart of our sin and shame. We rejected Him, we spat upon Him, we crucified Him, but He bore it all for pure love's sake. His very life was poured out for love of us in sacrifice.

We seem to learn three lessons which form the three parts of the one Sacrifice of God. First, that the Divine Purity shrinks back with unutterable shrinking from contact with human sin. Secondly, that the Divine Love is so infinite as to overpass that awful barrier of moral evil in order to come close to us, to embrace us, to redeem us. Thirdly, that the contact of Divine Purity and Love with human sin involves suffering and sacrifice even in God Himself. The life and death of Christ, who is God Incarnate, is thus the measure and the symbol, in time, of the eternal sacrifice which flows from the Divine Love.

It is through the realization of these mysterious truths about the Love of God, that Christians come to the knowledge and joy of their forgiveness. Let me try and express, however inadequately, what that Christian experience is. At first, it may be, we have little awe of God's Holiness and only a feeble sense of our own sinfulness. But as we grow older there comes some inward revelation in our conscience, which cannot be set at rest. The Holy Spirit of God moves within us, convicting us of sin and guilt and the voice within us cannot be set at rest. We find ourselves the slave of some evil habit, or some evil thought, or some past stain upon the soul, which cannot be blotted out, and we cry with St. Paul:—'O wretched man that I am,'

shall deliver me from the body of this death? At first under the sense of the awfulness of sin, there comes a great shock and cleavage in our lives. We feel, perhaps for the first time, our infinite moral distance from God. The burden of this feeling becomes more and more intolerable as the Holy Spirit moves within us, convicting us of sin. We stand afar off, like the publican in the parable, and cry 'God be merciful to me a sinner.'

It is at this time of spiritual struggle and sincere repentance that the Christian message of God's sacrifice of love comes to us like the dew upon the thirsty ground. We can see the overwhelming glory of it. The words 'God is Love' are lighted up with a new meaning. The Fatherhood of God becomes a reality. We say with the poet:—

"Would I suffer for him that I love? So would'st thou,
so wilt Thou.
He shall crown Thee the topmost, ineffablest, uttermost
crown,
And Thy love fill infinitude wholly, nor leave up nor
down,
One spot for the creature to stand in! It is by no breath,
Turn of eye, wave of hand, that salvation joins issue
with death!
As Thy love is discovered almighty, almighty be proved
Thy power which exists with and for it of being beloved.
He who did most shall bear most! The strongest shall
stand the most weak
'Tis the weakness in strength that I cry for! My flesh
that I seek
In the Godhead! I seek and I find it! O Saul it shall be
A Face like my face that receives thee, a Man like to me
Thou shalt love and be loved by for ever! A Hand like
this hand
Shall throw open the gates of new life to thee! See the
Christ stand!"

When we find such Love revealed in Sacrifice as this, meeting us at the very point of our own sin, where all seemed hopeless and our need was greatest, then our whole heart goes out to God, and Love answers to Love, and Sacrifice answers to Sacrifice. Instead of the thought of death and judgment being a terror to us, instead of our own sins over-whelming us, we now rejoice in the sunshine of God's Presence. Forgiven much, we love much, and our lives become daily filled with acts of sacrifice, with attempts, however feeble, to give up ourselves in the service of others. We lead a new life, not of slavish bondage, but of loving

service. We are not our own; we are bought with a price,—the price of God's infinite Love.

What I have tried to write can only be known by personal experience. The words seem to grow cold as they are written in ink, and are set down to be read in a magazine. They need to be witnessed in the lives of living men and women to be understood. But even thus feebly expressed, they may give to thoughtful Indians, who see their own need and the needs of their country, some glimpse of the potentiality of this Christian doctrine of the Atonement, which, when believed with heart and soul, has power to change the lives of men and send them forth to spend and be spent in unselfish service.

PUBLIC LIBRARIES FOR PUBLIC EDUCATION

BY

MR. B. M. DADACHANJI, B. A.

WHILE Europe and America are making rapid progress in all directions, rising higher and higher every year, India is lagging far behind. With her glorious past, which after the lapse of nearly thirty centuries still challenges the admiration of the world, with a people endowed with good qualities of the head, India is a country fitted to take her intellectual place with other civilized nations, if proper steps in the right direction are taken. She has already shaken off her lethargy of centuries, and her manifold activities lying dormant for ages and threatened with extinction hold out the promise of being revived and quickened under the elevating influence of Western civilization combined with the opportunity offered by the *Pax Britannica*.

The future of India depends to a very great extent on the status to which the masses can be raised. Their present degraded condition is solely due to ignorance. No country can ever hope to attain greatness, mental, moral or material, if it can boast of only a small percentage of its population being tolerably or even highly educated, while the masses

are left to grovel in darkness and ignorance or merely taught to read and write.

The question of free compulsory primary education as one of the essential means for the uplift of the masses has long been before the Government and Indian leaders. The Hon. Mr. Gokhale's Bill has done more than anything else to focus on it the attention of the whole country. Important as the question of the diffusion of elementary education is, Indian educationists do not seem to have realised the equal importance of free public libraries as an educational factor. It has yet to be recognized that no scheme of school education, however costly or elaborate, can ever succeed without an extensive co-working scheme of public libraries. That is one of the chief reasons why the large number of persons already turned out by the schools and colleges during the last 60 years have given such a poor account of themselves, in spite of the great help and impetus given by the British Government and it is safe to premise that the rate of India's progress will not be as great as could be desired, by the mere multiplication of schools and colleges so long as proper attention is not paid to the question of libraries.

In the evolution of societies herds of men have been succeeded by mobs of men and in the evolution of the mob the reading mob has replaced the shouting mob. To bring about such a result is an easy task compared with that of organising the reading mob into societies of thoughtful men, mindful on the one hand of the best traditions of the human race and open on the other to the latest revelations of science. From this point of view then the problems of national education resolve themselves into problems of aims and methods of reading and a new significance attaches to the place of literature among instruments of culture and to the library among institutions of learning. These vital problems bring us face to face with the questions: How can the school and the public library be brought into such position that the one may supply what is lacking in the other? How can the library re-inforce the school and the school re-inforce the library?

For the solution of these problems it is necessary first of all to recognize that the public library is an integral part of public education—not an adjunct merely, but a necessary complement of it. The relation of the school to the library is that the former stands for the acquisition of the mere rudiments of knowledge in certain subjects, the latter for the amplification and rounding out of that knowledge. The atmosphere of libraries is a necessity of education taken in its most comprehensive sense. Whoever wishes to live in the present and do anything for it or for the future must be familiar with the past, and also must be familiar with what others are doing in his own, or in parallel lines. No one can do anything vital for an age unless he understands it thoroughly and no one can understand the age thoroughly unless he broadly grasps the facts that make it and have made it what it is. Such understanding, such grasp can only be obtained in the atmosphere of well equipped, well conducted libraries.

OUR ANTIQUATED IDEAS.

The average educated Indian's conception of the duties and aims of public libraries is very narrow and antiquated. Even persons who are highly educated and hold important positions cannot boast of a better conception. That explains why the question of free public libraries has not received any attention in this country while in Europe and especially in America the number of such institutions is daily increasing. What is really wanted is that the leaders at least should make a thorough study of the rich literature of the library movement in Europe and America and with the co-operation of the press try to spread among their countrymen a knowledge of the countless blessings which these institutions are conferring on the people in those countries. The more widely such knowledge is diffused the sooner will dawn that happy era when well-equipped libraries will spring up everywhere, throwing light in all the places where at present nothing but darkness prevails, educating, elevating, and refining millions of persons who are denied the opportunities to

realize their hidden self after they leave off the school or the college.

THE LIBRARY RELIGION.

Even the mere study of the library literature will infuse in the leaders a good deal of enthusiasm. But to be really successful in such matters one must needs to be drunk with enthusiasm. Whoever desires to place himself in that state should pay a visit to the best libraries of Europe and America.

Some idea of the importance of such a visit may be formed from the fact that when His Highness the Gaekwar visited the libraries of the West and studied their aims and duties, methods and activities, he became inspired with the new religion—Library Religion—which he has been preaching from his capital at Baroda. India has for centuries been the home of many great and ennobling religions but she will have to welcome this new religion for the salvation of her children.

THE MODERN LIBRARY IDEA

I shall now proceed to give a short account of the chief aims and activities of the Free Public Libraries in America where the broadening of the Library idea and the consequent ramification of the functions of the Library in many different directions has found its greatest exemplification.

The true purpose of the modern library is essentially educational. Its real object is to enable the thinking men and women to realize the possibilities of life. Its highest function is to carry culture into the organic life of society. Its mission is to make better citizens by developing in young children, boys and girls, men and women a taste and a passion for the best literature of the whole world.

Quite unlike the libraries of old, modern libraries are living and active forces. Their conception of duties is comprehensive. They look upon the whole community as their clientele. Sitting down and waiting for readers who care to go to them is what the libraries abhor. They cater as diligently for the child as for the adult, as diligently for the casual reader as for the scholar, as diligently for the artisan, mechanic, factory hand, merchant,

and farmer, as for the literary men. They not only supply books to those who want them but create a demand for their books. Their attempts are not confined to providing books that will suit the taste of every reader; they try to gradually and imperceptibly improve the taste. These libraries are havens for intellectual recreation, reference, study, and research. That the library should find a book for every reader and a reader for every book on its shelves is one of the basic principles of the American Library Administration. Continued usefulness to the public is the goal aimed at. No regulation that would lessen the amount of good that the public can get or the speed or ease with which that good may be obtained is ever tolerated. The libraries recognise that there is no such thing as finality or completeness in library economy. Though the readers pay no fees whatsoever, the libraries call them their patrons and behave towards them accordingly.

THE LIBRARY AND THE CHILD.

The recognition of the need of a special attitude towards children is the pride and the glory of the library. The age limit has been altogether abolished. The youngest children are tempted to enter the library with the help of exhibitions and picture books. A juvenile section containing specially selected books for boys and girls of all ages is provided. Separate catalogues and illustrated reading lists are prepared. Lady Assistants are entrusted with the work of ascertaining the bent of mind and intellectual needs of each child that enters the doors of the library.

If children are to benefit from books and libraries in after-life they must be familiarised with them and taught to use them intelligently. One of the most effective ways of doing so is the "Library Lesson." Library Lessons are given to classes of school children in libraries by the librarians or by the teachers. When the lessons are given by the former they are devoted to explanations of how to use the library, how to consult the catalogue, how to consult works of reference and so forth. When the teachers give the lessons, they are on the subjects that are being studied in the schools.

For this purpose the teachers draw upon the library stock of books and pictures and other illustrations of the subjects.

CHILDREN'S LECTURE.

Another important and popular branch of the library's work with children is the "children's lecture." The lectures are illustrated with magic lantern slides. They widen the range of the children's reading, broaden their sympathies and excite their imagination. Some lectures are for the older children and some for the younger. Reading lists pertaining to the subjects of the lectures are printed and distributed free of charge.

STORIES AND GAMES.

By far the most popular item in the extensive programme of this branch of the library is the "story hour." On certain days in the week the children's librarian recites to a group of the young ones selections from the best stories in the world's literature. The rapt attention and sincere admiration with which these stories are listened to is a sight for the gods. The object of the story hour is the same as that of the lectures just referred to and it is gained without seeming to force any particular book upon any one. As an aid to increasing the importance of the story hour, the moving picture apparatus is used. The story is first told and the same series of events is then presented to the eye by the moving pictures.

Of late, indoor games have been added to the long list of beneficent lures employed to catch the young children and to make them good library-users. A nation whose children are so well cared for need have no concern whatsoever about its future.

THE LIBRARY AND THE SCHOOL.

The public library establishes close relations with the schools. The schools realise that it is greatly to the advantage of the scholar and of those informal processes of training that are going on constantly during life whether he will it or not, that he should form, when at school the habit of consulting and using books out-

side of the school and consequently they heartily co-operate with each other.

Every School, of course, has its own library and every grammar class its own collection of books. But these libraries and collections are generally limited to books used directly by the pupils in the preparation of their lessons. For everything in the nature of supplementary reading the students depend on the public library.

The ways in which the public library aids the schools are innumerable. For the purpose of this article a bare mention of the most important ones will suffice. The assistants to whom the work is assigned visit the Schools in their respective districts from time to time and become personally acquainted with the teachers. They place themselves at the disposal of the teachers whom they invite to visit the library, giving such information and assistance as may be required. The functions of the library and the facilities it offers are explained before groups of teachers and at regular School assemblies. Special privileges are granted to teachers. They are also encouraged to tell the library what books they desire it to purchase for their own professional use and for their students' supplementary reading. Loans of travelling libraries are given to teachers and teachers are induced to take the library books into their lectures or recitations and introduce them to the pupils as part of the exercise. Lists of library books to be read in connection with the various courses to be given throughout the School term are prepared by the library assistants in consultation with the teachers. Teachers in the lower grades are asked, when they are found willing to do so, to take their classes to the library for instruction on some subjects with the aid of the library's resources or to see an exhibition or to be taught necessary things about the use of the library. Library information is posted in every School in the library's own bulletin boards. For students who have no conveniences at home to prepare their lessons, the library makes provision in the children's room, installing there a reference library.

FREE ACCESS TO THE SHELVES.

The most striking tendency of the modern library is in the direction of giving to readers greater freedom in its reference and lending departments. The advantages of book-using are directly proportionate to the accessibility of the volumes. Books which are kept in closed stacks are regarded as bad books. No library can justify its existence or lay claim to public support if it does not allow its readers to move freely amongst the books, to examine them, and so doing come to know, love and use them. The desire of the public to handle books is very strong and the library is anxious to gratify it fully. The open-shelf system which allows readers not only to handle the particular books they wish to examine with a view to reading, but also to browse among the shelves is now practically universal, except in large city libraries, and even these usually have a large open-shelf room containing many thousands of volumes.

The value of the open-shelf is enhanced in many large libraries by placing the services of certain assistants at the disposal of readers who repair to the open shelves and who appear in need of guidance in their selection of books. These assistants are said to be on "floor-duty."

Free access to the shelves is, no doubt, open to some serious objections. It increases the opportunities for theft and mutilation of books and leads to quick and constant disarrangement of books by the readers who are generally not careful enough to replace them properly. But the library prefers to put up with this loss rather than deprive all of its readers of this great privilege. It also makes arrangements for constant revision of the shelves. Of course the library takes reasonable precautions against these abuses but the precautions are never such as would in the least degree interfere with the readers' movements.

Through the open shelf the library places at the disposal of young people the means of ascertaining whether or in what degree they have fitness for a given career. The open-shelf library encourages its users to roam from theology to sports, from history to steam-en-

gineering and from medicine to law. Sometimes a single day spent in thus going from one subject to another suffices to indicate to the library user that his tastes till then unsuspected lie in one direction rather than another. *Habitual use of such a library before and during school education reveals aptitudes in various directions and enables the students especially under good advice to regulate the amount and direction of his formal education with far greater surety than otherwise.*

THE REFERENCE DEPARTMENT.

An important part of the educational work of the library is the assistance given to readers in their use of the resources of the library at what is known as "reference desk". The person who presides at the post is designated the *Reference Librarian*. His duties are to answer all enquiries, to assist readers in their search after information and to some extent to guide the reading public by preparing lists of references on topics of the day or on subjects of general interest. He has a thorough knowledge of the librarian's aids and guides, reference books and bibliographies. He welcomes difficult problems from earnest students whom he cheerfully helps by placing before them the best authorities from some hidden corner of the library.

Other institutions besides libraries are engaged in reference work and are important bureaux of information. These are known to the reference librarian and he refers inquirers to them when the resources of his library fail. Then there are in the larger cities enterprising firms which rent for a small fee collections of articles on various subjects clipped from magazines, theses, pamphlets etc. Where the reference collection of the library does not contain what is wanted by any serious reader, such collections of cuttings as would serve his purpose are hired for him by the library acting under the advice of the Reference Librarian.

TELEPHONE ENQUIRY DEPARTMENT.

Some of the libraries have sought to widen the scope of their usefulness by establishing a telephone enquiry department for the convenience of those who have not the time or

inclination to visit the library personally. The enquiries received over the wires cover a wide range of subjects such as conscription, co-operation, steam-boilers, hedge-hogs, ladies' fans, old age pensions, tailoring and other more or less abstruse matters. Many of the enquiries are answered immediately. Where the preparation of answers takes up time, the questioner is rung up again. In this manner the readers are also enabled to inquire whether any desired book is available and to order its reservation if it happens to be out at the time. It is worthy of note that of the telephonic inquiries only a few are found to be trivial and useless.

THE PATENT ROOM.

The inventive faculty of the community is the object of the library's particular care. There is no large library but has its patent room. Complete sets of patent specifications of all countries, files of important technical and scientific periodicals and standard works of the patent law of every government are here gathered together and admirably classified and arranged. The arrangement is by countries, subjects and dates. The collections are intended for consultation by those who want to ascertain whether the legal period of a particular patent has expired, by those who desire to know whether a particular article made or process arrived at by them is not patentable and by those who having got some new or novel idea are in need of information which may help them to develop that idea. These rooms are frequented not only by members of the community in whose midst they are situated but by persons from distant parts of the country as well. Speaking comparatively, the number of patents granted in a single year is largest in America. Considering the care taken in the patent rooms to develop the inventive faculty of a considerable number of persons it would not be unsafe to assert that a fairly good number of the patentees owe their ultimate success to the public libraries.

STUDY ROOMS.

The man who has to look up any topic in history, science or any other subject requires

the use of a large number of books for a considerable period. For this purpose well-furnished study rooms are set apart. The use of one of these rooms is granted to investigators who are allowed to keep there a large collection of books for several consecutive days. The amount of research work done in these rooms is great and it is impossible to over-estimate their value to the community.

THE TECHNICAL DEPARTMENT.

The library has realised that a large possible demand exists for reading bearing directly upon the daily occupations of its readers. It therefore, studies the industrial life of the community and endeavours to supply books that will aid every trade and every calling that exist in the city. It is eager to meet every demand and even studies the possibilities of introducing new industries so far as that can be done by means of its resources in the different departments. Its collection of technical and trade literature is placed under the care of an expert, whose duty is to bring the existence of the books to the notice of the persons to whom they are likely to appeal. He gives precious advice to the mechanic, artisan and business man who go to him for information or for the solution of some difficulty. He notifies readers about books by post and by sending to trade schools and technical institutions bulletins of such books as he thinks would be likely to interest them. Nothing is left undone to dissipate the idea that the library is meant to supply information on history, pure science, literature or art alone.

THE LIBRARY AND THE BLIND.

No activity of the library is more laudable than that which seeks to give recreation and enlightenment to the blind. Books in embossed type which can be used by the sense of touch are kept in a separate department and handled by the library in much the same way as those for the seeing. It is interesting to note that in the opinion of the American librarians the open-shelf is as necessary for the blind as for their more lucky brethren. The privilege of personal selection so considerably

given is highly prized by quite a large number of the blind readers. In many places an open-shelf reading room is also provided and stories are told or books read aloud to the blind by library assistants.

Owing to the small number of books published many of the libraries have thrown open their collections to residents in distant parts of the country. The postal department helps the library in this matter by carrying free of charge books for the blind.

THE "INTERMEDIATE" DEPARTMENT.

At certain places they have established a new department known as the "intermediate department" in addition to the departments for children and the adults. It is meant for young people of from fourteen to sixteen years of age whom the books introduce to many authors who are not found in the children's collection and who may not attract the notice in the vast adult collection. The intermediate department brings the librarian in intimate touch with those passing through the critical and impressionable period of adolescence and gives them unique opportunities for effective and beneficent work. The new departure has proved a success and it is proposed that the intermediate department should include all the boys and girls who are in their teens.

THE COMPLETE WORKS DEPARTMENT.

The commendable zeal of the librarian to reduce the circulation of the novels and increase correspondingly that of more solid books has manifested itself in certain libraries in the creation of a Complete Works department, located just next to the fiction section. Each separate volume is classified as an individual book but marked below with the volume number of the complete set, so that it may find its place in the general collection, though for the time being it is kept along with others as complete works. The interest aroused by the reading of one of the volumes in a set usually leads to a demand for something else by the same author. That the Complete Works department serves as a wholesome enticement away from exclusive novel reading to the study of serious books is beyond doubt and the device is likely to be universal before long.

RIBBON ARRANGEMENT OF FICTION.

The ribbon arrangement of fiction has the same laudable aim in view as the complete works department. In the ribbon arrangement novels are placed on a given shelf, usually the fifth or sixth from the bottom of each case around the room with non-fiction books above and below them.

STEREOSCOPIES AND STEREOGRAPHS.

With a view to divert attention from fiction to books of geography, history, biography and other classes, some of the libraries circulate freely amongst their card-holders a large number of stereoscopes and sets of travel stereographs. The stereographs are arranged systematically in tours of countries and sections and are accompanied by simple explanatory notes and maps. Thousands of these are circulated every year. The demand is so great that the libraries are often unable to meet it.

THE PRINT DEPARTMENT.

The print department may be said to be a combination of art collection and repository of useful information in pictorial form. In such a department any picture made by a reproductive process finds a place, provided it has any educational value. The pictures may be purely artistic or otherwise. The collection is made up of clippings from weeklies and monthlies, worn out books and advertisement sheets etc. The clippings are mounted and in some cases framed before being put into circulation. The value of the collection depends upon the person making it having a quick eye for elements of possible usefulness. A print may have been originally intended merely to amuse, yet it need not be discarded on that account alone. Costume, architecture, local customs, forms of animal and vegetable life, scenery and rarity are some of the elements that determine the value of the prints; but no hard and fast rules are laid down for the formation of the collection. Teachers, journalists, art-students, illustrators, engravers, fashion plate-makers, historians, literary and scientific men find the prints of great value and use them extensively.

INTER-LIBRARY LOANS.

The library's work is also extended through inter-library loans. There is not only free interchange of books between the central and the branches, between the main libraries of the same place, but also between the main libraries of different and distant parts of the country. By this system students and investigators are saved money and time, incidental to long journeys in search of books which their own libraries cannot supply. The risk and expense of transportation of the loans are borne by the borrowing libraries. This custom is adopted by many large public libraries.

TRAVELLING LIBRARIES.

The library spares no efforts to reach those who cannot use the ordinary sources of circulation. One of the methods adopted is the sending out of "travelling libraries," that is, portable wooden cases containing collections of books of different classes. A special stock of books is set aside and a force of trained assistants maintained for the work. The book cases are so constructed that they can be used to hold books and also to display them whenever desired. The cases are sent out in orderly rotation to designated depositories, which include schools, clubs, stores, fire-engine houses, factories and rural communities. An interesting feature of this rural extension work of some libraries is the use of book-waggons for taking their travelling libraries from house to house. The conditions on which travelling libraries are supplied are that some person must undertake the responsibility, keep account of their use and report regularly to the lending authorities in the form prescribed by them. The period during which travelling library may be retained at one place depends on the demand for its books. Those who take advantage of these libraries are not required to pay even the freight charges.

SUBSIDIARY AGENCIES.

In large cities the library has its work supplemented by subsidiary agencies scattered over its territory. These agencies are the branch library, deposit station and delivery station.

A branch has its own collection of books which does not include less-used books, expensive sets, and except in very special cases, books of which only one copy should suffice for the city. Regular telephonic connection and messenger service are maintained for prompt deliveries from the central library to the branch.

A deposit station consists of a small collection of books. This is generally placed in a store, school, factory, club or some other place, the books being issued during certain hours of each day or week. The station may be in charge of a library assistant, a volunteer worker, teacher, factory employee, store-keeper or his clerk.

The delivery station is operated in the same manner as the deposit station except that no books are kept at this station. Readers have to leave their orders for the books they want. The orders are forwarded to the central library which sends the books required by the first delivery, to be called for at the station by the readers.

LIBRARY LECTURES.

Very often the library happily advertises itself and encourages the use of its books by organising series of lectures in the library building. The lectures are delivered by competent and distinguished persons who generally offer their services gratuitously taking a keen delight in the work. As a rule the admission is free and only in exceptional cases a small fee is charged. At these lectures all classes of people are more or less represented. The lectures are not intended simply for the amusement of a scratch audience but for imparting solid information. The lecturer recommends books on the subject-matter of the lecture and announces which of them can be had from the library, which is, on such occasions, kept open for half an hour after the lecture for circulation. Experience has shown that though the immediate post-lecture circulation is very small, the use of books on the particular subject of the lecture and on others related thereto is decidedly stimulated. At times the lectures are printed in library bulletins for the benefit of those who could not attend them,

LIBRARIANSHIP AS A PROFESSION.

Library work is regarded as a profession requiring special training in theory and practical experience. This training and experience are given in Library Schools which are affiliated to a university or some other educational institution or a library. The instruction is by lectures, class, practice work, discussion, the giving of problems and required reading. The course is divided into administrative, technical, bibliographic, literary, historical and miscellaneous study. The period of training is one year for ordinary course and two for advanced.

The selective function of the schools is even more important than the training. No person who is not found to possess the other qualifications which are deemed essential in a good librarian is admitted to the school; and such of them as do get in by chance are made to drop out before graduation from the school.

Even more important than the training and the selection is the librarian's high conception of duties. The present day custodians of libraries do not regard themselves as curators of literary museums but as professors of books and reading with an office and work every whit as honourable as the college professors. They pay increasing attention to the "human appeal" side of their work. They prefer to err on the side of indulgence and a large minded, large-hearted interpretation of library rules rather than on that of bureaucratic stiffness and over-cautious conservatism. They feel the necessity of an ingratiating manner and an unflinching ability to avoid giving offence. In short their policy is enlightened, their administration public-spirited, progressive, open to new ideas and touched with idealism.

When persons with technical training and practical experience and such noble ideals and high conception of duties are selected as librarians, it is no wonder that they are able to give perfect satisfaction to the public, who in their turn reward them by regarding librarianship as an honourable profession. The satisfaction given to the public by good librarians and the respect paid to librarians by the public are interdependent. Good men

must first be appointed and public appreciation will certainly follow; the public appreciation will serve to attract to the profession men of the best type, who would, otherwise, keep off. The remarkable success of the American public libraries is mainly due to the proper recognition of this condition of success.

THE LIBRARY AS A PUBLISHING AGENCY.

Some of the libraries have a printing press on the premises, conducting a fairly good publishing business and doing their own job printing. The publications most often issued are the periodical bulletins containing rules and regulations, classified and annotated lists of new books, reading lists of books on special subjects and library news of local or even general interest. In some libraries the bulletins are used for the publication, from time to time, of manuscript materials in their possession.

LIBRARY PUBLICITY.

Publicity has grown to be one of the greatest powers in the modern world of business. It influences hundreds of thousands of men and women who are being made to think, swayed and compelled to do what the advertiser wants, manufacturers and merchants regard it as indispensable, political parties have learnt that it pays them to buy advertising space to place before people their platforms and the reasons why. Humane societies use newspapers and foster very successfully to educate the public. Newspapers and magazines are also extensively used to make known the special features of universities, colleges and schools for the purpose of attracting students. There is no reason then why the public libraries should not employ this great modern power in the furtherance of their work which to a certain extent is a struggle against indifference, ignorance and misconception. They stand as much in need of publicity, and of all forms of publicity that which is given by the newspapers and periodicals is at once the cheapest, quickest and most effective. The libraries have realised the value of this form of publicity through the newspapers as fully as the manufacturers, the

merchants, the politician and the director of a university, a school and a college.

To accomplish this purpose and to perform their functions the libraries press into their service every modern device, every up-to-date method of advertising the advantages and privileges offered by them. A certain percentage of the income of every library is set aside for such advertisements.

Besides the regular advertisements the libraries gain the interest and co-operation of the editor.

When there are labour unions in their constituency, the libraries get into touch with them, inform them of the resources and invite them to meet their staff. Where possible the interest of a leader among the men who will recommend to them special books from the technical department is secured. Special efforts are made to get information regarding the library's work before the unions by inducing a member of their bodies to speak before his union about what the members could find in the library. Sometimes space is secured on the bulletin boards in factories and lists of technical books posted there..

Some other methods have already been referred to elsewhere in the article and need not be repeated here. But even all these put together do not exhaust the list of the resourceful librarian's methods of advertisement.

LIBRARY PHILANTHROPY.

I would close this article with an appeal to the British Government who have done so much during so many decades in providing for Indians the means of attaining a liberal education, also to the Indian Rulers, the rich men in India and to reformers of all sorts to consider seriously this all-important question of the formation of up-to-date free public libraries. In this question as in so many others private munificence can accomplish not a little.

Indians are, and always have been, an essentially charitable people but unfortunately most of the charities are ill-advised. Princely fortunes are spent every year in senseless charities, which instead of being a real

help to the recipients only serve to place serious obstacles in the way of their progress. It is for the leaders to put a stop to such forms of charity which constitute one of the curses of India and to direct the stream of charity in such channels as public libraries. The money thus derived would go a long way towards supplying the institutions which India needs so sadly.

In America no form of public activity has received larger gifts* from individual benefactors than the library. The gifts have been so many and so large that they have been looked upon with disfavour by some persons who fear that the growth of libraries is thereby abnormally stimulated. The fear is, of course, groundless; but it shows better than columns of statistics the very large increase in the number of the institutions. Of all the benefactors Mr. Carnegie is the most notable. Perhaps, there may not be any Indian who alone can do all what Mr. Carnegie has done and is doing; but, certainly, there is a large number of wealthy men in this country, each of whom can do a good deal, and all of whom can do much more than Carnegies put together.

* According to the official "Bulletin" of the American Library Association, the total of gifts and bequests in money to American libraries was more than three and one third million dollars (i.e. more than one crore of rupees) in the year 1911. Of this handsome total Mr. Andrew Carnegie gave nearly two and one-third, million dollars. Besides money, the year's record of gifts includes sixty-five thousand volumes, six sites for library buildings, and seven buildings for library purposes.

King George's Speeches on Indian Affairs.

PART I.—A complete collection of all the speeches made by His Majesty during his tour in India as Prince of Wales

PART II.—Full text of all the speeches delivered by His Majesty during his Coronation Durbar Tour in India.

APPENDIX containing the Coronation Boons and Proclamations of King George, King Edward and Queen Victoria.

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The note that sounds throughout this poem, as well as the whole series of Browning's poetry is the note of optimism which seems to be a stumbling-block to some of his critics who are apparently drawn towards the quasi-Epicureanism of Fitz Gerald's Omar or the pessimism of this materialistic age. These point out that the atmosphere they breathe in is not so full of the sweet odour of happiness as that which wafts over the poet's works. Their sentiments find an echo in the following quatrains, for instance.

"The Ball no Question makes of Ayes and Noes,
But Right or Left as strikes the player goes;
And He that toss'd Thee down into the field,
He knows about it all—He knows—He knows!"

—Omar Khayyam L.

(1st. Edn.)

or again,

"Ah, make the most of what we yet may spend,
Before we too into the Dust descend;
Dust into Dust, and under Dust, to lie,
Sans Wine, Sans Song, Sans Singer, and—Sans
End;

—Ibid. XXIII

But master singers have always maintained that man is made to move forward and "be pedestalled in triumph." Browning builds his faith on the cornerstones of God and Love. He holds that the human Soul is eternal and free and that it strives to attain perfection through a series of evolutions, being sustained and strengthened by the difficulties it has to wrestle with and overcome. He looks upon this life but as a preparation and probation for a higher and nobler one—a blessed eternal existence; and upon death as only "our church-yardy crapelike word for change, for growth," without "which 'there could be no prolongation of that which we call life.' He regards this life as being good, first because it has so many good things in it and secondly because it is so full of trials and temptations by surmounting

which one "proves one's soul." From a perusal of his poetry the reader starts up with his drooped spirits revived and the worn out faith in God re-established. His eyes are unconsciously opened to the inner harmony which makes music through all the chaos and confusion that seem to haunt, and away over the world. To him life is no longer a "dreary march to the dreaded grave." He bursts out singing with the poet.

"God's in His heaven—

All's right with the world"—*Pippa Passes*.

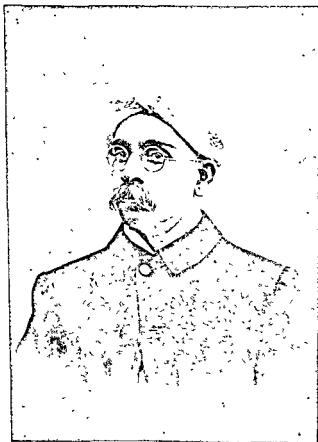
He feels and leans upon a mighty Hand that impels him on to noble deeds; and he knows and believes that he is not a mere ball that goes right or left as the player strikes, but that he is sent hither to strive heroically to attain perfection.

Browning's message peculiar is "Love," a force whose name consists of but a monosyllable, but which in its nature is undefined and in its scope unlimited. It may be love in any of its thousand and one forms. It is love that saves; it is love that is the sovereign remedy for all the evils of this world. It is love that holds the universe in harmony

"True life is only love, love only bliss"

The Ry. & the Bk. VII. 959.

It is in love that the lover of Pauline finds refuge. It is the want of it that results in Sordello's failure. Without love Paracelus is unhappy, though he has conquered a vast world of knowledge. It is the presence of it that relieves the fallen patriot of the disappointment and horror at the prospect of the scaffold before him. It is the absence of it that makes Cleon unhappy. It is the angelic love of Pompilia that saves Caponsacchi from his previous gay and frivolous life. It is the holy love of the priest that saves and cherishes the broken soul of Pompilia. It is the love of truth and justice that carries the Pope safe through the ground of fire and brimstone. And true love never fails.



SIR NARAYAN CHANDAVARKAR,
Acting Chief Justice of the Bombay High Court.

she estimated India's to be. This is not the place to review the life history of that great Saint. It may be said of him truly that he went and saw and conquered. Many a proud man felt his littleness in the presence of the Swami. Probably his greatest conquest was in attracting Sister Nivedita to the services of his country. I am afraid that the death of her guru robbed the good Sister of zest in life, and that is clearly traceable in all her subsequent writings.

I shall refer only to a few of her fragmentary contributions to show how India touched the noblest chord in her. In speaking of the present position of Indian woman she says "Anything more beautiful than the life of the Indian home, as created and directed by Indian women, it would be difficult to conceive. But if there is one relation or one position, on which above all others the idealising energy of the people spends itself, it is that of the wife. Here, according to Hindu ideas, is the very pivot of society and poetry." Yes, it is this feeling of poetry, this idolisation of the creative energy in the wife that makes the Hindu so intolerant of reform. To him, the divinity and the purity of the race depend upon the integrity of wifehood. I express no opinion, but I must say that the refusal to accept the remarriage of young widows as a necessary reform is attributable solely to this cause. It is in the inviolability of her position as the wife and its corollary that she can belong to one man only that are responsible for this position. They certainly afford no justification for infant marriages or for not encouraging post puberty marriages. These encrustations, if one might say so, owed their origin to economic conditions; those conditions no longer prevail and the country has to be educated to go back. Sister Nivedita's conclusions on this question are thus characteristically stated by her. "India, it should be understood, is the headwater of *Amatic thought and idealism*. In other countries we may meet with applications, there we find the

idea itself. In India, the sanctity and sweetness of family life have been raised to the rank of a great culture. Wifehood is a religion; motherhood a dream of perfection; and the pride and protectiveness of man are developed to a very high degree. The Ramayana, epic of the Indian home, boldly lays down the doctrine that a man, like a woman, should marry but once. "We are born once," said an Indian woman to me, with great haughtiness, "we die once, and likewise we are married once." Whatever new developments may now lie before the womanhood of the East, it is ours to hope that they will constitute only a pouring of the molten metal of her old faithfulness and consecration, into the new moulds of a wider knowledge and extended social formation."

Lately the work of Christian missions has been receiving attention from exalted quarters. The Archbishop of Canterbury pleads that the best that the Christian Church can produce should be sent out to India. Our Emperor has cordially seconded this proposal. Sister Nivedita's views do not materially differ from the views of these exalted personages. In this great and vast country, there is room for good work, from whatever quarter it comes. I am one of those who indulge in the dream of a common religion for all mankind. That is what has been proclaimed in this land. It is the acceptance of that declaration of the Gita by other religions that will bring about peace on earth and good will among men: I do not therefore feel the same uneasiness about the progress of other religions in India as some of my friends do. The question is, do these new professions increase goodness and brotherhood? Are converts becoming better and purer? If so, in Sri Krishna's name, let there be conversions by thousands; but if the severing of the family relationship, if the anguish of the mother and the forlorn condition of the father do not result at least in the making of one good man—not one who flaunts his acceptance of the new creed as giving him a superior

status, and as giving him a right to revile unthinkingly classes and creeds, but one who loves his country and who loves his countrymen, as children of one common mother—then it is irreparable mischief that is done. The convert's attitude towards the land of his birth and his fellowmen will depend upon the teacher under whose influence he renounces the old and takes to the new. It is to these men that Sister Nivedita addresses these pregnant words:—"Let them love the country as if they had been born in it, with no other difference than the added nobility that a yearning desire to serve and to save might give. Let them become loving interpreters of her thought and custom, revealers of her own ideals to herself even while they make them understood by others. When a man has the insight to find and to follow the hidden lines of race intention for himself, others are bound to become his disciples, for they recognise in his teachings their own highest aspirations and he may call the goal to which he leads them by any name he chooses, they will not cavil about words."

Sister Nivedita's essays on the "Civic and National Ideals" and the "Select Essays" on various subjects printed by Ganesh and Co., offer food for serious reflection to all those who honestly desire the advancement of this country. Every Indian should read them. He will find how symbols and ceremonies which are meaningless to him when looked through Western spectacles have a true and abiding sense in them in the light of the explanation given by the good Sister. India's indebtedness to the good soul is very great. She is dead. Her love and devotion to this country ought to secure at least this much, a sincere endeavour to understand the true inwardness of many things Indian which on the surface appear meaningless. India had few such whole-hearted admirers. Dr. Paul Duessen's unstinted praise of our system of religious Philosophy refers only to one factor of our national existence,

Margaret Noble, while not accepting all that ages of transformation have gathered round the cardinal ideas of Hindu nationality, can find no flaw in the basic principles of religion, polity or sociology which are the distinctive marks of our national existence. It may be that her enthusiasm has enabled her to find sermons in stones and good in everything. But there is no mistaking the sincerity of her attachment and there is no doubting the devotion of this good woman to the land of her adoption. She died as she lived—truly honoured and sincerely mourned. Peace be to her soul!

THE NEW RAINS.

BY

MR. NALINI KANTA BHATTASALI, B.A.

(From the original Bangali of Babu Rabindranath Tagore.)

Wildly swells my heart to-day,
Oh! peacock-like it dances!

Variant, like the rainbow hue,
Emotions spring forth, bright and new,
My uneasy heart the heavens scouring
Exultingly prances!

Wildly swells my heart to-day,
Oh! peacock-like it dances.

Rolling thunder goes on groaning,—
Heaven to heaven it groans!

Sweeps the rain in torrents glad,
Growing rice plant dances mad,
Wet dore shivers in the nest

Dadrur ceaseless moans
Rolling thunder goes on groaning,—
Heaven to heaven it groans.

Wildly swells my heart to-day,
Oh! peacock-like it dances!
Pours on new leaves heavenly balm,
Forest shakes with ceaseless hum,
The river overflowing the banks
Beneath the village glances!

Wildly swells my heart to-day,
Oh! peacock-like it dances.

SOCIAL STATICS AND DYNAMICS IN INDIA.

By

MR. K. S. RAMASWAMI SASTRI, B.A., B.L.

IT is one of the fundamental conceptions of sociology that society is an organism, and that there is such an entity as the social soul. This is a purely modern conception and has profoundly influenced the treatment of almost all the sciences relating to man as a social unit and has modified many an old and cherished conclusion. The great-man-theory of history which had great vogue during the days of Carlyle retreated before the new conception which showed the evolution of events as determined by social and climatic conditions and the dominating race ideas. The new conception has thrown clear and abundant light on many a dark corner of history and has afforded us a means of understanding social phenomena which we never had before.

Let us briefly realise for ourselves what are the chief elements of this new conception. An organism implies periodic rest and movement, systole and diastole of the social heart, and gradual upwardness and progress. It is by way of bringing these aspects into prominence that I have chosen to describe my subject as Social Statics and Dynamics. I will now analyse further what the conception of an organism involves. It involves organs, purposiveness, adaptability to environments, competition and survival of the fittest, progress, and correlation of structure and function. It is impossible that an organism can exist without these elements. It must have organs that will enable it to function in a proper way and to assimilate suitable elements for the purpose of its growth and development. A social organism must further have some vital purposiveness—some dominating race conceptions which in a subtle and mysterious way colour its attitudes and ac-

tions in relation to other social organisms and the universe wherein we live. Further, it must have a considerable power of adjusting itself to the ever shifting social and physical surroundings on the earth. But at the same time it is necessary that it should not lose its power of reaction or sacrifice its dominating and vital race ideas. Again, it must maintain its place in the world and obey the law of competition which is one of the inexorable and omnipotent laws of existence. Further, it must aim at progress, for change is the law of life and stagnation is death. Last but not least, it must aim at an absolute correlation of structure and function. There is absolutely no use in keeping structures that have no functions and in cumbering the organism by forcing it to maintain useless parts. The conception of an organism thus involves all the above elements and we should bear them in mind whenever we wish to study the science of society in a scientific spirit.

At the same time, we should bear in mind that there are points of resemblance as well as points of contrast as between an individual organism and a social organism. Herbert Spencer has dealt with these points in a long and luminous essay. While an individual organism and a social organism resemble in their augmentation in mass, increasing complexity of structure, and increasing mutual dependence of parts, they differ in the following matters—Societies have no specific external forms. While living tissue forms a continuous mass, the living elements of society do not so form a continuous mass. While the ultimate living elements of the individual organism are fixed in their relative parts, such a state of matters does not exist in regard to the social organism. While in the individual body, only a special tissue is endowed with feeling, in the body social all the members are endowed with feeling. These points of resemblance and contrast also should be kept in view in the discussion of sociological aspects.

In the discussion of the subject, it is necessary to make a scientific analysis of what is meant by *progress*. Progress has been defined as the evolution of the simple into the complex through successive differentiations. The chief differentiations are the differentiation of the governors and the governed, that of the civil and the religious activities, and the segregation into distinct classes and orders of workers. It is in the light of this truth that the Indian caste-system as it should be can be best studied and I shall do this later on.

We should also remember that social statics and dynamics are affected to a large extent by the centripetal and centrifugal forces operative in society. The former are the gregarious instincts of man, the common humanity that animates all human beings, and the in-dwelling God who is immanent in all things and whose

"Plastic streams

Sweeps through the dull dense world, compelling
there

All new successions to the forms they wear."

The latter are selfishness and the law of competition. The law of love is more potent than the law of competition, and hence it is that we see a gradual upwardness in altruistic endeavour and a slow unfolding of the divinity in man through the instrumentality of the social activities.

It was this ethical evolution and its significance that Professor Huxley expounded in one of his most suggestive and vigorous essays—that on *Evolution and Ethics*. He shows how the ethical process is in conflict with the cosmic process of blind and elemental struggle for existence. The body social has been designed by God for the tempering of the cosmic process by the introduction of the elements of altruism and love and by rendering possible in this way the realisation of the nature of man as *Jatचितानन्दा* or existence, knowledge, and bliss. Huxley says:—"Social progress means a checking of the cosmic process at

every step and the substitution for it of another, which may be called the ethical process, the end of which is not the survival of those who may happen to be the fittest in respect of the whole of the conditions which exist, but of those who are ethically the best." Browning has these beautiful and pregnant lines on this matter:—

"I can believe, this dread machinery
Of sin and sorrow, would confound meelse,
Devised—all pain, at most expenditure
Of pain by who devised pain—to evolve
By new machinery in counterpart,
The moral qualities of Man—how else?
To make him love in turn, and be beloved,
Creative and self-sacrificing too,
And thus eventually Godlike."

(*The Ring and the Book*).

It is hence that patriotism in the sense of a dominating love for social welfare has received such commendation at the hands of all men. It is the stepping-stone to that highest form of self-realisation—the recognition of the essential nature of the human soul as Love and the perception of the divinity of all things.

One thing that we should never forget is that religion is the social connective tissue. Without it the organism cannot function properly. It holds before the eyes of man visions of spiritual heights to be won and kept. It inspires him with a passion to sacrifice himself for the social welfare and by this means to rise to those beatitudes of love which dawn upon the inner eyes of the self-sacrificing human soul.

There is one other matter that should be touched upon before we proceed to apply the above conceptions to India. The question of the limits of conservatism and compromise in social matters is a matter that is agitating minds in India. There is a good deal of grandiloquent talk about educated Indians leading double lives and about the need for realising in life whatever new and wandering ideas happen to besiege our puzzled brains. It seems to me that while there should be the freest discussion of methods and ideals, social changes should come on very slowly

after securing a fair maximum of social consensus and should never do any violence to the fundamental race ideas. Much as I admire those who write upon their banner "No surrender to the old ideas. Realise all your ideas in life," I can never think of a greater curse to a society than the existence of men who would charge recklessly in all directions and disperse friends and foes alike and who scatter to the winds all chances of harmonious and vital progress while they cover themselves with cheap glory.

Proceeding now to the subject of social statics and dynamics in India, I wish to deprecate at the outset a tendency that is now becoming lamentably prominent in modern discussions as to our aims and methods. There is a good deal of speculation as to the origins of the Hindu race, and the most curious feature about these theories is that they are mutually destructive and agree only in one respect, that of proceeding to conclusions from assumed and imaginary premises. The easiest means of acquiring a reputation for scholarship is to start some new social theory and then go to ancient literature and tradition to discover reasons to support the theory. While I have the greatest admiration for those who patiently investigate the truth, I have the greatest contempt for those who with the object of creating class feuds and dissensions start novel theories as to social origins. Whatever may be the correct theory about the Dasyus, the Aryans, and the Dravidians, it is enough for the purpose of our social future to remember, that we are Hindus. Whatever may have been the elements that went into the melting pot, the Hindu society in its present condition had come into existence at a time of which history has no record and in regard to which even tradition and fable have only imperfect memories. Out of the social nebula was formed the far shining cosmos of Hindu Society with a definite orbit of its own and a definite place in the universe.

I shall now deal briefly with the question that is always in the forefront now a-days whenever we discuss our social position and our social outlook—the caste system. That society can reach the maximum of efficiency only by the separation of its members into distinct groups and orders of workers is a well-known sociological law. Apart from its religious basis, the caste system had an industrial and ethnical basis. Its keynote was co-ordinated work, differentiation of functions, and national service. Those who denounce it as the parent of all our ills should remember that it co-existed during vast periods of time with a great racial supremacy and a wonderful civilisation. The real source of our evils is the decline in our capacity for social life and our imperfect realisation of the great truths of our religion. If we only realise for ourselves that love is the highest element in man and our only link to Godhead, and that we live in this *Punya bhumi* (holy land) of India and are the descendants of men to whom the caste-system was a means of achieving social harmony and social efficiency and not a source of discord as with us, then will come to us again a time when as before the discords will be resolved into a newer and nobler harmony and the Hindu race will win new glories in the fields of action and of thought.

The centripetal forces in our land which deserve prominent mention in addition to those that operate in all social organisms are a common religion, common traditions, a common memory, and a common hope. Very few people realise that even before the railways and the telegraph annihilated to a large extent distances of space and time, there was a vital interaction among the various elements composing Hindu society throughout India. The great religious teachers and the *sanyasis* went throughout India and helped to form and sustain a feeling of unity and a sense of brotherhood. *Kasi* (Benares) has always been the heart of India and has always occu-

pied the first place in the affections of the Hindus. The great national epics and the Vedas formed a common inheritance. Indeed, as has been beautifully pointed out by Sister Nivedita in a recent contribution to the *Modern Review*, "It is a characteristic of India that almost every great outstanding thought and doctrine has somewhere or other a place devoted to its maintenance and tradition. . . . The whole of India is necessary to the explanation of the history of each one of its parts."

The centrifugal forces that have special operation in India to day besides such centrifugal forces as have operation in all social organisms are the tendency to form subsects, the hungering for sense enjoyments, and the tendency to promote class feuds and discussions. All these passions are our social bane and our enemies will never be slow to foster them. The separatist tendency has become so great that if you form a new village and place ten families there, they would soon form ten subcastes there. Again, in a country which set store by the things of the spirit and whose gaze was ever on the Polar Star of spiritual greatness, there has come a lust for sense-enjoyments, that craving for ever-new delights for the senses which is characteristic of the Western communities which are modest enough to call themselves the great exemplars for all societies. I do not attack a passion for the fine arts, for if these are nobly conceived and nobly realised and if they are in relation to our spiritual endeavours, they would be elevating and purifying forces. Unfortunately they do not flourish in our society now-a-days, though they once reached a high level of excellence in our land in ancient days. What I deprecate is the seeking after those things that are meant to satisfy the lower cravings of the senses—cravings which grow the more, the more we try to satisfy them. As for the frequent attempts to create class feuds in our land, I have only one word and one feeling—that of contempt. It is

only when we can conquer these centrifugal forces by the centripetal forces, when a holier spirit of social love actuates our doings and fills our hearts, when we realise how glorious is our inheritance, how great is our present work, and how full of promise is our future, that we can rise once again to those levels of thought and achievement that won for us the loving admiration of the world.

Our society has not escaped the fate of human societies generally. We also have had our periods of growth and our periods of arrested development. But while various races and civilisations flourished for a while and disappeared, we have lived and have a promise of eternal life. We are not mere meteors in the firmament of Time. Our society shines there as a fixed star lit for ever by the loving hand of God.

It seems to me that our period of arrested development is passing away, and that our national life has ceased to ebb and has begun to flow. There is a tide in the affairs of our nation and if we take it at the flood, it will lead us on to fortune. There is a great work before us and India requires that the work should be nobly done.

We should at the same time remember that purposiveness is an essential element in organic life and that in the case of our society, no progress of any value can be achieved unless we bear in mind the lines of our past evolution and the dominant race-ideas of our community. The spirit of inwardness, the recognition of divine immutability, the love of the spiritual aspects of beauty, the passion for peace, the longing for divine communion, the luminous self-poised rapture of contemplation and meditation—these are the elements which distinguish the Hindu race from all other races, and hence our aspirations and activities must be dominated by these great and distinctive ideals.

We should remember also that India can never be an isolated unit in the universe. It must be



ALFRED CHATTERTON, B.Sc., C.I.E.

it threatens to absorb our Vernaculars. Some of our leaders would have us speak and read and write in the English language. It needs very little historical study or logical demonstration to show that no vital literatures can spring up among us in a foreign tongue and that the splendours and harmonies of the highest works in English prose and poetry must ever be beyond our reach. The Pundits and their sympathisers, on the other hand, will not allow us to bring our Vernaculars into line with the spoken languages and with modern thought and sentiment. They belong to a dead era and have no more vital touch with modern things than ghosts can be supposed to have. The English language can never be anything more than a *lingua franca* in India for purposes of social intercourse, while the old Vernaculars have no life in them and are not in vital relation to the modern habits of thought and modern ideals. Our duty is to develop, modernise, and vitalise the Vernaculars, translate into them the best works of the West, establish *Sanghams* or academies to fix the new standards of style, and stimulate the reading and writing of books in our own beloved mother-tongues. We must pay special attention to the building up of the history of India, for what country can boast of such a record of achievement as our country—a land where the greatest thoughts were thought, the noblest and most harmonious words were uttered, and the most heroic and glorious deeds were done? Our vicious taste in the realms of the fine arts must be put down. Dr. A. K. Coomaraswami has been sent to us by Providence as the prophet of national art and if we do not pay heed to his words, we are bound to disappear from the pages of history as an artistic people. Only the other day I went into the house of an Indian nobleman and was surprized and pained to see that the decorations of his home were utterly un-Indian and foreign. Our music that once revealed a new paradise of sounds and took us on its

wings to the throne of Grace is dying; and what have we done to improve it and make it a living and noble and elevating force? It thus seems to me that the work before us in the world of literature and art is arduous, but it is full of noble pleasure in the present and will be the source of national elevation in the future.

Nor should we be lax in our attention to scientific and industrial development. We have been left behind in the race owing to our pre-occupation with agriculture. This age is a pre-eminently industrial age and it is a great pity that we should not have the mental equipment and the material assistance necessary for developing the resources of our country and applying our needs and stocking the world's markets with goods of all descriptions and thus taking our legitimate part in the Commerce of the world. If our leading men could be induced to take a real interest in this matter and devote to it a portion of their talents and activities, it seems to me that resolute steps could be taken to realise our dreams in this direction.

I wish to dwell briefly at this point on the present educational muddle, for on the right education of the young depends the future of every community. In ancient India education had a vital connection with religion and brought the teacher into personal and vital contact with the pupil. The modern public school system has killed these elements though it has advantages of its own. Our duty is to introduce into it these elements consistently with the aims and objects of the new system of education. I rejoice at the idea of denominational universities, as this scheme will result in the perpetuation and development of certain high racial types and types of culture. I repudiate the suggestion that a Hindu religious text-book suitable for all the Hindus cannot be devised. The highest elements of the Hindu faith are the same in all our schools of religious thought. The modern educational "reforms"

have the effect of crushing the Sanskrit and the Vernaculars out of existence and unless the reforms are thoroughly reformed, they would do more harm than good. We must make education free and compulsory; we should develop female education; we must impart artistic and industrial education; and we must bring education into living touch with our past and our present and into harmony with our highest ideals. Unless this great work is done, we are likely to drift helplessly on in the future as we have done in the past and our national life will not rise to those levels which are our dearest dreams in life.

Last but not least, it is our paramount duty to preserve in all its purity and beauty our spiritual inheritance while we improve ourselves in the various directions pointed out above. We should not merely strive to have a more unified and fuller social and national life, we should not merely strive to reach greater heights of achievement in the realms of art and sciences; we should not merely try to make our land richer and our people happier, we should keep the heights of spiritual power already won and aspire to reach higher and higher altitudes of spiritual insight and passion of devotion, so that our India may become great in the fields of material progress and general enlightenment wherein the Western nations have made conspicuous progress, and yet continue to remain what she was and has always been—the mother of religions and the saviour of the human soul.

SELECT ESSAYS OF SISTER NIVEDITA.

These essays are marked by quite a distinctive charm. The Sister was indeed, as Mr. Blair points out in his foreword to the present volume, "A writer of extraordinary range, eloquence, and power." There is an appendix to the book containing some tributes paid to the memory of the late Sister by well-known personages such as Mrs. J. C. Bose, P. J. Alexander, S. K. Ratcliffe, A. J. F. Blair and others. The book contains four illustrations and is priced Rs. 1 S 0.

G. A. Natesan & Co., Sunkarasa Chetty Street, Madras.

THE ART OF SILK-WORM REARING IN INDIA

BY

MR. H. SUDHA RAU.

INDIA was the first of all countries to learn the art of silk worm rearing from China which is the birth place of this industry. A Chinese lady of the Royal family seems to have first brought the eggs of the worm and some cuttings of the mulberry about the 5th or 6th century A D, and introduced them in the valley of the Ganges. From there the art travelled westwards to Greece where it was introduced by Alexander the Great after his Indian expedition. From Greece, Asia Minor and Sicily learnt the art. We hear of the Sicilian silk about 12th century A D. It then spread northwards to Florence, Milan, Genova and Venice. It was during the reign of Henry VI that this was established in England. In 1522, the art seems to have found its way into Spain and we see that Benjamin Franklin laboured hard to establish the art in America. This in short is the history of the development of this industry up to the 17th century and now only four or five countries—France, Italy, Japan and India export large quantities of silk.

India was once the only country which was supplying the whole world with the raw silk and now it is one of the best customers of silk products coming from other countries. It was once the envy of the civilised West and now has hardly anything to be envied at. The country which exported 11,000 bales of silk in 1834 1835, now exports less than 2,000 bales; and the reason for such a decline is to be found in the growing conservative nature of the richer classes which prevents the capital being utilised in profitable industries. Of late the Government of India seems to be taking a keen interest in the development of the silk industry. There are now only very few places in India where silk-worms

are reared. Kashmir is the foremost of all silk-manufacturing centres. Then comes the Mysore province. It is estimated that not less than 20,000 to 30,000 persons are engaged in silk manufacture. The Punjab once employed 25,284 hands in this industry but now less than half work at it. The Central Provinces and the Bombay Presidency produce some 17 or 18 lakhs worth of silk. In Ceylon the industry is improving as we see from the account of Mr. Brain who has been a sericulturist there for the last 20 years. At the instance of Sir Bamfylde Fuller silk-worm rearing was first introduced at Shillong in 1904. Assam is the home of silk-worm rearing but mostly produces varieties of wild silks of commercial importance. The province of Mysore, Closepet, Chennapatna, Magadi, Syllighatta, Chintamani and Kolar supply the silk necessary for the whole of the Madras Presidency. In spite of the general decline of the art, as some suppose, the quality of silk exported from India is pronounced by experts to be as fine as that produced by France, Italy, Spain, Greece and Japan.

My researches at the Ramakrishna Silk-Farm, Bangalore have revealed to me that there are nearly 10 kinds of silk-worms that spin cocoons of commercial importance. We learn from the "Dictionary of Economic Products of India" that there are in all thirty-one species of *Saturniidae* or wild silk-worms found in India. But I know only three of these species. Out of ten varieties some even belong to the class known to entomologists as Bombycidae—one to *Attacus* and two varieties belong to *Antheraea* group. Mr. W. M. Hailey C. S., once Junior Secretary to the Financial Commissioner of the Punjab, seems to believe that there are altogether seventeen varieties in Bombycidae but never mentions their characteristics. Hence his theory is unsubstantiated.

The Bombycidae variety feeds upon mulberry trees (*Morus Alba*) and varieties of mulberry. They have one advantage over the rest of the

worms and that is the silk can be reeled off the cocoons very easily after boiling the unpierced cocoons in hot water and some strong solvents. A continuous thread of about 900 yards is given out of a good cocoon of *Bombyx mori* worm. The record length of thread got from experiments in the Punjab is 4,000 yards. The fibre is thickest and strongest in the centre tapering down towards each extremity. Mr. Twardle after careful experiments proves that a good silk thread should be on the average $\frac{3}{100}$ to $\frac{1}{100}$ in. at the thinnest and from $\frac{1}{100}$ to $\frac{1}{80}$ in. at the thickest part. The silk of other species such as *Antheraea* and *Attacus* is also thicker and stronger at the centre of the reeled portion than towards its extremities but the diameter is much greater than that of common silk. On this account the fibres of Tusser and Muga silks belonging to *Antheraea* group split up while reeling. Hence the rearing of the Bombyx variety is generally followed throughout sericultural centres. The *Antheraea* variety under various processes give out glossy lustre peculiar to the woven and finished fabrics. The *Attacus* variety is carded and reeled and this also gives fine fibres.

The seven kinds of the *Bombyx* variety that are mentioned by Messrs. Hutton, Moor, Wardle, Rondot, Mukherjee and Cleghorn are:—

1. *Bombyx Fortunatus* (Desi or Chotapalu)
2. " *Cressi* or Madrassi
3. " *Arracaneus* (vide British Burma Gazetteer p. 412 (1880))
4. " *Textor* (vide Hunter Gazetteer of India Vol. III. p. 7 (1885))
5. " *Sinensis*
6. " *Meridionalis*
7. " *Mori*

Of these varieties the last is the one which feed upon *Morus Alba*, the standard mulberry tree. The Royal Mulberry tree of Kashmir (the *Shabnut*) is more suitable to these worms but its fruit is too highly priced to be sacrificed for the leaves. The fruit of the mulberry is a product of good income

as a sort of sherbet is extracted from the juice which is largely used by Europeans in India. The fruit has a sweet taste. Indians eat the fruit as it is. The sale of the fruit also supplements the income of the silk manufacture and hence these should not be regarded as a negligible factor. There are other kinds of mulberry such as Philip pine variety (*Morus maiticaulis*), the Chinese variety (*Morus sinensis*) on which silk-worms feed. I have been able to trace out 4 of the species mentioned above and I am investigating into the rest. *Bombyx meridionalis* is said to be native of my own district (Cuddapah) and also of the Coimbatore district (For this refer to the Indian Museum Report for 1886 of Wood mason). I shall be greatly helped if any of the Government Forest Rangers provide me with samples of cocoons with which they might come across during their tours in forests.

Indian Arts, Industries and Agriculture

Agricultural Industries in India—By Seedick R. Bayan. With an introduction by Sir Vitaldas Damoda Thackersey. Re 1. To Subscribers of the "Indian Review," As. 12.

Essays on Indian Art, Industry and Education—By E. B. Havell, Re 1-4. To Subscribers of the "Indian Review," Re 1.

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The Improvement of Indian Agriculture—Some Lessons from America. By Cathelyne Singh, Price Re. 1. To Subscribers of the "Indian Review," As. 12.

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The following is a table showing the result of my experiments in examining the different kinds of worms—

Class.	Colour and nature of Cocoons	Colour of the Worm	Period of the Crop	No of Crops in a year	Places where reared	Varieties of food
1 <i>Bombyx Mori</i>	White and Yellow	Grey and ash	40 days	9	Throughout Sentral centres Bengal	Black and white Mulberry Do
2 "	Golden Yellow	Dusky and bluish white	35 to 40	7	Do	Do.
3 "	Yellow	Milky white	40	8	Burma	Red and White mulberry
4 "	Do.	Do	32 to 42	6		
5 "	Not known	Bluish, Green and White	20 to 30	9	Assam and Bengal	Castor
6 "		Grey	40 to 45	6	Assam, Punjab, Bengal and Mysore	Shorea Robusta Terminalia Tomentosa
7 "		White			Assam	Catappa
8 <i>Attacus Recini</i>	White					Sum tree Chamys
9 <i>Anthrenus Mylitta</i> (Tawny)	Sulphureous Yellow					
10 "	Golden Yellow		30	7		

I said that Tusser belongs to *Antheraea* group. Tusser produces best and glossy silk but the rearing of the worm is considered to be rather very difficult. Even the Government of India seem to have failed in the attempt to rear Tusser worms even after devoting a large amount of money. It is a real wonder how the Government should have failed while villagers and wild tribes of Assam and Bengal bring maunds of cocoons to the market. These worms feed upon a large variety of trees and the following are some of them:—

- { *Shorea Robusta* (Sal)
- { *Terminalia Tomentosa* (Tel, Nallamadoi chettu)
- { *Terminalia Catappa*. (Almond).

I have discovered some cocoons on the following trees in Bangalore:—

- { *Dodonia Viscosa*
- { *Terminalia Arjuna*
- { *Anogeissus Latifolia*

I understand that Tusser worms feed upon these too. I learn from books that Tusser worms may be found upon these trees:—

- | | |
|----------------------------------|----------------------------|
| { <i>Rhizophora calceolaris</i> | <i>Pentoptera glabra</i> |
| { <i>Terminalia alata glabra</i> | <i>Reconus Communis</i> |
| { <i>Tectoa Grandis</i> | <i>Cassia Lanceolata</i> |
| { <i>Ziziphus Jujuba</i> | <i>Lagerstromia Indica</i> |
| { <i>Bombax Heptaphyllum</i> | <i>Cassia Carandas</i> |
| { <i>Careya Sphaerica</i> | <i>Ficus Benjaminia</i> |

The cocoons of Tusser worms should first be subjected to the powerful action of some solvent (Caustic Potash) to separate threads and then reeled. The worm is generally 7 inches long in the last stage and one inch in diameter and weighs 350 grains. Unlike Tusser there is another variety belonging to *Antheraea* called Muga which feed upon Sum-tree. Conditions applied to Eri-silk worms in the method of rearing equally apply to all worms reared indoors but differ in the matter of production. The following are some of the characteristics of different silks:—

- | | | |
|-------------------|--------------------------|------------------|
| <i>Bombycides</i> | Eri Silk | Tusser and Muga. |
| Strong | Does not shrink in water | Glossy. |
| Durable | Smooth and soft | Less durable. |
| Costly | Price moderate | Cheaper. |

There seems to be a belief that the Silk-Industry of India is falling off and that European cotton goods, printed calicoes and cheap broad cloths have turned silk garments out of the field and this statement is substantiated by what Mrs. Steel says regarding the use of silk by women. Mrs. Steel says "The women themselves admit their preference for the imitations of Manchester. Of course, a real *Phulkari* or bagh according to the wealth of the house must be worn by every bride during the Phera ceremony of marriage, and a certain number of embroideries will always be found in the trousse; but these become more and more for show, do duty in many outfits."

To such sentimental complaints as these I can do no better than quote the reply of Mr W. M. Hailey, C.S. He says, "If the soldier of the Khalsa no longer swaggers into the fight with his turban of daryai, if the bride no longer sends her father to the *banys* in order that she may appear with a fitting trousse of Bokharan silks, it is hardly a cause for regret. It is better that fifty people should be moderately comfortable than that one should be magnificent. That silk is still used, and largely used in the province the figures given in preceding paragraphs will prove." Though there is a slight truth in saying that silk manufactures have declined of late, yet it is quite untrue to say that cheap imitations of the West have turned silk manufactures out of India. Hindus cannot afford to be without silk, because they require silk for their Madis, silk for their Pitambers, silk for their bodies, and pure fine silk for their clothing. As such we cannot neglect this industry.

A close study of all these varieties not only reveals to us how easy it is to rear silk-worms but also teaches how we can increase the supply of silk and thus make our country commercially prosperous. Mr. Sir T. Wardle in his "Hand book of Indian Wild Silks" says, "the silk of India may with the aid of enterprise and capital yield to

systematic collection a result as profitable as that which has attended the scientific culture of tea and cinchona."

I have seen nearly 1,000 families who have been enabled to live a decent life by silk worm rearing and hence I appeal to agriculturists and richer classes to organise the industry on a sound footing and thus not only help themselves but help the country also.

THE STORY OF INDIA'S HERCULES.

BY

MR. SAINT NIRAL SINGH

DURING the last half dozen years Rama Murti Naidu, by performing his surprising feats of strength in various parts of India, has won the name of "the Indian Hercules." Large crowds have liberally patronized his shows. Much enthusiasm has been expressed by the public over his letting an elephant weighing four tons walk over his abdomen, a twelve-horse-power motor car run over his shoulder and back, two country carts loaded to the limit of their capacity with men and boys from the audience pass over his shoulders and thighs; bearing a stone weighing three thousand pounds on his chest and back and let men break a large rock on it with heavy sledge hammers; and snapping asunder a stout chain about one eighth of an inch in thickness by merely raising his shoulders. Not a few people have called him Bhima II, and some even have referred to him as an incarnation of Hanuman. In many towns the young people have shown their admiration for the man by unbolting the carriage in which he was riding and dragging it themselves. Some of the Maharajas have accorded him a cordial reception and treated him as if he was a Prince. No less than 110 medals have been awarded him by those who have witnessed and admired his wonderful feats of strength.

But with all his popularity, India knows practically nothing about the life-history of this truly great man. The story of his parentage, birth and childhood, and professional career appears to be quite unknown, although it is interesting in its very simplicity.

Rama Murti Naidu was born in 1883, in Viraghattam, a small town a short distance from Vizianagram, in the Madras Presidency. No one thought enough of him to take note of the day or the month of his nativity. His mother died when he was a two-year old infant, but his father, Rao Bahadur K. Narayan Swami Naidu, a police-inspector, lived until 1908, passing away in his forty fifth year. Both of the parents were commonplace, physically and mentally, so the "Indian Hercules" did not inherit his great strength from them.

Rama Murti's schooling began early at about the age of four or five, when, his father took him to Vizianagram and put him in the infant class of the Maharaja's College. Although he remained in this institution until the end of 1895, the boy did not make much progress in his studies, often retrogressing from a higher to a lower form.

At first he was a sickly youth, and suffered from asthma, which, strange to say, was cured by cigar smoking. But from the very beginning, Rama Murti showed an intense interest in the tales of the Hindu heroes of old, and evinced an overpowering love for athletics. He would run and romp and go through the exercises prescribed by native wrestlers, and, when he became a little older, he took to foreign gymnastics with the same avidity he had shown for those of his own land.

In 1896 the Provincial High School was organized at Vizianagram, and Rama Murti joined it as a teacher of physical culture. Since the management was not prepared to pay any salary to the boy-instructor, he had to work in

an honorary capacity. However, the position afforded him ample opportunity to engage in manly sports and develop his physique.

About three years later he joined the Sidapat Physical Training College at Madras, taking up physical culture in right earnest, remaining there for about twelve months and passing the examination with high honours, topping the list of successful ones. After that he returned to his honorary position at the Provincial High School at Vizianagram. Just about this time he discovered that his foreign exercises—his practice with trapeziums, rings, parallel bars, horizontal bars, and Sandow's dumb-bell work—were doing him no good. They produced an abnormal muscular development, but no strength. Moreover, they called for expensive apparatus. Once his mind was made up, he exclusively took up Indian gymnastics—*dand*, *Caithak*, and exercises with the *lezam*, a flexible bamboo—devoting himself night and day to them. He would walk up at three o'clock in the morning, run twelve miles at a stretch, swim for an hour, and wrestle until nine. His one ambition in life was to be a great athlete.

But the people about him were not evolved to the point where they could understand that the pursuit of physical strength was a profession in itself, and they looked upon him as a vagabond often declaring, in his very presence, that he had been born to disgrace the fair fame of the family. The youth was possessed of a great deal of animal spirits, which often involved him in brawls—innocent enough in themselves, but frowned upon by the good people of the town. It is said that Vizianagram was so enraged at one of the lad's escapades that V. Banyassiah Chetty, the local magistrate, cautioned him to take up some sort of employment.

This led to the young man joining the "Raja of Tuni Circus Company", in November, 1902. He was taken into partnership by the promoter

of the show, who, recognizing his ability, at once made him the manager of the concern. His athletic feats interested the public, and, in 1903 and 1904 a number of medals were bestowed upon him. But the circus company was not destined to live long, and broke up in 1904, leaving Rama Murti again wandering about at random. He performed here and there, as the spirit moved him, and won one or two more medals in 1905.

On May 27, 1905, came the psychological moment when Rama Murti Naidu "found himself". On that day he challenged Eugen Sandow, who was charming Madras with his dumb-bell feats. Sandow disdainfully rejected this challenge, refusing to pit his strength against that of a mere "native". But the eyes of the unknown youth were opened to his own possibilities. He had discovered his *metier*. From his childhood, stories of the Hindu god Hanuman, who bore a mountain on one hand to make a bridge for Rama and his army to cross from the southernmost point of Hindostan across to Ceylon, and the stories of Bhima's and Duryodhana's strength, had stirred his soul. Now he began to entertain notions of large audiences witnessing and hilariously applauding his performances, like those of the English physical culturist. For the first time he realized that the cultivation and exhibition of power such as he possessed was really a profession by itself, and that he need not be a mere vagabond just because he happened to care more for athletics than for anything else in the world.

His dreams were realized in the Christmas week of the same year, when he gave his first exhibition in Madras under the patronage of Lord Amptill, who at that time was the Governor of the presidency. His feats won him instant success, for nothing like them had ever before been seen anywhere else in the world. In the following January he repeated his performance before the present King and Queen, who then

were touring India as the Prince and Princess of Wales. So pleased were they with Rama Murti's strength that they gave him a gold medal as a token of their appreciation.

He immediately organized a regular company and began a tour from place to place. Successful though he was from the very beginning in attracting large crowds to witness his performances, yet his path to the temple of fame was a hard one to travel. More than once he found himself stranded in a strange city, without the funds to carry him and his paraphernalia on to the next place. On one such occasion a kindly railway official booked him "to be paid" to the next point on his itinerary. He gave two shows and collected enough money to pay for his trip and take him to the next stand. Sometimes he would have to stay for months in a town before he could raise the amount necessary to permit him to proceed on his tour. At such times he found, as so many people in distress have discovered, that when he suggested to his avowed friends that they should lend him the money to go forward, they almost invariably told him that they must consult with their relatives about it, and then never came near him again. But he believed in himself, and never lost faith in his future or failed to be cheerful in all circumstances. Always the problem of funds solved itself, and he was able to continue his travels.

In 1906 and succeeding years he performed in a number of Indian cities, winning laurels wherever he went. In 1909 he took a fast trip through some of the countries of the Far East, and was received with acclaim everywhere he exhibited his strength. While in Malaysia, an attempt was made to poison him by a rival athlete. This left him ill for many weeks, but fortunately did not bring his career to a close. This same year Lord and Lady Minto presented him with a medal, and also gave him a certificate speaking in the highest terms of his interesting feats at a

garden party at Barrackpore. A number of the Rajas and Maharajas have made him handsome presents, one of them giving him a diamond ring valued at Rs. 8,000 and Rs. 5,000 in cash, as well as a gold medal. In May of the last year he went to England, where he showed his strength to the people from all over the world collected there for the Coronation of King-Emperor George V.

Though now Rama Murti Naidu is at the pinnacle of his reputation, yet to day he lives as plainly as he did when he was a mere obscure youth. His habits of life are extremely simple and inexpensive. He has no vices of any description, and although the receipts at his booking office are large, he spends nearly all he earns upon others.

The conventional evening dress he wears while giving his exhibitions is a part of the show—as much so as the motor cars and the elephant are. But it neither expresses Rama Murti nor does he really like it. At home, when you find him at leisure, he is clad as cheaply as he was in his native village. A cotton shirt and a *dhoti* are all that you find on his person.

Nor has he changed the plain dietary on which he has been brought up. For a time he took meat as an essential part of his daily menu, thinking it necessary for his health. However, during the last three years he has reverted to a purely vegetarian regimen, refusing to take animal food of any description whatever, not even partaking of eggs.

A couple of hours after his night performance is over, he takes a light meal of rice, pulse, greens, or one or two vegetables, all mixed together and weighing not more than a half pound in all. He takes water, or sometimes plain soda, and that, too, very moderately, disdaining tea, coffee, cocoa, and spirituous liquors, never taking alcoholic drinks unless medicinally.

Although when he is performing in India he rarely retires before one or two o'clock in the

morning, the performance itself ending between eleven and twelve o'clock, yet he wakes punctually at about six o'clock in the morning, washes his face and hands, and, without eating or drinking anything, once again retires to take a couple of hours' further nap. He finally leaves his bed at eight o'clock in the forenoon, when his favourite drink is ready for him. This is made from almonds, cummin seed, and black pepper, weighing in all two pounds, soaked overnight, made into a fine pulp, then mixed with a pint of water, strained through a piece of muslin and sweetened with sugar. An hour later he eats a quarter of a pound of raw, fresh butter. Breakfast is served at one o'clock in the afternoon. It is about the same sort of a meal that he eats after his performance. At four o'clock he takes a drink similar to the one already described, made from almonds, wheat bran and milk, and eats a sort of pudding made by boiling together clotted cream, honey, butter and sugar. He positively refuses to eat anything between meals. On this simple fare he performs all his wonderful feats.

With plain living, the strong man combines high thinking. Unlike the common run of Indian athletes, Rama Murti is a man of original ideas. When you question him closely as to how he is able to exhibit such superhuman strength, he unassumingly answers: "Will power does it." He tells you in explanation that when the elephant is to pass over his person, or the country carts over his thighs and chest, or when he is to bear a huge stone on his person, or let the motor car run over him, or break the chain, all that he does is to concentrate his mind on the particular portion of his body which is to bear the brunt of the burden, and since the mental controls the physical, his body obeys his will, and he is able to perform the feat without being hurt in the least. In proof of this he harks you back to the days of the Hindu heroes, who, according to tradition, possessed tremendous strength, avowing that their

power of endurance was entirely due to will power. He emphatically states that this is not a mere euphuism, but true to the very life. He himself is a living proof of it, and, according to him, anyone can acquire physical strength by merely cultivating his mind.

Rama Murti not only professes this, but actually makes it the basis of his working philosophy. He does not disdain physical exercise. When in training he takes plenty of it, often running twelve miles without resting in a single morning, swimming, wrestling and going through gymnastic for three or four hours daily. But he relegates this form of exercise to a secondary position—often not performing it for days and weeks together. On the other hand, he is unremitting in his efforts to strengthen his mind, and never permits a single day to slip past without practising concentration.

Soon after he has arisen and enjoyed his favourite drink, Rama Murti performs his *prayanam*—breathing exercises. Through training he is able to control his breath, whether he is exhibiting his feats or not. After that he likes to spend an hour or two in concentrating his mind. He determines to ponder over a certain object, and absolutely bars all other thoughts from his brains. Through patient, every-day exercise he has gained an enviable command over his mind which he is able to set entirely at rest, going into partial or complete unconsciousness or *samadhi* as he may will.

It is in virtue of this, he says, that he is able to send his power of resistance to any part of his body where it is required for the moment, and which enables him to bear the weight of an elephant, motor car, or wagons, without injuring him in the least.

It is Rama Murti's settled conviction that the only way physical strength can be acquired is by cultivating the mind. The will must be directed, once or twice a day for a half hour or more, to demand bodily vigour. All thoughts other

than this demand must be absolutely shut out of the brain. When exercise is being taken, the thoughts should be strictly focussed upon the movements through which the body is passing, and the the benefit that is to accrue from them. The Hindu Hercules points out that this is the only way to secure health and strength, and since he is the prince of physical culturists, his precepts deserve a fair trial.

Rama Murli has great faith in the old institution of Brahmacharya, and advocates that Indian men should not marry until they are twenty five years old. He himself is still a celibate, and wishes to continue to be one until the end of his sporting career.

Rama Murli not only loves his country, but constantly thinks about its welfare. He is exceedingly unhappy because the physique of his countrymen is being undermined by early marriage and the neglect of physical exercise. It is his intention to establish a college of physical culture in some central spot in Hindostan. With this purpose in view, he is laying aside a portion of his earnings, and proposes to use the funds thus secured to found and endow this institution.

SERFDOM IN MALABAR.

BY

MR. O. T. GOVINDAN NAMBIAR, M.A.

SERFDOM in Malabar is synonymous with the condition of the Cherumas otherwise known as Pulayas, and should not be confounded with that of the numerous mountain and forest tribes that lie scattered all over the country. There are generally of two classes. The first, represented by the Nijadus, inhabit the more open parts of the lowland country. They are inferior to the Cherumas in social position, but are free and independent men, "the unredeemed sons of the forest", "the wild men of the woods."

The other class constitutes a link between these independent aboriginal tribes and the Cherumas who have been reduced to serfdom. It includes the Puniyans of Wynad, the Kurumbas, the Kurichians, the Karimbalaras, and many others, who inhabit the hilly parts of Malabar. These submit to a sort of qualified servitude and are sometimes engaged in the cultivation of forest lands, but, are not, like the Cherumas, permanently attached to any land, or its master, and cannot be sold or mortgaged like them.

The Cherumas are the aboriginal inhabitants of Malabar named after its ancient name *Chera* of which, so far as we know, they were the original rulers. For, there is ample evidence to show that Malabar was at one time the Kingdom of *Chera*, and Cheranad lying inland and south east of Calicut, gives even to day a local habitation to the ancient name. The popular derivation of the word *Cheruma* from *Cheru* (small) is probably suggested by the short, almost dwarfish figure of this class of people, and only illustrates the popular tendency to adopt superficial views on historical matters. Moreover, among the various inferior castes mentioned in *Keralolpathi* (the legendary history of Malabar,) as having come from foreign countries and settled in Malabar, the Cherumas are not found, nor does any tradition exist as to their arrival in the country at any time.

From the various traditions current among them it would appear that, as stated above, they originally held dominion over the country. The explanation of their reduction to serfdom is to be found in their conquest by the Brahmin and Nayar colonists who settled in Malabar from early times. The new settlers could not at first secure an adequate labour force through free workmen to cultivate the vast expanse of fresh and fertile land that was lying around them, and consequently frequent military expeditions had to be undertaken against the original inhabitants, who, when made captives in war, were transformed into slaves.

The law that was applied to them until lately was the Hindu Law of slavery, and under it they were regarded as *adscripti glebae*, or hereditary serfs, subject to the laws of ancestral real property, and incapable of being transferred except under similar restrictions. In other respects they were on a par with the slaves of ordinary description and were subject to all the horrors of the ancient law of slavery. When the British assumed the government of the country in the latter part of the 18th century, they became conscious of its evils and introduced from time to time various measures calculated to mitigate the condition of the serfs. An examination of these will show us the nature of the legal position of the Cherumas at present, which, when compared with their actual condition in life will enable us the better to understand what more should be done for their practical emancipation.

In 1812, a regulation was passed by the Government of Madras (Reg II of 1812), one of the clauses of which prohibited the exportation of slaves from the province of Malabar. But, it was repealed afterwards on the just ground that the Act of Parliament of 51st. George III Ch. 23. against the slave trade sufficiently prohibited this traffic by sea, and that its "more severe penalties superseded those previously established by the local Indian Legislature."

In 1819, a great evil connected with the sale of serfs was removed. Though the serfs were originally attached to the land, the servants of the East India Company had very early introduced the objectionable practice of divorcing them from their lands and selling them apart, in execution of judicial decrees and in satisfaction of revenue arrears. Some of the more humane and enlightened servants of the Company protested against this innovation, and orders were consequently issued by the Board of Revenue, Madras, under

date 13th May 1819, prohibiting the sale of serfs on account of arrears of revenue.

In the same year, 1819, Mr. Warden, the Principal Collector, wrote an interesting report on the condition of the Cherumas, and the existence of serfdom in Malabar reached in this and other ways the ears of the Court of Directors, who expressed in their despatch of December 1821 considerable dissatisfaction at the lack of precise information and called for a report. Mr. Vaughan in his letter of 1822, however, merely said that the serfs were under the protection of the laws and nothing further was done on this subject for some years.

An important measure was enacted in 1829 respecting the capacity of the slaves to give evidence in courts of justice. This was the Regulation VII of 1829, which gave the slaves the right to prosecute and give evidence even as free-born persons. This measure, combined with another, already enacted, making the master amenable to punishment if he put his slaves to death without sufficient cause, provided a most important check against the cruelty and injustice usually perpetrated by the masters on their slaves.

In 1836, the question of emancipating the serfs on Government lands came under consideration. But nothing effectual was done just then, except that orders were issued on the 12th March 1839, "to watch the subject of the improvement of the condition of the Cherumas with that interest which it evidently merits and leave no available means untried, for effecting that object."

The letters of Mr. E. B. Thomas, the Judge at Calicut, written in strong terms to the Sadr-Adalat in 1841-42, finally decided the Board of Directors to emancipate the Cherumas of Malabar, and the Government of India was called upon to legislate in the matter. Accordingly, the Act V. of 1843 was passed, and the Collector of Malabar, Mr. Conolly, widely published its provisions in the country. He, however, told the

Cherumas that it was their interest as well as their duty to remain with their masters if treated kindly. The Act of 1843 was the final measure taken towards the emancipation of the serfs in Malabar. But the real blow was yet to come with the framing of the sections 370, 371, etc of the Indian Penal Code which came into force in January 1862.

It is scarcely requisite to remark that law is not necessarily an exact transcript of practice, and that in actual life, usages may exist which are really inconsistent with its letter and spirit. It is therefore necessary to inquire into the present condition of the Cherumas in actual life, so that we may see to what extent their emancipation has brought them any real freedom, what moral and material gain it has involved, and whether it is no longer natural for them to consider themselves as serfs.

Although, as we have just now seen, serfdom had been legally abolished many years ago, the names *jenma-cherumakkals* (i. e., Cherumas who are considered as *jenmam* i. e., the property of the master,) and *vallals* (i. e., persons who receive *valli*, i. e., paddy given to a slave) still survive, and indicate the matter-of fact conditions of actual life at the present day. Every landed proprietor in the country possesses many Cherumas to cultivate his fields, who are actually his slaves and form an integral part of his property. Their children are, just as their parents were, serfs by birth, and the master is considered to have the right, if he chooses, to sell or dispose of parents and children in any way he pleases.

They are provided with small homesteads on the master's estates, and are fed all the year round at his expense, whether they work in the fields or not. Formerly, the right to work for others, except at the bidding of the master, was not conceded to them, but at the present day, if the master is not in need of outdoor labour, they are permitted to seek work at the hands of others. They cannot,

however, leave him without his consent, and if any one escapes and takes service under another master, he is pursued and brought back like a convict. The Cherumas, on their part, regard themselves as slaves, and their masters, as lords capable of doing anything with them. They have resigned themselves to this state of servitude which they have been accustomed to from time immemorial.

The powers originally exercised over them by their masters were very extensive, and the serfs had no legal protection against them. They could be disposed of in any manner that the master thought fit, and even slain or maimed at pleasure.

The usual modes of disposing them of were three, viz., *Jenmam Kanam*, and *Pattom*. By *Jenmam*, or sale, the full value of the serf was received, and the property entirely transferred to a new master. By *Kanam*, the proprietor received a loan of money, generally two-thirds of the value of the serfs, and also annually a small quantity of rice, to show that his property in them did not cease to exist. And by the third, *Pattom*, they were given over for a certain annual sum to another man who commanded their labour, and provided them with their maintenance. Of these, the last two, as Dr. Buchanan says, "are utterly abominable; for, the person who exacts labour, and furnishes the subsistence of the slave, is directly interested in increasing the former and in diminishing the latter as much as possible."

As the serfs were originally attached to the land, it does not seem that these transactions were very common in ancient days. But, when the practice became established under the East India Company's Government of separating them from the soil, they existed on a large scale, as can be seen from the statement of Mr. Vaughan, once a Collector of Revenue under the Madras Government. He says, "The sale of Cherumas, both in execution of decrees for arrears of revenue and

by mutual and private contracts, is as common as the sale of land." And how common was the sale of land, may be judged from the statement contained in Sir Thomas Munroe's Report dated 16th July 1822, that in one single taluk (or estate) out of 63 in Malabar, 1330 plantation and rice fields were sold in order to satisfy public balances.

With the emancipation of the Cherumas, and the framing of the sections 370, 371 etc. of the Indian Penal Code, the right of the landlords to dispose of their serfs as *Jenman*, *Kanam*, or *Patton*, legally ceased. But, in practice, they continued to exercise it long afterwards. Even so recently as 1891 the Cherumas used to be covertly sold, mortgaged, and leased with the lands by word of mouth. At the present day, however, the practice of selling them has, to all appearances, ceased to exist, but, *that of letting them on Patton is still common*. The annual hire in Palghat, at the present day, is 20 *para*s of paddy or Rs. 20 for a serf and his wife.

By the ancient laws of Malabar, the landlord was responsible to no person for the lives of his own serfs, but was the legal judge of their offences, and could punish them by death. Even at the present day, things are not entirely different. Of course, it cannot be denied that there has been some improvement in the treatment of the serfs in recent years. The old modes of punishment have apparently gone out of use, and a rebuke, sometimes accompanied by some caning, is at present the only punishment generally inflicted upon them. But, there is nothing to prevent the master from resorting to the old methods, and as a matter of fact, there are even now landlords in the interior parts of the country, who treat them little better than the old Romans did their slaves, maltreating them by the cruel administration of severe caning, after tying them up to trees. It may be a surprise to many that

this state of things exists in Malabar at the present day. But, it is to be borne in mind, that the Cherumas are the most obscure portion of the community, simple and mouthless, and unable to defend themselves and their rights against the violence of their masters who, rich and sometimes living in the remote parts of the country, can, to a great extent, commit acts of injustice with impunity.

From very early times, the serfs of Malabar have been employed in agriculture and its attendant processes, which remain to the present day the chief occupation of the great majority of them. Those who have abandoned the traditional occupation are few, and numbered at the Census of 1901 only 9,977 or 6.5 per cent of the total number of actual workers.

Those who are still engaged in their traditional occupation, namely agricultural labour, numbered 143,312 or 93.5 per cent of the total actual workers. Their work in the field is not confined to manuring, ploughing, uprooting the weeds, transplanting the seedlings, and harrowing, hosing etc, but extends to fencing, tending cattle, and even to carrying agricultural produce to the market, it being not customary to use carts or cattle in transportation. They not only work by day, but keep watch at night. It is very seldom that they can have a holiday. When, in the summer season, their work is a little light they are set to work in vegetable gardens, or some odd job is found for them by their master.

As regards their wages, it is exceedingly difficult to obtain any reliable information, or to put it in such a shape as will enable us to compare the position of the serfs in different parts of the country, or to form a decisive opinion as to the extent to which it has improved in recent years. For the early period, the only systematic inquiries made on this subject were those by Dr. Buchanan in 1800. The rates of wages given by him, however, have to be discounted a little, as his infor-

mation was obtained chiefly from the landlords who would be naturally anxious to exaggerate the expenses of cultivation. After Buchanan's visit, no systematic inquiries have been made. But in 1872, the Board of Revenue, at the instance of Government, called for reports from Collectors regarding agricultural wages in considerable detail, and in 1891, Mr. S. Sreenivasa Raghava Iyengar, obtained from the officers of the Registration Department some information on the rates of wages then prevailing in some of the places visited by Dr. Buchanan in 1800.

At the present day, it may be generally said that the daily wages of a Cheruman are 2 *edangallies* of paddy for a man and $1\frac{1}{2}$ for a woman. These are increased during the harvest season by one *nally* or $\frac{1}{4}$ of an *edangally*. After the harvest is over, the serfs on each estate receive an allowance of one out of every twenty *parabs* of paddy they have helped to raise. They are also paid presents on the occasions of the various annual festivals. Thus, on the *Onam* day, each gets three days' wages free without work, on the *Vishu* day, 1 *parab* of paddy, together with cloths, oil etc., and on the *Puram* day, from $2\frac{1}{2}$ to 3 *parabs* of paddy.

A mere statement of the amount of wages does not, however, give us a sufficient insight into the economic condition of the serfs. It is necessary that we should know something about their standard of living. This includes little more than the bare necessities of life, their secondary wants being few or none. Their dwellings, the best indication of the standard of living of a people, are small miserable huts, formed of sticks with walls of mud and thatched with straw, situated by the side of the rice awamps or on mounds in their centre. Their dress is most scanty and consists in the case of a male as well as a female of a single piece of cloth tied round the waist. Their food consists chiefly of rice with some vegetables and roots. A little salt and chilly take the place

of curry. From lack of sufficient and palatable food, they have a strong longing for drink, and indulge in it freely. Every evening, all of them, men, women and children can be seen going to a toddy tavern where they squat on the sand at a distance and drink as much as they can afford.

A general feature of serfdom throughout Malabar is that the serfs are all Hindus in name, however rude the forms of Hindu Religion they practise, and that they form by themselves a distinct caste which immemorial usage has doomed to hereditary servitude. They occupy the lowest place in the social scale, and are invested with pollution so that they cannot approach any of the higher castes within a distance of 64 feet. Should this prescribed distance be transgressed, the high caste man is polluted and has to bathe immediately. If it happens that the sacred person of the holy Brahmin is touched by the unholy Cheruman, an immediate bath is not sufficient. He reads much of the sacred books and changes his Brahmanical thread.

With regard to his personal comfort, the only dress of the degraded Cheruman is as stated above a piece of cloth fastened round the loins. To women as well as men, it was forbidden until lately to wear any cloth above the waist. They cannot wear gold or silver ornaments. Umbrellas must not be used to shelter the body from the scorching heat of the sun, nor shoes to protect the feet from the thorns and sharp stones of the jungle paths.

The language which the Cheruman is compelled to use is in the highest degree abject and degrading. He dare not say "I" but "*Atiyam*" (your slave) or "*Atiyangal*" (one who lies at your feet). He addresses the Nayers and the Brahmins as "*Thampurans*." He cannot call his rice "*Choru*" but "*Karikatti*" (charcoal rice), and asks leave, not to take food, but to "drink water." His house is called "*Chala*" or hut, and he speaks of his children as "*Kutangals*" or calves. When

referring to his eyes, hands or other organs of his body, he is required to prefix a word meaning "old" to them, thus *old eyes, old hands* etc.

They are not allowed to use the public road, when any man of the free-castes is walking on it. They, therefore, generally go through bye-paths made by themselves by constantly walking through them. If, by accident, they should be on the road, and perceive a Brahmin or a Nayar at a distance, they must instantly make a loud howling to warn him from approaching, until they have hastened off the road into the mud on the one side, or the briars on the other.

They sometimes make baskets, mats, etc., and when they have to sell them, they approach the villages, and having called out to the peasants, tell their want, leave the barter on the ground, and retire to the appointed distance, trusting to the honesty of the villagers to place a measure of corn equal in value to the barter. When they wish to make any purchase, they place their money upon a stone, and retire to the prescribed distance, and the merchant lays down on the stone whatever quantity of goods he chooses to give for the money received.

After pointing out that serfdom, though unknown to law, still exists to some extent in practice, we may proceed to inquire into the causes of its continued survival in the country and suggest some remedial measures for effecting its removal. In this inquiry it may be well to begin with an examination of the Emancipation Act, in order to see how far it was adequate enough to have effected its removal. European History affords abundant instances of emancipation, and under an infinite variety of detail, three main types may be distinguished from one another. Maria Theresa, in enfranchising the serfs, gave them fixity of tenure in the lands occupied by them, on condition that they rendered to the lord a fixed amount of services; the Prussian reformers gave them independent proprietorship without

any labour dues; and Napoleon, in liberating the serfs of Warsaw, simply turned them into freemen. Of these three modes of enfranchisement, that of Napoleon had produced the worst results, and the scheme of emancipation adopted in Malabar in 1813, was in no way different from it.

The relegation of the Cherumas to their present deplorable condition dates from nothing less than antiquity. This immemorial servitude has crippled them so much that they are unable to stand on their own feet without a crutch, and hence look for support and protection to their old masters, on whose estates they can pick up what is necessary for their livelihood. It is also to be supposed that the teaching of the religious doctrine of rebirth and the expiation in each life of sins committed in earlier lives has also something to do with their calm resignation to their miserable lot. A Cheruman finds himself a Cheruman, by his own fault committed in a previous state of existence, and the position conveys to him no savour of injustice or tyranny. He accepts it, so far as he may think about it at all, as a just application of the universal law, and hopes by living well through his hard probation to come to a stage higher in the next life. The unnatural incubus of their superstition and ignorance has also been not a little responsible for their stagnant condition. Many of them have not yet learned that their emancipation was effected long ago by a kind and benevolent Government whose principle of administration is that no man should be kept down by reason of the accident of birth. Poor people, they are still under the impression that there is one law for them, and another for their masters, and that in cases of disobedience or negligence they would be punished by Government.

The proprietors, on their part, naturally grudged the emancipation of their serfs, and endeavoured by enticements or persecution, to retain them in their original condition. They held out to them promises of better wages, and pretended to



A CHERUMAN AND HIS WIFE.

DR. PAUL DEUSSEN.

BY-PANDIT PRABHU DUTT SASHTRI.

In the "East and West."

Past are the happy days when I could go
Among the cities of great Germany,
Under her skies, and by her stern North Sea,
Led by the world-old quest to learn and know.
Deep ocean-tides between us now shall flow,
Ever resounding with the mystery
Unsolved of Life. Now every wind for me
Shall henceforth with a new sad longing blow.
Still there are comradeships that do not change
Even though tried by distance and by time;
New with each dawn they come; and often when
Perplexed in mystic vales of thought I range,
Down through all difference of race and clime
Shall your strong spirit come to me again.

Current Events.

BY RAJDUARI.

THE LABOUR PROBLEM IN ENGLAND.

THOUGH the strike of coal miners and others is almost at an end in England, it cannot be said that all apprehensions as to future outbursts of labour have been removed or allayed. Many indeed are the suggestions to put an end to labour unrest but no very satisfactory solution has hitherto been offered. No doubt some well digested practical proposal will soon be forthcoming which may prove fairly acceptable to the employers and the employed. Having regard to the fact that labour demands a reasonable share in the prospects of employers when these are growing larger and larger, and to the further fact that wages do not increase with the same ratio of speed as the dearer cost of living, it is obvious

that the first general or fundamental principle to be borne in mind is the regulation of wages in conformity with the two principal facts just stated. But how may that principle be formulated? A *modus vivendi* must be resorted to whereby the leaders or representatives of labour should be brought into personal contact with those of capital. The former should submit their own proposals: in what manner employees should get the benefit of the larger profits which may be yielded to the employers. The employees should be reasonable in their demands. They ought to understand that every trade and industry has its ups and downs, its years of prosperity and adversity. If profits are to be shared, they must also take the risk of the losses. It cannot be that while a trade or industry is incurring losses it can afford to pay high wages prevalent during fat years. On the other hand, the wage earners may reasonably urge that low wages with dearer cost of living are not compatible. Thus difficulty after difficulty will arise while both employers and employed are discussing the knotty questions in order to find a mutually satisfactory solution. If, however, sweet reasonableness prevails on either side, it is possible that a fair compromise might be reached. More than one definite panacea will have to be agreed to for the different eventualities which may arise. For instance, it might be necessary to formulate:—

1. What should be the wages when employers make large profits, while the cost of living is normal?
2. What should be the wages when employers make large profits while the cost of living is above normality?
3. What should be the wages when employers make large profits while the cost of living is below normal?

Or there may be the following contingencies to be provided for:—

1. The wages which should satisfy the wage earner while a trade or industry is depressed but the cost of living is normal.



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The compromise on both sides should proceed on such a reasonable principle as to secure no undue advantage either to the one or the other. If capital has its uses, so has Labour. Both are inter dependent on each other. Both therefore must agree to accept a mutually satisfactory solution. Were a reasonable minimum wage fixed, on the basis of statistics of the cost of living during the last 25 years—which would comprise both normal and abnormal periods, all other contingent instances arising could be fairly settled.

This reasonable minimum wage would be the pivot round which these contingencies may turn. The minimum being there you may raise your percentage of a share on the profits of employers for the employed while the percentage itself should be fixed to a certain maximum point. When there are no profits but losses the minimum wage would stand. But should it happen that that wage is accompanied by a subnormal cost of living, then, it would be only reasonable that labour should submit to a reduction in the minimum wage to a certain limited extent, the maximum of which may be fixed beforehand.

THE TITANIC ENQUIRY.

The careful Marine enquiry into the "Titanic" calamity is still going on and it is hoped that the report of Lord Mersey's Committee will inform the public of the results of their investigation and the means to be adopted in future by all vessels to avert calamity of the mournful character which has given so rude a shock to the entire civilised world.

HOME RULE.

The Home Rule Bill has made satisfactory progress in the House despite many an angry denun-

ciation and submission of impossible amendments which has to be rejected on division. There was a suggestion to exclude Ulster from the operations of the legislation when passed. But it does not seem, and very naturally so, to have commended itself to the common sense of the British people and their representatives in Parliament. The Bill is bound to pass in the House, perhaps, before these sheets see the light of day. It is, however, a question what fate may await it in the gilded Chamber. The storm may burst there and leave the Bill stranded. There would be nothing surprising in that occurrence. But if their Lordships are wise in their generation and display practical sagacity they would allow the Bill to pass and await the experience which two or three years of its operations may offer. That would be the time to demonstrate the futility or the beneficence of the new fangled legislation.

THE OPIUM QUESTION

India has had her share in the House and many have been the loud objurgations heard there of the advocates of the opium lords outside it, inspired by the monopolists of the trade in Bombay and Calcutta. But the masterful Under-Secretary has been not only deaf but firm. His attitude is that of *non possumus* which is no doubt correct. These opium millionaires have made their piles. They have known how their commodity would fare in Republican China. They have bought the drug from week to week at the Government Sales with open eyes aware of converting it into shining Rupees by the million. It cannot lie in their mouth now to appeal to Cæsar to intercede and get back the intercepted profits. China, as soon as settled down, is bound to solemnly abide by her convention. She knows the colossal evils from which the nation has suffered during a century. She has become alive to the wholesale sapping of the manhood and morality of the people. And awakened as she is to her own moral and material progress she will see that

not a single poppy plant is allowed to be cultivated. If in the present disturbed condition some of the distant Viceroy, known for their rapacity, are lining their pockets with this traffic it cannot be helped. But that just gives the opportunity to the Indian monopolists to raise loud clamours which however remain unheard. It will be a proud day for the Civilisation of the World when the poppy is only grown for its medicinal virtues.

CONTINENTAL QUIETUDE.

Politically the month was serene as far as the Continent was concerned. M' Poencare strongly affirmed the *entente cordiale* now subsisting between England and France; while the new German Ambassador at the Court of St James' has avowed as the sole-object of his ambassadorial duty the establishment of greater cordiality between Germany and England. At the same time the German Reichstag has passed its budget largely increasing the military and naval estimates. But Germany's financial and economic condition at present is somewhat unsatisfactory and the Clericals and National Liberals for the house joined hands to submit a Bill to raise a larger revenue by a "tax upon wealth." The Radicals produced their measure to extend to direct heirs the existing death duties. On the other hand, the socialists were for both the measures. The wealth bill has passed and if the death duties Bill also passes there is a feeling that the finances of Germany would be greatly rehabilitated leading to economic progress which has latterly been considerably arrested.

The Hungarian quarrel with Austria seems to be in a state of suspended animation. Russia is almost overtaken with a calamitous famine, though her finances are somewhat better. She, too, is fast endeavouring to rebuild her navy, and they say there are not signs wanting of her coquetting with Germany for an *entente cordiale* if not an alliance. Alliance and ententes are, however, more concealed or disguised ways of nations for a benevo-

lent truce, while armed to the teeth. However, if they cannot avoid war, they are instrumental for the time in averting its occurrence which so far is a gain to the world of peace.

Italy is carrying on its barren belligerency with Turkey on the shores of Tripoli with spasmodic activity and occasional mastery over the attacking Turks and Alabs who are persistent and fiercely harrowing her from behind. Italy has not been able to advance a few miles in the interior from Tripoli; while the entire interior or hinter land is a seething volcano. The Great Powers have displayed to the non-European world a condition of unparalleled imbecility. The reclosing of the Dardanelles alone might awake them from their studied attitude of non-interference. They are waiting for some *decisive* catastrophe on the one side or the other to take a first move for holding a Conference. Altogether it is a sad commentary on the turpitude of the powers on which the future historian is certain to expatiate in scathing terms. Meanwhile the Turk is continuing his profitable game of watchful inactivity and pursuing the boycott of Italians with true Ottomanic vengeance. That has greatly incensed Italy and embittered her feelings against the Turk who, however, is defiant and smokes away his hook as if the whole affair was a mere play of pinprick. It is problematical when the end may be in sight. Meanwhile the domestic politics of Turkey seem to be still unsatisfactory. The Committee of Union and Progress is daily declining in its influence while making the breach wider by its uncompromising policy from behind of dooming to destruction those who refuse to obey its mandate. Turkey must still be pronounced "unregenerate". Albania seems to be again, quieting down, thanks to a more and sagacious conciliatory policy.

THE NEAR AND THE FAR EAST.

In Persia they are at their wit's end how to restore order. The crafty brother of the ex-Shah has been angling for a conference from the seat

William Pitt and National Revival. By J. H. Rose Litt. D George Bell & Sons. 16s.

In this volume the learned author attempts to describe the work of national revival carried out by William Pitt the younger, up to the commencement of friction with Revolutionary France.

The period covered by the volume is one of vital importance in English History. The lot of Pitt the younger, was cast in a period when England's fortunes were at the lowest ebb owing to the American War which in its later stages had developed into a War against maritime Europe practically. It was this war which left victor France and vanquished England pretty much alike exhausted, leading the one on to the French Revolution by bad management, and the other to a position of efficiency against Revolutionary France by economic and political reconstruction. It was besides the period of stir in politics and of considerable unsettlement in industries and economics.

These two Revolutions—the revolution in thought and politics chiefly through the work of Rousseau and the Encyclopedists and the industrial revolution—began their work about the same time and were in full swing when Pitt rose to wield the destinies of England. At home Pitt had to face serious national questions, and abroad he had to maintain the position of England unaffected despite the welter in European Politics brought about by the unscrupulous, ambitious and autocratic redress of the Balance of Power attempted by the Emperor on the one hand, and the Semiramis of the North on the other. Through a series of persistent and well directed efforts Pitt was able to effect considerable success in his policy of retrenchment and reform. In his success in effecting the reform of the Administration of India, and his failure in his attempt to solve the Irish problem alike, he shows an appreciation of the situation of England which does great credit to his sagacity as a statesman. His

handling of the *Eutente Cordiale* with France, and the Dutch crisis brings England again upon the stage of European Politics, and practically, restores her to her former position. His handling of the colonial question does not show either breadth of view or a grasp of the imperial future that it contained in germ, while his treatment of the slave question leaves one under the impression that he faced the problem rather as a politician and friend of Wilberforce than as a statesman. In the spring of 1791 Pitt's achievements were in the words of his accomplished biographer:—"After lifting his country from the depths of penury and isolation, he seized favourable opportunities for checkmating French influence in Holland, and framing the Triple Alliance with that Republic and the Kingdom of Prussia. During the year 1788-90 this alliance gave the law to Europe. It rescued Gustavus III from ruin, it prescribed terms to Austria at the Conference of Reichenbach, and thereby saved the Turks from the gravest danger, it served to restore the ancient liberties of the Brabanters and Flemings, it enabled England to overawe Spain and win the coast of the present colony of British Columbia, last, but not least, Pitt by singular skill, thwarted the dangerous schemes of the Prussian statesman Hertzberg at the expense of Poland". This is an achievement that any statesman may be proud of, and Pitt's failure to prevent the Second Partition of Poland need not be considered to detract altogether from his deserved title to be considered a great statesman. His success is all the more creditable having regard to the array of talent in the opposition which sometimes made unpatriotic, nay, even unscrupulous use of their powers and positions.

Dr. Rose in the course of the work gives convincing evidence from unpublished letters and state papers against popular and partisan misconception in regard to the character and attitude in particular questions of his hero. The book deserves serious reading by all those that wish to understand a great character wielding the destinies of a great kingdom in the critical epoch of the dawn of its imperial career.

June 3. Messrs Surendranath Banerjee and Bhupendranath Basu were accorded an interview by H. E. Lord Carmichael at Darjeeling for exchanging suggestions regarding the proposed Council Regulations.

June 4. The Muslim University Committee completed its labours to day. The members unanimously expressed their satisfaction with the regulations. Votes of confidence in the Chairman and Secretary were passed.

June 5. At to day's meeting of the Corporation of Calcutta, the Chairman was granted leave to proceed to Bombay to study the working of the Bombay Municipal Act, so that the amendment of the Calcutta Municipal Act may be framed on the lines of the Bombay Act.

June 6. The Calcutta Committee of the Institute of Journalists has passed a resolution on Lord Crewe's reference to English newspapers in Calcutta. It regrets that he has not seen fit to withdraw his offensive remarks, but seems to justify them.

June 7. In the committee stage of the Government of India Bill to-day clause 2 of the Bill was adopted.

June 8. During the further discussion on the Government of India Bill clauses 3 and 4 were adopted.

June 9. Colonel Rasul Khan, the Bombay Agent of the Amir of Afghanistan gave a Party at the Amir's bungalow, Malabar Hill, this evening, to commemorate the eleventh anniversary of Amir Habioullah's Coronation.

June 10. H. E. the Governor of Bombay and staff left Mahabaleshwar to day. The Government will now be quartered at Ganeshkhind.

June 11. Lord Loreburn has resigned on grounds of ill-health. Lord Haldane has succeeded him as Lord Chancellor and Colonel Seely becomes Secretary of State for War.

June 12. The House of Lords to-day passed the first reading of the Government of India Bill.

June 13. The Birthday Honours List was issued to day late in the evening.

June 14. A press communique in the Home Department states that His Majesty the King-Emperor has approved of the appointment of Mr. Mahomed Rafiq to be a Punes Judge of the High Court at Allahabad.

June 15. A High Court is to be established at Patna, and the Government of India ask the views of the Local Government as to the number of Judges necessary, and other administrative details.

June 16. The Secretary of State has sanctioned the appointment of an expert Mechanical Engineer for the inspection of the pumping plant in the Bombay Presidency.

June 17. Lord Crewe, moved the second reading of the Government of India Bill in the House of Lords this evening. Lord Curzon and Lord Minto took part in the discussion.

June 18. Rai Bahadur Purnendunarayan Sinha and Dr Ramkali Gupta have been elected Vice-Presidents of the Congress Reception Committee, and Messrs. Muthianath Sinha and Nahniranjan Sinha Joint Secretaries.

June 19. The High Court of Calcutta has sanctioned the proposal of starting joint offices by two or more Pleaders of Mofussil Courts for the conduct of professional business.

June 20. In reply to Mr. Mac Callum Scott in the House of Commons, concerning some unspecified references of his to the Mahomedans in Eastern Bengal, Mr. Montagu expressed regret that his remarks had given rise to misunderstanding or misapprehension among the Mahomedan people of India.

June 21. Sir Parry Lukis, Director General of the Indian Medical Service, is appointed member of the Board of Scientific Advice.

TOPICS FROM PERIODICALS.

The Women of India.

It is refreshing to read Miss Flora Annie Steel's pen picture of "The Women and Children of India" in a recent number of *The Queen*. It is a hopeless task, she says, to make the average Englishman understand that the position of womanhood in the East is more independent and more honourable than it is in England.

Deep down in the heart of every Hindu—and they make up two-thirds of the total population of India—lies an almost passionate devotion to the Great Mother of all. Their very mythology proves this. Every god is bi-sexual; the Sakta and Sakti unite to form the perfect whole. Again, the relative positions of Hindu husband and wife show how strong a hold they have on the truth that sex is ephemeral, that both man and woman are working upward to a future when there shall be no male or female, no marrying or giving in marriage. For life to the husband is incomplete without the wife. He cannot even say his prayers purely without her, the tie between them is indissoluble; together they make the perfect human being.

This fundamental belief is fostered by the fact that for one prayer which is put up to a god in India there are about a thousand to a goddess. Miss Steel says:—

All the local deities are female. Sitala is the most petitioned goddess of smallpox. Not a village is without her shrine; scarcely a mother in India, no matter of what sect or faith, but does not bring her offerings. And Sitala or Mahadevi, Kali, Durga, Bhawani, all names of the one dread goddess of Destruction, are at the heart of every worshipper, male or female in India. This being so, we begin to understand the widespread cult of motherhood as the great fundamental, unalterable fact lying at the bottom of all human effort, which is our fond, the religion of India.

It is often said by those who have seen only one side of India—the urban—that the women of India are kept in perpetual seclusion. It is a mistake to think so.

Even in the matter of seclusion, the ideas of the average English person are absolutely at fault. Two-thirds of the total population of India is agricultural, and all agricultural women help in the work of the fields. They are free, therefore, to come and go.

Devotion to motherhood is a common factor in the Indian home life. Miss Steel concludes:—

Behind all their trials, behind all the drudgery, even the dreariness of life, lies the knowledge that India worships the women, that the common proverb of daily life says, "A man owes one life to his father, ten to his religious teachers, but a thousand to his mother." And nearly every woman is a mother.

Are Buddhism and Islam Combining.

M. Vamberg, in the *Nineteenth Century* for April, is struck by the startling fact that Mohammedans and Buddhists no longer regard one another with that furious hatred and ill-will which formerly marked their intercourse. The Moslems divide humanity into mere idol-worshippers and book-possessors. The Buddhists are determined idol-worshippers. And the Moslems never tolerate idolatry. That is an immemorial tradition. History records the painful experiences of an ever recurring tug-of-war between idol worshippers and the Moslems. He says:—

Imagine, then, my surprise and amazement when recently, i. e. after the victory of the Japanese over the Russians, I noted the joyful excitement which prevailed throughout the length and breadth of the Islamic world at the military success of the formerly detested *Medjusi*. What strikes one most is the continuous and ever growing friendliness between these two Asiatic nations, or rather, between these two religions, which used to be so hostile to one another.

But unofficially, and in secret, a good deal of intercourse between the two Asiatic religions has been carried on through private individuals. Chinese Mohammedans have clearly shown that Moslems and Buddhists recognise a common foe in the person of the European. So, the Chinese Government, far from opposing this tendency, are rather inclined to support it.

The writer does not consider Pan-Islamism to be a dangerous foe. It is only the Moslem Press, notably the Turkish and Persian, which binds together the most distant parts of the Moslem Asiatic world. When the Turco-Italian war broke out, these newspapers had long columns of war intelligence and procured voluntary subscriptions in abundance. This approach between the followers of different Oriental religions has become so much more pronounced of late years that already the various nationalities are known by the collective name of Asia as against Europe. The writer sees thus the symptoms of an ever-ripening bond of unity among the Asiatics irrespective of creed or colour.

Mrs. Besant's Educational Work.

Perhaps Mrs. Annie Besant is the greatest woman of the age whose fields of activity are too manifold to be treated in a short essay. Madame Jean Delaire's article in the May Number of the *Occult Review* is devoted to the study of but one aspect of the great woman's work in India.

A short article on that greatest woman of the day, *Annie Besant*—Author, Editor, Orator, Philosopher, Occultist, Teacher and Leader of men—can, therefore, but look at her work from one standpoint, and separate, by an arbitrary process of selection, one of its phases from all the others, studying that one, and that one only.

Perhaps to the ordinary man of the world, who is neither a mystic nor a philosopher, but prides himself on his practical spirit, it is Mrs. Besant's educational work that will most strongly appeal. Indeed, it is a work of imperial significance, pregnant with possibilities for the future of our race, and of our great Indian Empire.

Our present King and Queen understood this, when, as Prince and Princess of Wales, they visited the Central Hindu College founded by Mrs. Besant at Benares, and showed a most keen and sympathetic interest, both in the school and in Mrs. Besant's methods of work.

Its object is to educate young Hindus in their own religion while at the same time teaching them the science and practical methods of our Western civilisation.

The writer then alludes to the Orders of the "Sons of India" and the "Daughters of India" initiated by Mrs. Besant in recent years. The Sons and Daughters of India pledge themselves to work for the welfare of their country but their methods are to be those of peaceful, gradual reform, never of violence or anarchy.

But the crown of Mrs. Besant's educational work in India is her great scheme for the founding of an Indian university—correctly speaking, of two universities, a Hindu and a Mohammedan. The Hon. Mr. Butler, Member for Education in the present Viceroy's council, publicly expressed the Government's willingness to help the movement. At Delhi, last December, he received an All India deputation, and gave as his opinion that there would be no difficulty in the proposed scheme, if the Hindu and Mohammedan communities were willing to contribute the necessary funds. It is hoped that these will be raised within a comparatively short time, and a new era in India's intellectual life be thus fittingly inaugurated.

The writer concludes with a reference to her greatest educational work—her activities as president of the Theosophical Society. It is impossible, says the writer, to overestimate the educative value of her numerous speeches and articles to magazines.

The Arya Samaj and Its Educational Work.

Mr. St. George Lane Fox Pitt writes an appreciative account of the educational work of the Arya Samaj in the recent number of the *Vedic Magazine*. The avowed aim of the movement he says, is the formation of high character among the Indian people. In other words it seeks to develop individuals, who will express in their lives the noblest human qualities. And what is character but the correct application of right knowledge to practical life? How then to gain right knowledge? Mr. Pitt says:—

With this object in view Swami Dayanand contended that knowledge should be sought from *soy* and all sources that may come to hand, always remembering that spiritual perception and the higher faculty of understanding were the true goal to be aimed at. He well understood that right action, that is right conduct and endeavour, went hand in hand with true knowledge and perception—that these aspects of the mind were not only quite compatible one with the other, but that they were in fact complementary and interdependent.

It has now become a commonplace of modern political controversy to insist that the first and greatest of India's need is that she should be relieved from her material 'poverty.' The writer vigorously assails this notion and urges with Pandit Guru Datta "that the real poverty from which she is suffering is the poverty of right ideas, of correct thinking and of lofty ideals and that it is this kind of poverty that should engage our first and most insistent attention."

Hence the supreme importance of moral education and character building.

The Arya Samaj having recognised this important truth saw that the surest way to secure its practical attainment was the establishment of a well thought out scheme of Gurukulas. What I have seen of these institutions is most gratifying. The children and young men belonging to them are disciplined by love and care. They are zealous, painstaking and happy. Their incentives to effort are not vulgar ambitions, with their jealousies and rivalries, but love of truth, love of country and love of God. They work with noble ideals always in their innermost thoughts; and by means of regular habits, all kinds of games and sports, as well as other wholesome recreations, they develop sound bodies and capable minds.

Bhakti.

Mrs. Alicia Simpson, M. R. A. S. contributes an interesting study of "Bhakti (Divine Love) in Hindu, Hebrew and Moslem Literature" to the May number of the *Theosophist*. Through all the ages, she says,

The longing of the human soul for God has made itself manifest and the literature of Hindus, Hebrews, and Mohammedans alike bears witness of a similar aspiration. The writings of saints and mystics of various lands show the same passionate striving towards a comprehension of the Divinity; the same ardent love of God animates Hindu philosopher, Hebrew prophet, and Christian saint. Holy men of all nations have used similar parables to typify that heavenly love, taking the earthly affection which every human creature knows and feels for parent, child, or friend as a symbol of that greater Divine Love by which God is revealed to man. Thus through the earthly symbol the finite human mind is enabled to form some imperfect concept of the infinite love of God to man. The seers of old may clothe the expression of their sense of the Divine Love in different forms, but at heart a like idea is present in all religion—the devotion which the human heart should naturally feel for that God who is its Creator, who in His goodness has given life to all.

Hindu, Hebrew and Mohammedan alike have borne witness to the value of Divine inspiration in awakening in the soul of man the love of the Eternal Being. It is said that the soul acting alone may be powerless to comprehend the Divine. But there are aids which may be adopted to induce that emotional mood in which the sense of the Divine floods man's spirit.

These aids are solitude, abstinence, concentration of thought, the fixing of the wandering mind on God. Yoga ascetics, Buddhists, Mohammedans, Greek and Roman philosophers, Christian saints, all who in transcendental experiences were made aware of God's glory and infinite power, practised methods similar in character though differing in degree, to abstract the soul from its material surroundings. Abstinence is one of the means most frequently mentioned whereby the spiritual faculties can be fostered.

The writer then gives several texts from the literature of the various religions and demonstrates the identity of their teachings. The very prayers of the saints are alike in their imports. After citing one or two hymns from the morning prayer of the Sikhs, Mr. Simpson says:—

Parallels to these ecstatic visions, resulting in an increasing outpouring of love towards God, are found in

the literature of Hindus, Christians and Mohammedans. The retiring to solitude to commune with God is a characteristic of mystics and saints. Did not even Christ withdraw at intervals from his followers, that in quietness and seclusion He might renew within Himself the spiritual force on which contact with the world daily made such great demands?

She proceeds to show that the different Sufis have urged different methods to the attainment of the same goal. But the concluding portion of the article is worth quoting. Writing of the Mohammedan mystics, she says:—

While speaking of Mohammedan mystics, mention may be made of one of the latest prophets among them, a contemporary preacher of Mohammedan mysticism, who proclaims the "splendour of God," Abbas Effendi, third prophet of the Bahais, who also teach the doctrine of love. Their path to God lies through seven valleys. The first is the valley of Search, where the wanderer goes seeking for God, and learns that He is to be found everywhere, even in the dust that is blown along the highway. Next comes the valley of Love, through which he is guided by pain, since pain teaches selflessness. These two valleys lead between the mountains to the valley of Knowledge of God. The fourth valley is Union with God, after which blessed consummation the wayfarer comes in all happiness to the fair valley of Contentment. The sixth valley is Amazement, where earthly riddles are made plain, and the traveller marvels at the revelation of Divine truth and love thus vouchsafed. Finally, he attains the valley of Poverty, where he is taught the emptiness, the illusion of worldly glory, and the value of renunciation. It is the same spirit which has animated alike Brahman ascetic, Greek sage, Christian mystic, and Persian poet.

Chinese Courage.

The extraordinary indifference with which the Chinese contemplate death has been narrated by Mr. C. J. L. Gilson in a recent issue of the *Dublin Review*. He says that they were ever a race addicted to suicide. Criminals, we are told, are led to execution talking pleasantly with their friends. The writer knows of a case, 'of a long string of victims to be beheaded,' 'one of whom asked serenely of the executioner that he might be placed at the end of the line in order to have leisure to finish his cigarette. There, enjoying his final smoke, unmoved and scarcely interested, he witnessed the death of his comrades,' calmly awaiting his turn. How much happier will life be if the fear of death did not exist!

Asoka, the Great Buddhist Emperor.

In the course of a lengthy article on "Asoka, the Great Buddhist Emperor" in the current number of *The Buddhist Review*, after describing the state of India in the pre-Buddhist times, Mr. Zen, the writer, sketches the progress of the country after the advent of Buddhism and discourses on the numerous edicts of Asoka. He says

The system of government was an absolute monarchy, the Emperor regarding himself as the father of his people. In the Provincial Edict Asoka says —

"All men are my children, and just as for my children I desire that they should enjoy all happiness and prosperity in this world and the next, so for all men I desire the like happiness and prosperity. There are individuals who have been put in prison or to torture. You must stop all unwarranted imprisonment or torture."

Officials and learned men were summoned at stated intervals to inform the King of all measures likely to benefit humanity. This was an excellent feature of the administration of the Buddhist monarchs of India. Even aboriginal races were not exempted from the kindness and consideration of the Compassionate King. On this point Mr. Zen observes:—

This shows how vastly superior Ancient India was to Modern Europe from a moral point of view, for care for weaker races is quite a modern development in European civilisation. Too often they have been regarded merely as savage beasts to be exterminated. In the Borderers' Edict Asoka gives rules to his officials for the government of the aborigines:—

"If you ask what is the King's will concerning border tribes, I reply that my will is this concerning the borderers, that they should be convinced that the King desires them to be free from disquietude. I desire them to trust me and to be assured that the King bears them good will, and I desire that (whether to win my good will or merely to please me) they should practise the Dharma, and so gain this world and the next. Understanding this, do your duty, and inspire these folk with trust so that they may be convinced that the King is unto them even as a father, and that, as he cares for himself, so he cares for them, who are the King's children."

The writer then gives numerous quotations from the famous Chinese and Grecian travellers on the several aspects of the country and its administration. The personal care and solicitude of the sovereign for the welfare of his subjects are clearly illustrated by the many remains of the

Asokan pillars, so famous in the history of India. Thus some thirty-four Rock Edicts were inscribed in different parts of the Empire besides hundreds of pillars with various rules of life inscribed in them for the guidance of the people. Law and order were strictly enforced, so that trade and industry might prosper. The Emperor himself set the example of diligence. In Edict VI, he says

"I have arranged that at all hours and in all places—whether I am dining or in the ladies' apartments, in my bedroom or in the palace gardens—the official reporters should keep me constantly informed of the people's business, which business of the people I am ready to dispose of at any place. . . . Immediate report must be made to me at any hour and at any place, for I am never fully satisfied with my exertions and my despatch of business. Work I must for the public benefit—and the root of the matter is in exertion and despatch of business, than which nothing is more efficacious for the general welfare. And for what do I toil? For no other and than this, that I may discharge my debt to animate beings, and that while I make some happy in this world, they may in the next gain heaven. For this purpose have I caused this pious edict to be written, that it may long endure, and that my sons, grandsons, and great grandsons may strive for the public weal, though that is a difficult thing to attain, save by the utmost toil."

To live under such a King is a real boon. Mr. Zen says enthusiastically:—

Could we but ascend the river of time, and select that age of antiquity in which we would live, we would be inclined to choose the forty years, 272 to 232 B.C., when Asoka ruled in India. We may truly say of him, "a righteous man, who ruled in righteousness, the protector of his people," and the best we can wish for future social development, is that ages to come may realise the gorgeous dreams of the Indian sages, of a benevolent despot raised above his subjects by his pre-eminent virtues, ruling by force of goodness over a world of universal harmony.

The Life & Teachings of Buddha.

By the Anagarika Dharmapala. This is a clear and concise account of the Life and Teachings of Lord Buddha. Written by a well-known Buddhist authority and in a style specially intended for non-Buddhists, the book is bound to be widely circulated and appreciated. With an appendix and illustrations. Price Rs 12. To subscribers of the "Indian Review" As. 8.

G. A. Natesan & Co, Sankararaja Chetti Street, Madras

Democratic Spirit in Indian Muslims.

In the course of an article on the above subject in the *Muslim Review* for March-April, Mr. S. M. Masud Aly Khan exhorts his co-religionists in these words :—

Islam expects her sons to do their duty in whatever sphere of life they are. In order to attain prosperity, to preserve our nationality, to defend our person and property, our rights and privileges, we must introduce a hundred and one reforms. Otherwise we cannot, for a moment, entertain the idea of moulding ourselves into a powerful and respectable community of India. It is incumbent on each and every Mohammedan to realize his individual and the collective position of his co-religionists. And to do so, it is our bounden duty to prepare ourselves for the great warfare for constitutional rights that is sure to take place in the absence of activities on our part. Islam teaches us to maintain a universal brotherhood and toleration amongst the adherents and to make no distinction between low and high, rich and poor. But practically this has become simply a tradition.

He then compares the state of Muslim community with that of the great sister race—the Hindu—and advises them to follow the example of the Hindus in trying to adopt Western methods of education and organisation. The Mohammedans should try to emulate the Hindus. But in the competition there ought to be no ill-will.

As honest Mohammedans, we should equally regard with toleration their admirable virtues and exertions for the amelioration of their community in an honest and well-disciplined course. They are doing their best to see knowledge diffused in their community. They have not overlooked one of the most important branches of educational problem,—the education of their females.

In order that Muslims may rise to the full height of their manhood they should work incessantly for the amelioration of the depressed part of their society. In fifty years the result of their strenuous work will become visible. They would stand equal to the most advanced nations of the West. But to gain that end the writer says that the following suggestions should be worked out.

1. That Night Schools be opened wherever needful for such poor Mussalman boys as cannot afford to pay for education. Some well-to-do Mohammedans of the locality be asked to lend rooms for the object, and honorary teachers be deputed.

2. That District and Village Associations be started to consider the social, industrial and educational wants of the Muslims.

3. That female-education be introduced and a scheme of the same be prepared such as may involve not any great outlay.

4. That Co-operative Societies and Companies be formed for spread of arts and technical education. Night Schools be opened to impart such education to those Muslims who are otherwise well educated, but have not had the benefit of technical education. Honorary teachers be selected and deputed for the purpose.

5. That lectures on reforms be delivered on a variety of subjects. In villages lectures be given in the dialect of the villages that they may understand lectures. Lectures of all different classes may be selected, e.g., Ulemas, English educated people, men of industry and specialists who may appreciate the wants of the villagers.

6. That short pamphlets, concise and to the point, be composed by our Ulemas and others to convince the people of their religious and temporal liabilities and obligations. Such pamphlets be extensively distributed free of cost, so that they may be read by people in mosques, streets and public roads.

7. That Muslims without any personal distinction be made to attend mosques, and exchange their ideas.

8. That companies and firms be floated to start work in a consolidated form.

9. That steps be taken to ensure that no Mohammedan dies of starvation, and that each of them is made a useful member of our community.

10. That every Mohammedan be required to contribute at the rate of a pice per rupee from his income for Reform Committees.

Who Can Fathom Heredity?

In the course of an article in the *Cornhill* for May Dr. Stephen Paget writes as follows on heredity and life :—

We have got thus far, with all our talk about heredity, and no further : that we must be more scrupulous and reverent in our exercise of the awful power of parentage, and must go in more fear of reproducing, in the next generation, nothing better than ourselves, or something worse.

Imagine that he and she, in a few months' time, are to be man and wife. Each of them is aware that no act of humanity, between the cradle and the grave, is so tremendous in its consequences as the begetting and conceiving of a child. It is daily in their thoughts, it is perpetually drumming in their hearts, that they are about to exercise this irrevocable and everlasting authority of creative power. Whatever their faith may be, they cherish this one hope, that the child will be born healthy, well formed, and free from all mental taint or defect. *They are in love, they enjoy average health, they want to have children; and they find a sanction for this natural want in the assurance that they are not the first married couple to have children.* Still, they are not without wholesome fear of what may happen; and it is possible that one of them will make up his mind to read something about heredity. He will buy a large book, profusely illustrated.

This he finds useless, or worse than useless, for his high purpose. For the higher we go in the scale of life the finer become the issues,

The Rise and Decadence of Art in India.

In a vigorous article in the *Modern Review* on the condition of Art in India Mr. Arm Sen says that in the history of the art of any country we can trace the three stages of evolution, culmination and degeneration.

Thus the History of Art is a series of jagged hills one rising above the other, the summit of one being the base of another. Some time elapses before a new Art realises its ideal. As soon as this end has been reached, it begins to deteriorate, for it loses sight of its ideal as a whole, and begins to pay undue attention to details. It descends to the superfluous and wire-drawn. Thus Gothic Art fell a victim to its own over-elaboration. Now these periods with their three elements, evolution, culmination, degeneration, vary, and the times vary according to the number of forces operating.

India has gone through all these changes. There were outside chances of steady pursuit. From time to time many of the rude nomads swooped down upon the plains. Floods of barbarian invasions inundated India. Property was insecure, life itself hung on a thread, racial antipathies were stirred, society was oftentimes shaken by the tempests of Heaven and in this cataclysm of mighty forces, culture and Art fled into the sequestered grove to fade into nothingness. Even to-day obstacles to the growth of good Art are not wanting.

The obscene luxury of the rich, the killing poverty of the poor, leave no place for Art. The besotted villain on his sofa, the peasant on his bed of thorns, have not the heart to hear the soft trill of the nightingale's note, to drink in the drowsy perfumes of the rose. There is no 'patron Art.' The potential patrons live in houses moulded in the evil eclectic style of modern Europe, the propagation of which is carried on by greedy European firms. The poetry of the cupola or the dome has been lost, the mysticism of the arch forgotten in the tyranny of the Corinthian column. The houses are adorned with cheap plaster casts from Italy, casts of Jupiter and Apollo, not the eloquent bronzes representing our own gods; they have nondescript prints perpetrated in the East End of London or in the slums of Berlin. Those wondrous "flowings of line and fragments of nature" we see in Indian articles displaced by the perpetrations of Pissolli. And lastly, a false appreciation of Art has done more to degrade her than any other cause. We have rejected the seeds and accepted the tares.

In spite of such conditions prevailing in India to-day there is no need to despond. For all conditions favourable to the growth of Art are also present in India. The decentralising

forces of religion have been tempered by a wide humanitarianism. Racial antipathies have been forgotten, religious persecutions have ceased, bitterness of feeling and rancour of heart soothed. The unity of India has long been a settled fact. There is perfect harmony amongst the various elements so much so that the great trinity of Moghul Emperors employed Hindu artists and furthered Hindu tradition as ever did Hindu monarch of old. Indeed, it is from a Persian foreigner (Abul Fazl) that we get the most graceful compliment to Indian Art—"it surpasses our conceptions of things," he says. The Ajanta influence is seen clearly in Moghul Art, the Persian in Rajput Art. The modern revival is a synthesis of schools for it represents the Rajput School just as much as it does the Moghul and the Buddhist. The centrifugal forces of the same religion are being neutralised. In Hinduism the barriers of caste are breaking down in spite of the stupid clamourings of fatuous nonconformists—we have conceived the ideal of a happy fusion and are moving towards that great goal. No odium now attaches to the artists and the exalted Brahmin no longer turns his sleek countenance away from the beam-eyes of the artist. The evil dogmatism of medieval scholasticism has been exposed.

The revival of Indian Art, when such a spirit of harmony is prevalent, is sure to achieve great ends. There is in the air a visible spirit of renaissance. But the renaissance of the West is a different thing from that of the East.

A renaissance, which draws its inspiration merely from the past, is never a success. Examples abound in modern European History. The Pre-Raphaelite movement in painting was doomed to death from the beginning. It commenced with a flash and ended in smoke. William Morris has been consigned to oblivion. The possibilities of the Austro-Belgian school are limited, its emulation of the glories of Gothic Architecture is futile—the mystery of a Gothic Cathedral is out of place in modern Europe, and what inspiration can attain, steel and iron will certainly not achieve. But our modern revival is the expression of the living soul of a nation, not a mere imitation of the past. Thus religious themes appeal to us now as of old. Historical scenes bring the past before our visions, imaginative works appeal to us always. General paintings form a large part of our artistic productions. The pathos of a postman or the sensual bliss of a peasant in our Art make a universal appeal. Modern life is portrayed in its various aspects. It is not necessary for us to invent the bourgeoisie with cavalier clothes, or to crucify a peasant on a cross, and call it Art, for the poetry of modern life is still a living entity to us.

The writer concludes that our Art is a vigorous organism and is bound to grow more and more powerful. What is wanted is veneration for the artist—an apotheosis of Art.

QUESTIONS OF IMPORTANCE.

Indian Judges in the Bombay High Court.

The Bombay Presidency Association has submitted the following representation to the Chief Secretary to the Government of Bombay :—

Sir,—We are directed by the council of the Bombay Presidency Association to invite most respectfully the attention of his Excellency the Governor in Council to the following representation with reference to the appointment of judges of his Majesty's High Court of Judicature at Bombay.

2. The council venture respectfully to say that the desirability and justice of appointing natives of India to an increasing majority of higher offices has now for many years been fully recognised. As early as 1858, in the Queen's Proclamation, which is and always will be cherished by the people of this country as the great charter of India's liberties, it was solemnly laid down :—
'And it is our further will that, as far as may be, our subjects, of whatever creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by education, ability and integrity duly to discharge.'

3. Since that memorable year when the Crown assumed the direct administration of the country, the subject has from time to time occupied the serious attention of Government, and it was with the avowed object of openly and publicly dealing with that question and with a view to settle it in a satisfactory manner that the Government of India appointed in 1886 the Public Service Commission to devise a scheme which might reasonably be hoped to do 'full justice to the claims of the natives of India to higher and more extensive employment in the public service.' That Commission went into the whole question in all its bearings with great care and thought and submitted to the Government of India its

recommendations which, though they have in more than one respect fallen short of the reasonable and legitimate aspirations of the people of this country, were substantially adopted by the Secretary of State for India in Council after mature consideration and have been regarded by natives of India as betokening to some extent the sincere desire of her Majesty's Government to abide by its avowed policy of employing the natives of India, as far as they could be employed in the higher offices of the country.

The Commission in that part of their report which deals with the appointment of judges of the High Courts refer to S. 2 of the Statute 24 and 25 Victoria, Cap. 104 (an Act for establishing High Courts of Judicature in India) which provides that judges of the High Courts at Fort William in Bengal and at the Presidencies of Madras and Bombay respectively, shall be selected from—

- (1) Barristers of not less than five years' standing, or
- (2) Members of the Covenanted Civil Service of not less than ten years' standing, and who shall also have served as zilla judges, or shall have exercised the like powers as those of a zilla judge, for at least three years of that period; or
- (3) Persons who have held judicial office not inferior to that of principal sadar amin or judge of a small cause court for a period of not less than five years; or
- (4) Persons who have been pleaders of a sadar court or High Court for a period of not less than ten years, if such pleaders of a sadar court have been admitted as pleaders of a High Court.

'Not less than one-third of the judges of such High Courts respectively, including the Chief Justice, shall be barristers, and not less than one third shall be members of the Covenanted Civil Service.'

The Commission then proceed to observe as follows:—'While, therefore, the law lays down that a minimum proportion (one-third) of the judges of the High Court at Calcutta, Madras and Bombay shall be barristers and members of the Covenanted Civil Service respectively, no proportion is specified in regard to the other classes of persons eligible for appointment, that is, judicial officers not being Covenanted Civilians and pleaders of a High Court. It is possible that no minimum proportion of appointments was allotted to persons of the latter classes because when the Statute was passed into law the measure was regarded as an experimental one, and it was felt that no guarantee existed that persons of the classes specified would be available in sufficient numbers and with sufficient qualifications to justify their appointment. But the Commission believes that the experiment has proved a success and the evidence before it supports the view that the time has come when an advance may be made in the direction of appointing to High Court judgeships a large proportion of persons who have held judicial offices or who are advocates or pleaders of the High Courts at Calcutta, Madras or Bombay. The Commission would leave to the Government to decide the extent to which advance should be made, and therefore merely recommends that in the High Courts of Calcutta, Madras and Bombay the number of judges selected from the judicial branch of the provincial service or from advocates or pleaders of the High Court should be increased. The commission has extended its recommendation to advocates of the High Courts, because it believes that the position and qualifications of persons of that class are not inferior to those of pleaders of the High Courts. The Commission referred only to the advocates and pleaders of High Court and members of the judicial branch for recruiting qualified Indians for High Court judgeships, for at that time Indian barristers in any large number

had not attained the position they occupy at the bar of the various High Courts at present.

5. The council respectfully beg to state that since the above-mentioned recommendation was made, there has been a steady and marvellous change in the general outlook and aspirations of the people of this country and the gradual evolution of their progress and advancement has been consistently maintained. It was therefore inevitable that the problem of reconciling order with progress, and efficient government with the satisfaction of aspirations which have in such large measure been fostered by British rule itself and have been generously recognised as legitimate, had to be solved, and the council gratefully acknowledge that by the new reforms promulgated in 1908 and which will ever remain associated with the names of Lord Morley and Lord Minto a great step forward has been taken in the grant of representative government to the people of India and of associating them with the Government in the daily and hourly administration of their affairs. Their demand for an ever-increasing share in the administration has been thus recognised and a liberal and statesmanlike policy has been adopted in throwing open the highest offices under the Crown to well-qualified Indians, as is evidenced by the appointment of Indians to the Executive Councils of the Governor General, of the Governors of Bombay, Madras, Bengal and other provinces, by the appointment of two Indians to the Secretary of State's Council and of an Indian to the Judicial Committee of the Privy Council, all of which have gone far to strengthen the feeling that Indians are regarded as the equal subjects of his Majesty the King-Emperor.

6. The council therefore feel confident that in making new appointments to the judgeships of the High Court of Bombay his Excellency in Council will be pleased to act in the spirit of the recommendations of the Public Service Commission above referred to and of the present liberal

policy of the Government of India by giving a favourable consideration to the claims of well-qualified natives of India to an increasing share of these appointments.

7. The council humbly beg to state that the legal abilities of the natives of India have long been recognised and that native lawyers practising in the High Court of Bombay have in the same manner as in the other presidencies won for themselves a prominent and respectable position at the bar. The council therefore submit that native lawyers qualified by education, ability and integrity are available to fill a larger number of judgeships of the High Court of Bombay and respectfully venture to hope that no considerations of race will be allowed to come in the way of the appointment of qualified Indians to judgeships in the filling of which the council submits merit and merit alone should be the determining factor.

8. The council beg to point out that the number of Indian judges in the High Courts of Calcutta and Madras respectively is proportionately larger than that in the High Court of Bombay, in Madras there being four out of a total of ten and in Calcutta six out of a total of nineteen. The Council submit that in a cosmopolitan city like Bombay with its advanced and liberal public opinion and where the relations between the various communities are so harmonious, the time has come when the number of Indian judges in the High Court which has hitherto not exceeded two out of a total of eight should now be increased. The Council therefore hope and pray that in making appointments of judges of the High Court of Bombay, the Government will be pleased to take the opportunity to appoint well-qualified natives of India from among the barristers, advocates and pleaders practising at the bar, for, whatever difficulty there may be in selecting really qualified men from the subordinate judiciary, selection from among barristers, advocates and pleaders, the Council is confident,

presents no difficulty. It is also noteworthy that while both in Bengal and Madras Indians have from time to time been appointed to high judicial and legal offices like that of the advocate-general, standing counsel, chief judge of the small cause court, chief presidency magistrate, hitherto in Bombay, no Indian has yet been appointed to any of these offices, although the council venture respectfully to say that there were available Indian lawyers who would have filled these appointments with credit and distinction.

9. In conclusion, the council respectfully pray your Excellency in Council to give the above representation your Excellency's careful attention and to forward the same to His Majesty's principal Secretary of State for India in Council, London, for his favourable consideration. The council hope to address your Excellency in Council at no distant date with regard to the other judicial and legal appointments in the Bombay Presidency, but at present have only ventured to address your Excellency with regard to the judgeships of the High Court at Bombay.

We have the honour to be

Sir,

Your most obedient servants,

PHEROZESHAH M. MEHTA,

President, and Chairman of Council.

DINSHAW EDULJI WACHA,

AMIRUDIN TYEBJI,

CHIMANLAL H. SETALVAD,

M. M. SAMARTH,

Honorary Secretaries.

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UTTERANCES OF THE DAY.

The Bishop of Madras on "Christianity in India"

The following is the speech delivered by His Lordship the Bishop of Madras at the Annual Meeting of the Society for the Propagation of the Gospel held at the Church House, London

INDIANS AND CHRISTIANITY.

I speak to you this afternoon with a great sense of responsibility because I have a very great subject to speak about. In talking about India I am very easily conscious how difficult it is to do it anything like justice, because there can be no doubt that to-day India is awake, that in a sense it has never been awake before during all its long history. I have indeed been living and working in India nearly 30 years, and I do not think that at any time during that period I have ever been conscious of the great movements that are thrilling and throbbing in the life of India as I am to-day. Even the very unrest is a thing that makes for the spread of the Kingdom of God, because anything is better than a state of indifference and stagnation. And to day the unrest is only a symptom on the surface of the fact that, intellectually and morally, the educated classes in India are awake and alive, and it is possible to appeal to their consciences and to appeal to their hearts in a way that it has never been possible during all my experience during the last thirty years. I have been immensely struck, as you all have been, by the effect of the visit of the King and Queen. Those who witnessed the scenes at Delhi felt profoundly moved by the extraordinary devotion of the people, and there could be no doubt that our King and Queen have touched the hearts of the people of India in a quite extraordinary manner. Lately an educated Hindu told me that before the Durbar he felt afraid to go to Delhi because his ideal of kingship was so high, and he was afraid of having

it lowered. When he came back from the Durbar he told me that his experience at Delhi had enormously raised his ideal of what a King and Queen should be. And I think that the visit of our King and Queen and the effect that it has produced illustrate to us what we all have realised both in India and in England many years ago, that the people of India will respond to the touch of Christian sympathy and Christian love to quite an extraordinary extent.

ONE THING REQUIRED.

And one thing that India requires from us to-day, from us English people, is that we should approach them in a spirit of Christian humility and with real Christian affection. You have heard a good deal about this unrest and about the supposed hostility of the educated classes during the last few years. I do not think I have ever felt the friendliness and the real affection of all classes, educated and uneducated, in India so deeply as I have during the last five years. A few weeks ago I was speaking to my old colleagues of the Oxford Mission in Calcutta. They told me that during that period of unrest there had never been one single word or deed of unfriendliness on the part of Hindus educated and uneducated, among whom they live, and I felt therefore that whatever difficulties and trials the unrest may bring in the sphere of politics, it has produced an awakening of the reason and conscience that will in the long run make powerfully for the spread of the Kingdom of God.

A LEADING FEATURE.

Now there are very many subjects which I should like to address you this afternoon, but I wish first of all to impress upon you as strongly as I can the enormous opportunity that is now offered to us in India by what are called the great mass movements among the outcaste classes that have been such a leading feature of the Church's life and progress in India during the last fifty years. Some seventy years ago Dr. Duff first

began his great educational work in India. It was almost the universal opinion then among Missionaries that the Church would first capture the Brahmins and the other educated classes and then that Christianity would spread downwards to the class of the village people and the lower castes. Well now, in the providence of God, exactly the opposite has been the case. As a matter of fact during the last fifty years the Church has steadily and rapidly been spread among the very lowest classes of Hindu society, and has steadily risen from the bottom to the top. And we see in India to-day the striking illustration of that great law of God's Spiritual Kingdom by which not many mighty, not many wise, were chosen, but the weak things of world were chosen to confound the things that are strong. Let me give you one illustration of the way in which these great movements have been spread during the last fifty years. Sixty years ago there was scarcely a single Christian Indian in the Telugu country. To-day there are considerably over 300,000. This is only one of the great movements that are taking place. That same thing has happened in Travancore, Tinnevely, Ahmednagar, Nepal, and in the United Provinces among the people of Chota Nagpur, and among the Karens of Burma. Wherever the Church is working strongly and vigorously among the out-caste classes there have been converts in their thousands gathered into the Church of Christ.

THE EFFECT OF CASTE.

And the reason is simple and obvious. When we approach the Brahmins or the other educated classes, Christianity comes to them as the destroyer of their ancient civilisation; it comes to them as a great levelling force. They look upon it with alarm and dread. They do not see its re-constructive power. All that they see is that it threatens to destroy the ancient edifice which their Society and their civilisation have built up. Therefore the caste system of the Hindus and their ancient civilisa-

tion, all they are proud of in their past, are strongly enlisted in opposition to Christianity. And now, when we carry the Gospel to the out-caste it is absolutely different. As Hindus these people have been kept in a state of ignorance and poverty, miserable poverty and degradation for the last thousand years. They have been practically, and they are still, serfs to their Hindu masters. There is no hope for them whatever of rising in this world or, as they think, of any progress or advancement in the future life. Their status as Hindus is one of absolute hopelessness; and when the Church of Christ came to them, for the first time in their lives, they were met by men and women who held out to them the right hand of fellowship and offered them love and care and self-sacrifice, instead of abhorrence and contempt, and who worked unceasingly for their elevation and the improvement of their lot. What wonder, therefore, that when the Gospel of Christ came to them, it came as a real Gospel of hope and a Gospel of love? They flocked into the Church of Christ in their thousands and tens of thousands. And that process is going on still, and the fact that I wish strongly to impress upon you this afternoon is this, that there are fifty millions of these people throughout the length and breadth of India and that they are the harvest ready now to be gathered in. If the Church of Christ would attack this problem with sufficient knowledge and with sufficient devotion, it is perfectly possible to gather into the Church of Christ the whole of these fifty millions of people within the next fifty years. I am not exaggerating when I say that at the present moment it is simply a question, humanly speaking, of men and money, how many thousands of these people are gathered into the Church in the Telugu Mission or any other Mission throughout India.

I am well aware that there are a certain number of people who would doubt whether it would be a wise policy of the Church to press on

Indians in America

Mr. Dhan Gopal Mukerjee writing from Berkly, University of California, U. S. A. says that *Indians are quite welcome there to study any subject but that they are prohibited from being labourers or clerks.* He writes:—

"As regards the immigration of labourers, the only reply I could give is an emphatic "no." If Hindusthan is made odious in this country by any one, it is the kind of labour India sends here. These men without culture, without self-respect, without adaptability, that keynote to the success in life, will drag us down to the abyss, to the verge of which they have already brought us. They first of all lower the standard of wages which poisons American labour against them; secondly, their unhygienic mode of living, their aloofness from the American life, and last of all their mode of dress so conspicuously hateful to an American, are the great obstacles in their way in coming to this country. The whole thing can be summed up in one phrase: "the lack of adaptability." If they can only adapt themselves to the life here they are perfectly welcome. If not, we beseech them not to come here and drag even the students to the position where they are now. The name "Hindu" stings like a white hot brand. Why? For our labourers have made it so. Lastly, the American Government have already prohibited Hindu immigration. So, if any man comes specially to the Pacific Coast, he will be sent back, which means a loss of great amount of money and time. Supposing he is to be allowed to land on the Atlantic Coast, let him remember, that Coast too is crowded with European immigrants; so, to land on that Coast means starvation or suicide. Any man who wants to study is welcome to this country. Any educated man, who wants to earn a living as a clerk or pursue any profession of that kind would be badly disappointed at his arrival here. No money making tendency will find any scope.

British Indians in the Transvaal.

Mr. Morrell asked the Secretary of State for the Colonies whether his attention had been called to the action taken by the municipality of Germiston, in South Africa, in giving to a village of Indians established near the town a month's notice to quit the site which they now occupy in order to move them to a new location; whether he was aware that part of the site offered to them by the municipality had been used until recently as a dumping ground for nightsoil and a cemetery for dead horses; that a dumping ground for slop water was quite near it; that the stench pervading the atmosphere was intolerable, and that the site was in every way unsuitable for the dwellings of human beings; and what steps he proposed to take to see that the rights of this Indian community were respected.

Mr. Harcourt: I have no official information on the subject, but, according to the Press, the Germiston municipal location was held by the municipality on lease from a mining company, one condition of the lease being that the lessees should have no trading rights in the location the lessors reserving to themselves four stands for trading purposes. A number of Indian traders recently having obtained trading licences the municipality determined to give notice to all holders of stands that, unless they agreed to an endorsement that the stands were for residential purposes only they would be given notice to quit. Some of the Indians have, I am informed, petitioned the Germiston Council against the new location.

Mr. Morrell: As this matter involves great hardship, will the right Hon. Gentleman communicate with the South African Government on the matter.

Mr. Harcourt: I am afraid that I cannot add anything to the information which I have given. I have given all the information which I possess.

Mr. Moore: Does a strong supremacy of this Parliament apply there?

FEUDATORY INDIA.

Mysore Economic Conference.

The Agricultural Committee of the Mysore Economic Conference dealt with the six of ten subjects allotted to them during the past eleven months. (1) In regard to the indebtedness of the Mysore ryot and his general economic condition a general outline of enquiry has been framed but in view of the labour involved in collecting village statistics the Committee recommended appointment of a full time officer for work for the year. (2) Determining fresh sources of revenue occupied the Committee largely. They obtained statements of assessed waste lands which are of importance as showing the extensive scope there is for increased cultivation and introduction of improved methods of agriculture. Before putting forward any definite schemes the Committee intend to more thoroughly thresh out the subject and ascertain how best an appreciable portion of these lands now lying waste can be brought under the plough. (3) The Committee have made a beginning in the formation of an agricultural library. (4) The proceedings of their monthly meetings have been translated into Kanarese and distributed to the ryots. (5) They attach great importance to the Co-operative movement and have resolved to meet (a) the cost of publishing bulletins on the subject (b) to appoint an English and Kanarese lecturer and to grant Rs. 500 this year to meet the cost of District Co-operative Conferences. (6) A beginning has been made in the direction of starting nurseries in State forests for the supply of seedlings to the ryots, the Conservator of Forests and the Government Botanist co-operating. The former has already begun to grow Algerian oats. (7) There is an acute difference of opinion in regard to the advisability of using special fertilizers, but the Committee are keeping an open

mind on the subject. (8) With a view to disseminating information on agricultural matters and the co-operative movement the services of capable non-official gentlemen will be utilized on payment of travelling expenses. (9) To encourage special crops such as mulberry and fruit culture the Committee have offered scholarships to deserving sons of the ryots. (10) The Committee have given grants ranging from Rs. 70 to Rs. 250 to five district agricultural associations. The amount is determined by the annual subscriptions of each body subject to a maximum of Rs. 250. (11) The Mysore silk being pronounced best in India by the London and Paris experts the Committee allotted fourteen scholarships for the training of the sons of the ryots in sericulture at the Tata's farm now being worked by the Salvation Army. Colonel Booth Tucker's pamphlet on silk was circulated during the year. (12) A scheme for training students in horticulture at Lal Bag, Bangalore, with fourteen scholarships is making good progress. (13) A portable oil-engine, a pump for demonstration purposes all over the province is being purchased at a cost of Rs. 5,000. (14) A costly trench plough is being demonstrated at the Chitaldrug district. The Agricultural Committee is composed of three officials and seven non-officials, gentlemen of varied experience who are thoroughly conversant with the needs of the country. Much time was taken up in the settlement of preliminaries but their course has been chalked out, the underlying principle of the Conference being to associate prominent State Officers, some of leading citizens, for purposes of continuous deliberation. The Committee realise that considerable interest has been aroused and that tangible results may be expected in four or five years.

Education in Baroda.

On May 13, Mr. Watt asked the Under Secretary of State for India: Whether free and compulsory elementary education is given in the district of Baroda; if so, for how long has that system been in vogue; how is the cost of it met; have the results been satisfactory; and is his department prepared to recommend a similar scheme experimentally in any of the neighbouring districts.

Mr. Montagu: Baroda is a Native State under the suzerainty of His Majesty, not a "district." Compulsory free education was introduced into all districts of the State in 1905-1908. The cost is met from the revenues of the State. An Education Commission appointed by H. H. the Gaekwar in 1909 was of opinion that compulsion was, to some extent, successful. The Chief Minister of the State, reviewing last year's work, said that "while it is by no means an assured success, it is a praiseworthy attempt, with an excellent chance of final success, if money is freely spent and vigilance ceaselessly exercised." Of the children enrolled, however, only sixty-one per cent. actually attended school, as compared with 77.6 per cent. in British India, and the fines for non-attendance amounted to Rs. 55,000, which means an incidence per head of population double that of the incidence of fines in British India. There is no present intention of acting on my honourable friend's suggestion, and I would refer him to the debates on the subject in the Viceroy's Legislative Council.

A Cottage Industry in Baroda

The Baroda Brush Factory, Ltd., has started work and turns out various kinds of brushes. It is interesting to note that brush-making in this State is worked as a cottage industry. The backs of brushes and bunches of hair and fibres are provided to the village women, who work in their own homes and return the finished brushes, being paid on the piece work-system.

Agricultural Banks in Mysore.

According to the Government of Mysore, "the condition of the Agricultural Banks, with scarcely any exception is unsatisfactory." There were nine of these banks working at the beginning of the official year, and nine at the close of the year. The total registered funds of all the banks amounted to Rs. 2,64,385; but the balance of Government-loan amounting to Rs. 31,638 outstanding against the banks continued to be the main source of capital for them. Supplemented by deposits from members to the extent of Rs. 4,951, the capital available amounted to, say, Rs. 36,600, or an average of only Rs. 4,070 for each bank. The total receipts were Rs. 27,134, the disbursements Rs. 26,172; the closing balance of all the banks together amounted to Rs. 1,545—an average of Rs. 172 per bank! A sum of Rs. 8,478 was lent to members during the year, while Rs. 15,284 was recovered. "The number and volume of the transactions of all the banks continue decreasing, as no attempt is anywhere made to replace by fresh capital, the annual repayments of the Installments of the Government loans." Compared with the small figures quoted above is a sum of Rs. 2,55,080, which is given as "the total estimated value of the property hypothecated to the working banks." The main source of this income was the interest realised on loans granted to members and the total income thus realised was Rs. 2,548 "which was mostly utilised for paying the interest due on the Government loan and for meeting the establishment and contingent charges." All the Banks are said to appear to be in a solvent condition, quite apart from the guarantees already mentioned. But all the banks, even those working best, are said to be in their last stage of life and evince little vitality.

INDUSTRIAL AND COMMERCIAL SECTION.

Indian Railways.

A question of financial policy of the greatest practical interest is raised by a paper on "Indian Railways," read a few days ago before the Indian Section of the Royal Society of Arts by Mr. Neville Priestley, managing director of the South Indian Railway. In brief, Mr. Priestley's criticism of the policy pursued by the Indian Government in the matter of railway development by branch lines amounts to this: that it has set so high and expensive a standard in the matter of construction that an adequate remuneration of the capital investment can only ensue after a long lapse of years, during which the material and moral development of the country is delayed. With less expensively constructed railways, he contends, the country would be opened up very much more rapidly and the necessary capital procured in ungrudging amounts. Mr. Priestley first details the history of the financing of the Indian main lines and certain branch lines, after 1845 by private enterprise with a Government guarantee, after 1869 by State enterprise with money raised by loans or from surplus revenues, after 1876 by private enterprise and Government guarantee again, and finally after 1893 by private enterprise without guarantee, but under a system of conditional subsidy known as the "Rebate Terms." He then proceeds.—

"That the country needs every penny of the 12½ millions sterling which Sir James Mackay's (now Lord Inchcape's) committee considered that it should be given, is very clearly demonstrated by the reports of congestion on railways which come home from India by every mail, and the clamorous demands for more new lines from all parts of the country. That the Secretary of State has real difficulty in providing so large a sum from the resources at his disposal

is also very clearly demonstrated by the reception given to the recent three and a-half per cent. India loan of £ 3,000,000. The issue price was fixed as low as 93 per cent., and yet only 15 per cent. of the loan was subscribed by the public.

"With evidence such as this before him, it is perhaps not surprising that the Secretary of State hesitates to go to the market for large sums of money; but the demand for funds for railways must be none the less met, if the progress of the country is not to be arrested; and a further attempt was, therefore, made in June, 1910, to try and induce private unguaranteed companies to undertake the construction of new railways, by again revising the branch line terms. It will thus be seen that the railway financial policy of the Government of India has been one constant see-saw; that their best intentions have been frustrated at one time by famine, at another time by war, at another time again by currency difficulties, at another time by political considerations, and at all times by the state of the Money Market; and that at the end of 60 years the position is that only 33,100 miles of railway have been constructed altogether in a country whose area is 1,773,168 square miles, whose population is over 300 millions, and the development of whose trade, indeed, of the country itself, is being hampered, and badly hampered, by the want of adequate facilities. Of these 33,100 miles of railway, the State has itself had to build about 26,000 miles, either directly or through companies under its guarantee; only 1,573 miles have been constructed by companies without a Government guarantee and only 1,139 miles by companies under the rebate terms. In other words, the conditions governing the provision of funds without a State guarantee have not had the effect of attracting the investing public, and Government have been obliged to find practically all the money required for railway purposes in India."

The Hand-Loom in India

The following extract from the report furnished to the Trustees of the Wadia Charities, Bombay, by Mr. N. M. Joshi, of the Servants of India Society, gives an account of the hand-loom industry prevailing among the Dheds community of Dohad, one of the eastern talukas of the Panch Mahals and next in importance and extent to Godhra —

Another class of people in this taluka, to wit the Dheds, a class of untouchables who are the weavers of this district, need our attention. They prepare rough white cloth generally used by the local Bhils. The cloth, which is very coarse, consists of *pasodas* and turbans. As the Bhils are unable this year to buy new clothing these weavers find no customers for their goods. The Banias do not give them the full normal price for their cloth as they in their turn do not expect to sell their goods this year. So many of these Dheds have to find out some other work for maintenance. But as this is an important artisan class in the taluka and as it is not in the interest of society in general that such a useful industry should be ruined for want of supports, I think something must be done to help these people.

From the inquiries that I have made I am convinced that some years back the number of the Dheds who engaged themselves in the weaving industry was very much larger than what we find now. From being artisans they are gradually being degraded to the class of the labourers. When I entered the houses of these people in the Kalol Taluka I saw some old looms kept in a corner unused for several years. The neglect into which they have fallen is mostly due to their being untouchable. The village and the subordinate revenue officers not only will not enter their houses but consider it a pollution if they enter that part of the village where the untouchables live. When I questioned some Talukda and circle-inspectors in this connection they seemed not to know even of the existence of any looms worked by

these people in the villages in their charge. The only way of helping these weavers during this year is to find a customer for the goods they prepare. I have suggested to the Local Famine Relief Committee at Dohad to purchase the clothing that they may buy out of the grant received from the Bombay Central Relief Committee from the local weavers, and the members have agreed to my proposal. The Bombay Depressed Classes Mission Society might make more detailed inquiries in this connection.

The Mineral Wealth of India

Sir Thomas Holland, in the course of an interesting article on the subject of India's mineral wealth contributed to *Commerce*, says: The mineral of greatest value to the country is manganese. Thirteen years ago, India produced no manganese ore at all. This year the output will not be exceeded by more than one or two of the twenty countries that contribute to the world's supply. Manganese mining may thus be looked upon as a successful new industry, one that helps to swell the table of total values, and to give an impression of industrial expansion. It is better that manganese ore should be raised for export than be allowed to lie idle in the ground; but this country (India) receives no more than fifteen out of the thirty rupees that a ton of manganese ore is worth at an American or European port. We thus not only lose half the value of the mineral, but have to pay again for the metal it contains in the large imports of steel, for which India is still practically dependent on Europe. The same thing has now commenced in connection with the chrome iron ore. To the miner the chrome-ore is worth about 23s. a ton whilst the European manufacturer pays 75s. for it. Until iron and steel are manufactured on a large scale in India, we have to submit either to this imperfectly compensated drain of the mineral resources or the still less profitable alternative of allowing the minerals to lie undeveloped.

Jail Industries.

The Government of India have issued the following circular to provincial Governments and others under date 29th April :—In a Home Department letter, No. 151-160, Local Governments were requested to give their opinions on the subject of the regulation of jail industries in British India with special reference to their competition with similar industries carried on by private enterprise. From the replies received the Government of India are satisfied that the general principles laid down in the Home Department resolution, No. 10-605-18, dated the 7th May, 1886, require no modification and they have no fresh orders to communicate on the subject. Local Governments and administrations should therefore, as before adapt their intramural industries as much as possible to the requirements of the public consuming departments and the Government of India will only interfere if, on complaint made, any jail is found to be catering for the public in such a manner as seriously to injure any local trade. Local Governments and administrations will do well to keep this principle specially in mind as any infringement of it is more likely to be challenged now than was the case 15 years ago when it was enunciated.

There is, however, one point in which an advance on the arrangements sanctioned in 1886 appears to the Government of India to be possible. It was then laid down that jails should supply the public consuming departments but no particular departments were indicated. From the present correspondence, it would appear that the bulk of the articles manufactured in jails are consumed by the departments working under the orders of Local Governments. The Government of India consider that this arrangement is suitable as making for decentralisation and thus minimising friction and should be developed. In future, therefore, before calling on the imperial consuming departments to take all products, the Government

of India will require to be satisfied that provincial possibilities have been exhausted. It will, of course, remain open to local jail authorities to arrange locally and on a voluntary basis with the imperial consuming departments for contracts on the present system and the Government of India desire no change in this respect, but if this is found impracticable and if the demands of the provincial departments do not come up to the full capabilities of the jail supply, then the circumstances of the jail or jails in question should be laid before the Government of India for the issue of such instructions to an imperial department as may appear to be proper.

Japanese Trade in India.

A Tokyo correspondent records that the Japanese spinners' Association recently despatched a representative to India to report on the conditions of trade in that country. His report has now appeared in the vernacular press, and makes interesting reading, the more so as the representative is himself the head of a large spinning mill in Japan. He first expresses great surprise at the simplicity of living in India, where a population of 300,000,000 consume only 2s. worth of cotton fabrics per head per annum and only 2½d. worth of silk fabrics. He considers that the business methods at the factories, the arrangement of machinery, and so forth are all most unsatisfactory. Only the buildings and the machines are good. The workmen are idle, and, he thinks, management is entirely lacking. The volume of production per operative is only half of that of a Japanese mill. As India is mainly an agricultural country, most manufactured goods have to be imported. There should, therefore, in the Japanese spinner's view, be no difficulty at all in "redressing the adverse trade balance" as between India and Japan of 50-55,000,000 yen annually by developing the export to India of Japanese silk and cotton fabrics.

Experiments in Electroculture.

Some interesting experiments in electroculture, which were conducted at Dablen, Germany, have been described in a recent official report published in Berlin. A certain number of plants including spinach, radish, cabbage and lettuce, were adopted as standards, for the purpose of comparison. These were not artificially electrified, but, on the other hand, were not shielded in any way from the normal electricity of the atmosphere, which is found to be an important factor in plant growth. The growth of these "control" plants was rated as 100 per cent. Another group of similar plants was exposed to intensified atmospheric electricity by means of currents on an overhead wire. These showed an increase of yield amounting to from 15 to 40 per cent. A third group was treated with artificial high tension electricity (direct current). With a strong current, the yield varied between 90 and 105 per cent, i.e., it averaged below the normal. With a weak current it was from 100 to 125 per cent, i.e., on an average considerably above normal. In a fourth group, comprising only dwarf French beans, the plants were covered with a wire cage, arranged to exclude the natural electricity of the atmosphere. These showed a yield of only 86.5 per cent, i.e., they were decidedly below normal. It is found that applications of electricity should not be made during hot sunshine. In summer, early morning and evening are best; in spring and autumn 7-30 to 9-30 a.m., and for two hours before dusk, in winter only in the morning from 9-30 to 11-30.

Applications during rain are useless, but, on the other hand foggy weather is most favourable. Unmistakable success has, according to the report in question, been achieved in hastening the ripening of strawberries by several days, thus enabling the growers to command the highest prices at the beginning of the season.

An Indian representative in the International Institute of Agriculture.

The Secretary of State has selected Sir Edward Buck to attend as a representative of India, the Meeting of the Permanent Committee of the International Institute of Agriculture at Rome, to be held there in August next, and also the Meeting of the General Assembly, with the preliminary Meetings of the Permanent Committee to be held in the spring of 1913.

Ammonia from the Atmosphere.

In a lecture at the Royal Institution, London, on April 18th, Professor Arthur W. Crossley maintained that from a scientific point of view the problem of preparing ammonia and other nitrogenous products from the atmosphere on a large scale had been satisfactorily solved. He had been convinced of this by a careful inspection of the works in operation in Norway, which are the largest of the kind in the world. It was becoming increasingly difficult to procure the nitrogenous nutriment necessary for plant life. The prospect of being able to extract the nitrates and ammonia compounds needful for agricultures from the air was full of encouragement for the future. Professor Crossley predicted that through this invention Germany will in a few years not only produce all her wheat that she needs but will have a surplus to export.

A Cotton Experimental farm.

Aligarh, as the centre of an area which annually grows about 750,000 acres of cotton, has been selected for the location of a cotton experimental farm, which is now engaged in studying the types of cotton cultivated in the surrounding districts. It appears that over the whole tract one species of cotton is cultivated, viz, *Gossypium neglectum*, but four different types of this species are easily noticeable in most cotton fields, differing in the colour of the flower and the form of the leaf.

Departmental Reviews and Notes.

LITERARY.

REALISM v. ROMANCE.

In the *Cornhill* for May Mr. A. O. Benson writes on realism in fiction. He says:—

The old inclination of tellers of tales, obeying no doubt a similar inclination on the part of listeners, was to brush aside all the vulgar, obvious and commonplace elements of life, to represent character at its highest and most heroic, and at the same time, in order to make the background darker and blacker by way of contrast, to intensify the uglier and more evil elements, that the nobler types of temperament might be more radiantly and emphatically outlined.

That was what romance, developing and broadening out of epic, tried to do. But imaginative writers in these later days have wearied of all that. They have begun to perceive that life itself is far more wonderful and abundant than any arbitrary reconstruction of it; that the interest of life lies in the very fact that we cannot, as the poet says, "remould it nearer to our heart's desire"—but that it is an infinitely mysterious and complex thing, which we can only criticise by studying; and that we must not be afraid of looking closely at its baser sides, its failures, its contradictions; because it is in them that the very secret of life lies. The imaginative spirit has grown to perceive that truth is a far more interesting thing than any private fancy, and it has learned, too, that the imaginative faculty can be just as nobly used in selection and firm representation as it was used in discarding and remodelling.

It is this then that we call Realism.

LITERATURE, A SOCIAL POWER.

Literature, especially in the form of fiction is becoming a more potent social power as it becomes less literary. The matter more and more determines style, and the presentment is more natural,

Reality in fiction, not only secures naturalness of character, situation, and action, but implies imaginative creation.

Modern fiction of this order is a dealing with souls, not so much seriously as sincerely, and has little leisure for the portrayal of costumes and masks. Its originality is not striking through peculiarities, idiosyncrasies, or those casual earmarks of dramatic characterisation which Dickens so freely emphasised; it is rather the originality of the commonplace made significant.

Its humour is inseparable from its creative realism, subdued to the natural tone and colour of life. This distinctively modern fiction is, therefore, at its best an illustration of the individualism of genius in the field of creative art. Individuality depends upon heredity. Individualism is the expression of the hope which masters heredity; it is our cumulative and compelling idealism—*Harper's Magazine*.

THE PICTORIAL PORTFOLIO.

The Whistler Studio, Mount Road, Madras, have issued a new monthly publication called "The Pictorial Portfolio." It is mainly intended for the artistic reproduction of the notable historical and archaeological monuments of this country. The publishers announce that it will form a continuous serial proceeding from subject to subject, so that each volume when completed will have a distinct individuality and comprehensiveness. Judging from the first number which contains half a dozen photographic sketches of the temple and palace of Madura, we have no hesitation in commending this new venture to the patronage of the public. This is altogether a new move and we congratulate the publishers on the excellence of their venture. The illustrations are printed in good art paper of demi quarto size with an artistically decorated cover. They can be framed or hung upon walls or bound in annual albums of seventy-two pictures. "The Pictorial Portfolio" is modestly priced at Rs. 6 per annum.

EDUCATIONAL.

THE CHILD'S NEED OF PLAY.

The *Chautauquan* publishes the following extracts from a creed drawn up by the Playground League of New York. It is heartily commended to all who, in Great Britain or elsewhere, are interested in the welfare of the child —

We believe that a city child needs a place to play, things to play with, and some one to take a fatherly or motherly interest in its play

We believe that a playground should be made attractive to win the child; varied in equipment to hold the child, who needs constant change; and supervised by directors trained in child culture, who can care for this child garden, as an expert florist will care for his flowers, developing the best in each.

We believe that family life should be encouraged in the playground, avoiding the formal grouping according to age.

We believe that normal play on swings, seesaws, and other such apparatus, or with simple games, such as ball and tag, in varied forms, or with toys such as toy brooms, doll house, etc., to be a better preparation for normal life than exciting competitions and complicated games requiring constant instruction.

We believe that playground work where the character of the child may be best moulded through skilful suggestion, informally given, should be in the hands of persons of the highest character and best training, who will make this a life work—a yearly graded salary as in other professional work being essential to attract such workers.

We believe that the park playgrounds should be open on week day mornings as well as after school, and under supervision, so that the mothers and babies, and physically weak and mentally defective children, may have opportunity for outdoor play when the grounds are not crowded with school children,

We believe that playgrounds should be developed into centres of civic usefulness, beginning in the care of their own play space by the children, this extending to the adjacent park property, and thus leading to an interest and understanding of far-reaching questions.

A TECHNICAL SCHOLARSHIP.

A scheme has been formulated for a technical scholarship of Rs. 75 per month payable for three years in the name of Mr Ganesh Balwant Limaye, of Poona, who has given Rs 25,800 for the purpose. The scholarship will be awarded primarily for study in Japan, but if the Trustees consider that the facilities for postgraduate study available in India are likely to benefit the scholar as much as those in Japan, the scholarship may be awarded for study at a recognised institution in India.

A JESUIT COLLEGE FOR GIRLS.

An important scheme is under contemplation to establish a College in Bombay in connection with the Jesuit Fathers. The scheme proposed, which is still in embryo, is to establish a College for girls where a higher standard of University education may be obtained. There is no College in India exclusively for young ladies, and if a young lady wishes to further her High School education, she has to attend College along with young men of different denominations. It is thought that if a separate College existed, there would then be a greater number of lady candidates appearing for University Degrees. In the absence of this, parents discontinue sending girls to the College, the chief objection being that they would have to mix with all classes of young men, whereas if an institution existed purely and solely for young ladies, parents would greatly appreciate it and a very important objection will be removed. The scheme meets with the approval of H. E. the Governor, and the Roman Catholic Archbishop is greatly interested. Details of the project are not yet ready for official submission to the Government.

MEDICAL.

HEALTH AND MORALITY AMONGST EDUCATED INDIANS.

We have great pleasure in publishing the following communication from Mr. Baij Nath, Retired Judge, Agra.

With the failure of health and breakdown of constitutions in early life comes death which cuts off the best of our men in the prime of youth. In order to ameliorate the present conditions an enquiry is being conducted by me on the above subject. I therefore most earnestly request all University students and others interested in the subject to help me in making it as complete as possible. Information will be welcome on the following points.

1. Conditions under which children are brought up from infancy to the age of 10, the care taken of them by their parents, their home education and surroundings, food, dress, &c

2. Life of our boys in schools The pressure of studies and the way in which the present system of examinations tells upon them

3. Life in Colleges, and the way in which students live in boarding-houses and hostels, the kind of food they eat, their games and recreations, hours of study and average monthly expense of a University student in a boarding-house.

4. Whether the courses prescribed by the University are not too long and whether they are completed within the term

5. What is the percentage of successful candidates in University examinations and what are the chief causes of failure.

6. Whether the system of examinations by compartments will prove more beneficial to students

7. What is the percentage of married and unmarried students in Colleges, and are married students worse than others

8. What are the most prevalent diseases amongst students and to what causes are they due?

9. What is the daily life of an ordinary student and an average educated Indian of to-day?

To all who favor me with full information on the above and other points connected with the enquiry, I shall be glad to present a copy of one of the following books:—

- (1) Bhagvat Gita in Modern life.
- (2) Astavakra Gita Sanskrit text and English translation.
- (3) Sastrokta-Upasana in Hindi.
- (4) Dharma-siksha, 2nd Edition just out, 280 pages in Hindi.
- (5) Student's edition of Kathopanishad by Rai Bahadur S. C. Basu.
- (6) An Easy Introduction to Yoga Philosophy by Rai Bahadur S. C. Basu.

To those giving exceptionally complete information books Nos. 1 to 6 will be sent.

NEW PREVENTIVE OF ENTERIC.

As an outcome of researches made by Professor Metchnikoff and Dr Broughton Alcock at the Pasteur Institute a new vaccine against the typhoid fever germ has been discovered. Excellent results from the use of the vaccine have been reported to the Academy of Sciences. The new vaccine against typhoid consists of attenuated living typhoid bacilli. Dr Broughton Alcock, who with Professor Metchnikoff discovered the vaccine, is a native of Sydney, New South Wales. He will give a demonstration with the vaccine in London shortly.

EVEN FOODS PRODUCE ERUPTIONS.

A number of foods may produce an eruption, especially in those individuals who have an idiosyncrasy for certain articles of diet. Acid fruits may cause an acute eczema. Strawberries frequently produce urticaria. Close observers have said that apples sometimes produce an acneiform efflorescence about the mouth. Walnuts cause an inflammation of the mucous membrane of the the mouth. Shell fish and salt meats often cause a hive like eruption.—*The Medical Standard*.

SCIENCE.

A PRIEST'S INVENTION.

Interesting accounts are received from France concerning tests of a fire extinguisher understood to be the invention of a priest who has been decorated by the French Government. The invention has been described as follows:—

"Two cylinders are used, one of which is small and charged with "ignifuge" gases, which by connecting tubes are used to expel the solution from a much larger cylinder through an ordinary nozzle. The compound is described in the following terms:

"(1) A mixture of ignifuge gases, which as a physical agent, utilizes its elastic force to project a liquid impregnated with salts and as a chemical agent renders the gases of the atmosphere which burn in every fire incombustible.

"(2) An effervescent liquid, in which are found salts in a state of solution. These salts, unknown before, were obtained by the Abbe D. Daney through electrical furnaces of 3,000 to 5,000 amperes. When projected they produce other extinguishing gases which increase the effect of the ignifuge gases referred to above. When reaching the blazing material they cover it with a peculiar dustlike coat, which makes it fireproof."

THE INDIAN PATENT OFFICE.

In course of an interesting Report on the working of the Patent Office during 1911, Mr. Graves observes:—

The Report states that the Act of 1888 has been in force for twenty three and a half years, during which 11,679 applications have been made for the protection of inventions, and exclusive privilege was obtained in 9,113 cases. In 1890 the number of applications was 319, and in 1911 they numbered 807. The increase was due to the rush at the last moment of applicants from the United Kingdom who wanted to obtain certain advantages by applying under the old Act. Mr. Graves further states that during the year

under review the total number of applications under the present Act has been 11,679, and of specifications 9,113, and compared with 1910, there has been an increase of 140 applications. The amount received as continuance fees, by payment of which the existing privileges are kept in force, has increased by Rs. 2,650, and the total income of the office is better by Rs. 3,149.

DIAMONDS FROM COAL GAS.

A Berlin chemist claims to have perfected a process of manufacturing diamonds from coal gas. The latter is decomposed by means of a mercury amalgam, causing the carbon to crystallise into diamonds. The crystallised carbon is very fine, but it has been found that by introducing a small diamond chip in the apparatus the diamonds produced will be gradually built up around the mother crystal.

MENTAL INHERITANCE

Wonderful instruments for measuring the mind were described last month in an address given to the members of the Liverpool (Eng.) branch of the Eugenics Education Society by Mr. Cyril Burt, M.A., Lecturer in Experimental Psychology in the University. Instruments had been invented, said Mr. Burt, for recording the accuracy of mental processes, and for timing the speed of those processes to the one-hundredth of a second; for measuring the delicacy of touch or hearing, and the emotional excitement produced by a picture, an explosion, or a phrase. Methods had also been devised to measure the trustworthiness of the test itself and to gauge how far the results depended on inheritance and how far they were affected by training. Experiments had been carried out in America on twins, at Oxford on children of eminent and of average parents, and at Liverpool on a few parents and their grown-up offspring. The results in the main seemed to confirm the view of the statisticians—namely, that mental characteristics were inherited to nearly the same extent as were bodily characteristics.

PERSONAL.

W. T. STEAD.

The *Review of Reviews* for May is of more than ordinary interest. It is a Memorial Number and contains many remarkable tributes to the memory of the late Mr. W. T. Stead from prominent men and women who have known him intimately all through a career of singular energy. Admiral Lord Fisher contributes a characteristic appreciation of his late lamented friend. In the course of a powerful notice of his life he observes:—

First and foremost he feared God, and he feared none else! He was indeed a human *Dread-Nought*! Next, he had an impregnable belief that "Right was Might, 'and not the other way round'." And so, like David, he would march out alone with his sling and stone, cocksure always of plugging the Philistines between the eyes! I've known him going alone to a packed meeting of his detractors and making them all squirm.

He hated shame and gas-bags and loved to prick a "bubble reputation." Then—no matter who contradicted me—he was a great Patriot! I know the fierce rancour of animosity which he roused—(a dear friend of mine once wanted to shoot Stead like a mad dog)—but Stead was saturated with this great patriotic belief that "The British Empire Floated on the British Navy, and it Floated on Nothing Else!"

Lord Esher writes that "without exaggeration no events happened of national importance to the country since the year 1880 which have not been influenced by the personality of Mr. Stead." Viscount Milner gives a graphic account of his old chief in the *Pall Mall* in the early eighties:—

It has been my good fortune in life to be brought into contact with an exceptional number of men of great and diverse ability. Among them all I cannot recall one who was anything like his equal in vitality. It is quite superfluous to dwell on his gifts as a writer; but his conversation was far more brilliant and stimulating than the best of his writing. I don't suppose any editor was ever so beloved by his staff, from the first lieutenant down to the office-boy. It was such fun to work with him. The tremendous "drive," the endless surprises, the red-hot pace at which everything was carried on, were rendered not tolerable but delightful by his never-failing gentility and by that glorious gift of humour, not always apparent in his writing, which made him so fascinating a companion. His sympathy, his generosity, his kindness were lavished on all who came within his reach. Last but not least, he was endowed with courage, physical and moral, in as great a measure as any man I have ever known.

A wonderfully good portrait of Mr. W. T. Stead by E. H. Mills, reproduced in photogravure forms the frontispiece of the *Review*. Mr. Alfred Stead writes a pathetic note in reviewing the *Program of the World* and assures the friends and admirers of the late Editor and founder that the original programme of the *Review of Reviews* will be scrupulously followed and that he would try to walk humbly in the footsteps of his father.

AN INDIAN IN THE OLD BAILEY BAR.

Dr Abdul Majid is following up his distinguished academic career with steady progress in the legal profession, writes a contemporary's London Correspondent. His lectures for the Colonial Office on Mahomedan law have been so appreciated that he is preparing a text book on the subject under the patronage of the Secretary of State. His latest success has been his election to membership of the Old Bailey Bar, on the nomination of Sir Charles Mathews, Director of Public Prosecutions. He was supported by many prominent English barristers, one of whom, a stranger to him personally, left a case in a suburban court, in order to vote for him. He is the first non-European barrister to be admitted to the prosecution side of the Old Bailey. His friends confidently anticipate that he will prove worthy of the honour.

TAFT VERSUS ROOSEVELT.

In the course of a series of speeches in Maryland, Mr. Roosevelt renewed his campaign against Mr. Taft as an aspirant for a second term as Republican President. He declared that all the "crooked bosses," both Democratic and Republican were co-operating on behalf of Mr. Taft to defeat the plain people of the Republican Party. Mr. Taft in turn devoted all his speeches to criticisms of Mr. Roosevelt's conduct and policies. "I am a man of peace," Mr. Taft vociferated, "and I don't want to fight, but when I do fight I want to hot hard. Even a rat in a corner will fight."

POLITICAL.

A GERMAN ON INDIA.

In *The Times* of April 5 a review was published of a very interesting address on British administration in India by Professor Wegener, who accompanied the Crown Prince during his visit. In the course of that review the following passage was quoted from Professor Wegener's text:—

In 1906 I had a very interesting conversation with the well-known champion of Swadeshi and of Bengali Nationalism, Babu Surendranath Banerjee, who could not disguise from me his astonishment that it should be possible for these ignorant and stupid Englishmen to rule over India.

The Times has now received the following comment on this passage from Mr. Banerjee, writing from Calcutta on April 25:—

I confess that I am astonished that anything I could have said in the course of a conversation with Professor Wegener should have left this impression upon his mind. Whatever knowledge and enlightenment I possess is largely due to the teachings of the great masters of English literature, history and political philosophy. I have never concealed my great admiration for those ennobling influences, due to a large extent to contact with English life and civilization, which have shaped and moulded the life and aspirations of New India. For me to talk of Englishmen as being "ignorant and stupid" is altogether a moral impossibility. What I probably did say—and it is only a repetition of what Lord Morley observed on an important occasion—was that many Englishmen who were entrusted with responsible positions in India knew so little about us and stood so far apart and isolated from us that, in the words of Lord Morley, "living in Asia they really were residing in Europe." This is a statement I adhere to, and its accuracy cannot be gainsaid by those at all conver-

sant with Indian affairs. Half the difficulties of British administration would have been avoided if there was closer contact between the rulers and the ruled, and if those entrusted with authority knew more about the people than they really do. The Royal visit undoubtedly has opened up a new era in the history of the country, which I hope will be fruitful of a change for the better in this direction and will culminate in a better understanding of the people by their rulers and in the establishment of friendly and cordial relations between them. Such a consummation, which I, for one, regard as one of the certainties of the future, must necessarily conduce to the greater efficiency of the Government and the increased happiness of the people.

COLOUR DISTINCTION IN A BAR MESS.

The London correspondent of the *Manchester Guardian* says thus: "I hear that a famous Bar mess within the last week have been much exercised by an attempt to exclude from membership an English barrister of colour. Fortunately the readers of the mess, who bear household names, gave the full weight of their authority to those who were resisting this misguided attempt to set up a colour bar which the traditions of the legal profession, the temper of public opinion, and Imperial policy could not have permitted to remain. The barrister in question was a distinguished Mahomedan of high rank and academic attainments, whose candidature was originally proposed by a famous ex-leader of the Criminal Bar. The opposition came from a small group of young Jingoes who exhibit characteristics with which the wider public has become familiar in the persons of their friends and colleagues in the House of Commons. I am told that the many Indian students for the Bar in London are much impressed by the manner in which their cause was taken up by prominent barristers."

GENERAL

REFORM OF THE HINDU CALENDAR.

We have received for publication the following from Sir Bhalechandra Krishna, Chairman, Hindu Calendar Reform Committee, Bombay:—

The movement for the reform of the Hindu calendar has attracted the attention of Indian scholars and various attempts have been made from time to time in different parts of India to revise the Hindu calendar so as to bring it in accord with observed phenomena. To bring these sporadic attempts to a head it was thought desirable to initiate a common movement, and accordingly a committee was established in Bombay in 1904 to carry out the object. A conference of astronomers and pundits from all parts of India was also held at Bombay in December 1904 under the presidency of His Holiness the Shri Karacharya of Sharda Nath and many leading gentlemen, and ruling chiefs throughout India promised hearty co-operation. The Pundit invited for the conference after an exhaustive discussion lasting several days settled the general principles according to which a new text book which would serve as a guide for preparing Hindu calendars every year should be compiled. A reward of Rs. 2,500 for such a work was then offered by the Hindu Calendar Reform Committee of Bombay, in consequence of which several manuscripts were received from learned men and they were submitted for examination to a representative committee of Pundits. Individual opinions of examiners have been received and acting thereon the committee decided not to give the prize as none of the works were found to be correct and in conformity with the general principles already settled at the general conference. The decision was subsequently communicated to the authors of the manuscripts who were also requested to co-operate in the compilation of the new text which the committee

was going to bring out in some other way. Such a text book had become absolutely necessary, and to be really useful it must be acceptable to leading astronomers in India. It was therefore also resolved that a committee of learned Pundits should be appointed to do the work and that they should complete the book at Bombay within the course of a year. The Calendar Reform Committee is very sorry that all this important work has been so much delayed owing to various unavoidable difficulties; but the committee is determined to carry this highly useful undertaking to a successful end as early as possible. The text book when so compiled by learned scholars will be published and circulated in a proper manner throughout India and the committee is confident that it will be found acceptable to all. The committee earnestly requests all Hindu Ruling Chiefs as well as other wealthy and learned gentlemen in all parts of the country to extend generous support to this holy and highly useful undertaking, and it is confidently hoped that this long-standing question affecting the daily life millions of Hindus will be solved to the satisfaction of all.

A NEW ROUTE TO INDIA.

The newest future route to India is to be by way of Spain, Morocco, Lake T Chad, and the Indian Ocean. The scheme is propounded in a Paris newspaper, and the anticipated advantages of the new railway are that it would bring the Indian Ocean within five days' travelling from London, deprive the Suez Canal of its traffic, shorten the route to India and the East, and earn huge profits by tapping the resources of the whole of Central Africa. As France would control about three quarters of the line she would, it is said, rule the world by holding the road to India. It is recalled that the long discussed trans-Saharan railway has not yet been constructed, although the difficulties can scarcely be greater than those involved in the new proposal.

Among Contributors to "The Indian Review."



Rev. Dr. Sunderland.



Rt. Hon' Syed Amir Ali.



The Hon. Mr. A. G. Cardew, I.C.S.



Babu Govinda Das



Babu Surendranath Banerji.



Dr. Satish Chandra Banerjee.



Rev. Dr. Lazarus



Mr. Mushir Hussain Kidwai



Mr. Saini Nihal Singh.

THE INDIAN REVIEW.

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No. 7.

THE MILK SUPPLY OF INDIA.

BY

RAI BAHADUR LALA BAIJNATH.

THE question of deterioration and decrease in the breed of agricultural cattle is everywhere becoming one of the most pressing questions of the day. Every day witnesses a great decrease in the supply of ghee and milk, the staple food of the Indian in every town and it is now becoming almost impossible to get these articles, pure and unadulterated, except at prohibitive prices. In the case of ghee it is specially bad, and fats and oils and other objectionable substances which are highly deleterious to health are freely mixed with it. Not only the poor and the middle classes but the rich also have to go without their full supply of ghee and milk. Failure of rains for a few months in the year means starvation for numbers of cattle and while human suffering can be alleviated from grain imported from other places in India and abroad, cattle have often to go without fodder. This was painfully apparent in the United Provinces last year when the rains held off in July and is now the case in Guzerat where the appeal of those engaged in the work of famine relief is more for fodder than for grain. The last survey of agricultural cattle made in 1903-1904 showed as follows:—

	Cows.	Buffalo cows.	Bulls and Bullocks.*
India United Provinces	2,227,391	9,661,732	30,363,619
Punjab	7,471,960	3,516,230	11,193,950
	3,061,010	1,883,278	409,529

* Excluding Bengal and Eastern Bengal

Since then no survey has been made. A fresh survey is however very desirable and if made, will probably result in showing a very appreciable decrease on account of repeated scarcities of fodder, increase in the Burma dry meat trade and other causes of a like nature. The attention of the Government of India was drawn lately to increasing the pasturable area for cattle as well as to leave free of assessment lands reserved for pasturage in each village. The reply of the Government was that out of 97,870 square miles of reserved forests, 15,791 were open to cattle all the year round in 1909-1910, that the Government were aware that it was desirable, if possible, to increase the pasturable area, but that the matter was one for the local Governments to decide and that the Government of India had lately sanctioned the experiment of leaving 80,000 acres of waste land in Oudh, free of assessment for the grazing of migratory herds of cattle. The area of forests open to cattle grazing requires, however, to be more largely widened and the experiment of leaving lands for pasturage free of assessment tried in every village.

The question of preservation and improvement in the breed of cattle is essentially one of increased supply of fodder which is impossible without increase in the pasturable land left free of both rent and revenue in all parts of the country. This can only be done by mutual co-operation of the Government and the people. Local Governments ought to carry out the intentions of the Supreme Government in regard to revenue and invite *zemindars* to do the same for rent. Legislation for the prevention of adulteration of ghee and milk should also be resorted to in such provin

ces and the provisions of the law rigidly enforced. The situation should be faced on economical rather than on religious and sentimental grounds. For rural areas the following suggestions are submitted for public consideration:—

1. In each village at least 5 per cent of waste land should be left free for pasturage of village cattle. The Zemindar should relinquish his rent and Government their revenue upon it.

2. Each cultivator of 20 bighas or upwards should be induced to keep at least one cow for every pair of bullocks. If he cannot afford to purchase one, the Zemindar should help him in this respect. Keeping up buffalo cows should also be similarly encouraged.

3. Cultivators of fodder crops be encouraged by abatement of rents and revenue, where necessary.

4. *Gowshalas* with dairy farm attached should be established for each group of villages in each pargana on self supporting principles and their ghee, milk and dung made available to the public and the money realised applied for the maintenance of the institution.

5. Should a cultivator find it impossible to keep all the cows and calves and other milk cattle multiplying in his house, he should be at liberty to sell them to other cultivators or they should be purchased by the *Gowshala*.

6. Lands left for pasturage may be planted with fuel or timber trees like *dhak*, *sheesham*, *nim*, *jaman*, *tun*. This experiment has proved successful wherever tried yielding more profits than agricultural rents, in the shape of fuel, leaves, lac, bark etc. The leaves of such trees have proved valuable manure. They would also serve as useful storages for rain.

7. Bull stallions should be largely distributed by District Boards in each pargana. Otherwise proprietors of *Gowshalas* should get these and make them available for all cows in the vicinity.

8. No cows should be given in charity to those who are unable to keep them, nor should bulls which are useless be let off for show at funerals.

9. Classes for dairy farming should be attached to schools and colleges for agriculture

in each Province and farms on latest principles established by each District Board and students trained in them.

This question of the short and bad supply of milk in towns was discussed at the late All-India Health Conference and in a paper read by Colonel Wilkinson it was pointed out that bad and impure milk was supplied in every town of India in place of the good and pure article for sometime past, that the military authorities had established dairy farms of their own in most Cantonments and some capitalists had done the same in some towns, but that the former were for the military and the latter for the rich few, that the milk supplied to the public was of cattle kept in dirty and ill-ventilated houses, fed on dirty substances, milked in dirty and impure vessels, that it was often all bulls taken out, that the water mixed with it was of dirty ponds and it was brought to towns in dirty vessels ill-covered with grass and that the cattle whose milk it was were often diseased and emaciated. The remedies suggested by the learned doctors were (1) the imposition of a tax upon all cattle except those owned by private persons, so as to discourage them being kept by "*Gawalas*" within Municipal limit; (2) establishment of settlements of "*Gawalas*" two or three miles away from the city, in lands and sheds let free of rent, (3) remission of tax upon milk brought within the town (4) periodical inspections of those settlements as well as of the milk (5) supplying "*Gawalas*" with vessels of the best European makes for milking and (6) licensing sellers of milk. How far these suggestions could be carried out in practice in our towns by our people, situated as they are is for those better informed than myself to judge. I should however think that the scheme, excellent as it looks, overlooks one important factor in the supply of milk viz increased supply of fodder for the "*Gowala's*" cattle. The latter feeds them on dirty and impure substances because he is too poor to afford better. He finds good fodder getting scarce or selling at prohibitive prices, (30 seers a Rupee) and has to use leaves and other things not fit for cattle to eat. Sometime ago the Government of the United

Provinces opened the grass on road sides to grazing of cattle, free of charge. But it is doubtful if it is kept open everywhere. Then again under the system of the milk business in vogue in most towns each "Gowala" takes advances from his *Halwai* and is under contract to supply him with a certain quantity of milk daily at a certain rate all the year round. Will he be able to do so under the proposed system? I am afraid it will prove rather expensive for his small means. He and his "Halwai" will on the contrary most cordially carry out any scheme of reform in which arrangements are made for a more increased supply of fodder; otherwise it will prove to be about as little attractive as many other reforms of the agricultural department which in spite of all the money and energy spent upon them, have failed to find their way amongst the agriculturist population. Poverty and ignorance are two great opposing factors to all such reforms and it would be sometime before they disappear from the Indian Jail. Perhaps a better plan would be for private persons to start dairy farms in all towns on co-operative principles and for Municipal Boards to encourage them by remission of Municipal taxation, supply of land, bulls stallions and dairy apparatus at low rates or even free of charge. From what I know of the business in ghee and milk in Delhi and other places, I am sure that even an ordinary shop offering to supply pure and unadulterated ghee and milk, with a capital of Rs. 5,000 or Rs. 10,000 will soon prove a success. We have found this to be the case in the manufacture of sugar and sweetmeat on a small concern in Meerut and soon intend to try the experiment for ghee in Agra. If others do the same everywhere one of the most increasing troubles of Indian society will soon be removed. The work is one of profit as well as of public utility in the preservation of the health of the nation, better rearing of children, more strength of body and mind for students and better nourishment for all classes of people and we ought to attend to it, the sooner the better.

In the Punjab an Indian gentleman who owns the Amballa glass works is going to try

the experiment of manufacturing condensed milk and milk powder from the latest and most up-to-date apparatus. He hopes to receive the help and co-operation of the Punjab Government who are going to give him a large tract of grazing land on favourable terms. The trade in condensed and powdered milk imported from abroad is not inconsiderable. On the contrary if condensed milk and milk powder free from all foreign matter were manufactured in India on a large scale, it would yield good profit as well as help to supply the want of milk. A capital of Rs. 10,000 will start a decent business. Most of the "ghee" here is manufactured from buffalo's milk. Cow's milk is not so rich in fat. If those who keep dairy farms were to keep both cows and buffaloes they would find it more profitable than keeping cows alone. A good buffalo yielding 8 or 10 seers of milk, costs about Rs. 50 or Rs. 60. It is a very useful animal though of uncouth appearance and its calves do more work than bullocks. All the ghee manufactured in upper India, being from buffalo milk, the improvement in the breed of the latter is as important as that of cows. How to perfect adulteration of ghee is another serious question. Thirty five years ago the rate of good ghee was Rs. 16 a maund. Twenty five years ago it was Rs. 20. Then it went up to Rs. 30 or Rs. 40. Last year it was Rs. 50. This year it is Rs. 60 a maund and is steadily rising. Milk which formerly sold at Rs. 2 a maund is now selling at Rs. 8. High prices corrupt adulteration and the latter is not confined to butter milk as it formerly was but also tends to fats of even highly objectionable and disgusting animals. This is done when the ghee passes from the hands of the maker in the village into those of the wholesale dealer in the town. The adulteration increases at each step. The remedy besides legislation lies in more increased supply of fodder and a much larger number of good dairy farms managed on proper principles. There are *Goushalas* for protection of cattle in almost all places of India. The Hindu is especially attracted to anything which professes to have cow preservation. But most of these *Goushalas*

are ill managed. Living upon public charity which is never steady, they soon begin to languish and fail to afford protection to the cattle made over to them. A better plan would be to combine business with charity and utilize the *Gowshalas* as dairy farms for the supply of milk and ghee at reasonable rates to the public and applying the proceeds for the up-keep of the *Gowshala* as stated above. The question of the proper supply of ghee and milk is one of national importance. The future of the Indian people greatly depends upon proper supply of these articles as well as upon the improvement in the breed of agricultural cattle. Should these fail, the nation shall have to face a great misfortune. It therefore behoves all classes of people seriously to consider the situation. From replies received to my circular letter about the failure of health and premature deaths amongst educated Indians, I find most medical men of note attributing both, to bad and insufficient ghee and milk supply of towns. It is therefore the concern of our educated people to take the matter up before all others. Many a young graduate pining for employment under Government or wasting his time at an over-crowded bar, would find it more profitable to turn his attention to dairy farming. A couple of years' training would enable him to start the business and it will prove not only one of profit to himself, but also of great philanthropy in contributing to the well-being of his fellow men. May I hope that many of our young people will do it.

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FISCAL FREEDOM & PROTECTION FOR INDIA.

BY

PROF. V. G. KALE, M. A.

"If we are to try to govern India in accordance with Indian ideas—a principle with which I humbly but fully agree,—how could we justify the refusal to India of the fiscal autonomy for which there is a far more widespread and genuine demand than for political autonomy?"—Mr. Valentine Chirol in *Indian Unrest*.

"I do not pin my faith to Free Trade, and I do not pin my faith to Protection, I hold that the policy most conducive to the prosperity and happiness of the people of India is the policy which should be adopted for India"—R. C. Dutt.

ADVANCED thought in Political Economy assigns to the state a very wide sphere of activities for the promotion of national well-being—political, social, intellectual and economic and it is obvious that unless this broader outlook is adopted by the state in this backward country no rapid economic development can be assured in India. Apart from the question whether Free Trade or Protection is the policy best suited to the present conditions in India, it has been admitted that a larger measure of freedom must, in this respect, be accorded to the Government of India if it is to do its duty by the people entrusted to its charge. The advocates of this financial and fiscal freedom are not unconscious of the constitutional relations of that Government to the British Parliament and of the inevitable dependence which those relations entail. They do not, by any means, propose complete financial and fiscal any more than political freedom, for this country. That will be disastrous to the best interests of the country itself. There are many who, on the other hand, press for a more effective Parliamentary control of the Indian administration and policy, and the imperial constitution, so far as this country is concerned, supports their view. In any case it would not be wise, for many years to come, to weaken Parliament's hold upon the direction of Indian affairs. The demand that the Government of India may be allowed more freedom is not, however, inconsistent with this hold. The claim has often been made on behalf of British

and immersed in their own problems and interests. Financial and fiscal dependence is certain to preclude a state from following an economic policy which it deems the most suitable to the conditions of the people in its charge. The conservation of the mineral resources of India for which even such an authority as Sir Thomas Holland has been pleading, the stimulation of Indian enterprise and the greater employment of indigenous capital, the need of encouraging Indians to take a larger share in the exploitation of their country's material resources, and the framing of the Indian tariff in such a way as to promote economic progress in India, are questions whose satisfactory solution involves a larger measure of the liberty of initiation and action on the part of the Government of India than is available at present. That such freedom the Government will ultimately obtain cannot be doubted and it is gratifying to note a steady tendency pointing in that direction. Conflict of interest and of theory are the two great obstacles which bar the way to the attainment of this object. With the more liberal and progressive ideas that are expected to predominate in Great Britain as to its political mission in India the first difficulty must gradually diminish. As to the second impediment also, public opinion in India is bound, year after year, to carry more weight in the conduct of this country's affairs, and that opinion must become the final judge in matters of the state's economic policy. There is no need to fear that responsible Indian opinion will be hostile to British interests, though it will insist upon the interests of this country being shown prime consideration.

It is well-known that the educated classes in India are keenly desirous of seeing their Government adopt a policy of Protection and give direct assistance to the industrial progress of the country. With rare exceptions, the bulk of the educated people have no faith in abstract free trade and they would like their state to revive and stimulate the indigenous industries just as the Governments of America, France, Germany and Japan have done. Mr. Valentine Chirol remarks:—"It must be remembered that the desire for Protection is no

new thing in India. Whether we like it or not, whether we be Free Traders or Tariff Reformers, we have to reckon with the fact that almost every Indian is a Protectionist at heart whatever he may be in theory."* For the past generation, students of economics and leaders of public opinion in India have been pleading for protection. Men like the late Mr. Justice Ranade and R. C. Dutt have shown in their works how under a regime of Free Trade, India's industries have decayed and how therefore they require the fostering care of the state. The Presidents of the Indian Industrial Conference have harped upon the same theme year after year and the Indian press and platform are clamouring for Protection. Indian Protectionism is no sudden outburst of popular caprice or of love for a new theory, nor a passing wave of an ignorant public agitation. It is the outcome of a long and careful study of the past and contemporary history of this and other countries and the result of the mature judgment of its thoughtful and far-seeing leaders. There can be no doubt that some of the exponents of Protection in India have shown a tendency towards hasty generalizations and have lacked the broad outlook and the grasp of the momentous issues which that problem involves. Some of the more intelligent and coolheaded among them entertain grave doubts as to the beneficent effects of a policy of wholesale Protection introduced in India. This is, however, a difference of degree, one of method and immediate policy. There is a consensus of opinion in the country that the existing system of Free Trade must go and must give place to one which is more suited to the needs and peculiar conditions of the Indian people. Even Lord Minto has given expression to his conviction that some amount of Protection such as the self-governing colonies like Canada have been giving to their industries, is needed in India if its indigenous industries are to revive.

The Free-Trade-Protection controversy is a very old one and the arguments for and against either policy may be seen marshalled in any decent text book on Political Economy.

* "Indian Unrest."

It is, however, yet a burning question in England. Free Trade and Protection have become the watchwords of political parties there and the tariff reform agitation has given birth to copious literature on the subject. So far as theory goes, it is difficult to make any useful contribution to the discussion as the question has been looked at from every point of view and all conceivable arguments have been exhausted. The proposition that Free Trade must ever be good for all countries is no longer accepted as gospel truth, and the decision of the question in any particular case turns upon whether a policy of let alone and free competition or of Protection is best suited to the given conditions. It is not a purely economic problem to be discussed in the academic fashion. Political, social, and national considerations play an important part in the practical discussion. Advanced economic theory also justifies the adoption of a Protectionist policy by nations in certain stages and circumstances. Protection is not certainly a panacea for all industrial and social backwardness and may exercise deleterious influences upon nations going in for it. Free Trade may, again, be calculated to promote the best interests of a people. The balance of advantages is, however, likely to lean towards a Protectionist policy and it is on this ground that it is being followed by the United States of America, the countries of the European continent and the British colonies. Indian advocates of Protection desire to profit by their own past experience and the example of other countries. They take exception to the doctrine that because Free Trade is good for England it must be equally good for India, which has swayed the policy of the Imperial Government in this country. They plead for liberty to their Government and to themselves to decide whether Free Trade or Protection is needed in India and what form either policy should take. It is a matter which must be considered on its own merits and dogmatic Protectionism would not be less injurious than theoretic Free Trade has been.

As commonly defined, Protection as a policy is an attempt to develop a manufacturing in-

dustry by a system of discriminating duties on manufactured goods imported from other countries. This definition is, however, too narrow and does not take account of other factors supplementary to this fundamental one and designed to emphasise its purpose. Protection should therefore, be defined so as to include all means by which a country undertakes to secure, through positive efforts of Government, complete industrial and commercial development of all its resources. Protectionist policy embraces all those pecuniary or other sacrifices which a country may make in order to develop its industry and commerce and is justified on political, economic and social considerations. Looked at from this point of view, England, the stronghold of Free Trade, is itself to a certain extent, Protectionist.* The development of the Protective system is due to the growth of capitalism and national states. As doctrine, protection is a modification of the old doctrines of mercantilism and the state is looked upon as a powerful means of developing industries. In modern times the doctrine dates from Alexander Hamilton who propounded that the highest development of a nation's industries was to be achieved by protective duties and his programme was adopted by the United States of America. For the ultimate good of the nation the consumer was to be made to bear the burden of taxation. Like the American Hamilton, the German List thought that Protection was to be adopted as a temporary measure for developing a nation's industries. Free Trade was accepted as generally true but was suited to a cosmopolitan stage to which the world is progressing. For the attainment of this end each nation must develop its own resources to the full. While Adam Smith's system of political economy was cosmopolitan, that of List was national. In the hands of other Protectionist economists like H. C. Carey and Patten, Protection changed from a temporary expedient to gain a specific end to a consistent endeavour to keep society dynamic and progressive. Economists of other schools, with the exception of rigid British Free Traders, have allowed a relative validity

* Encyclopedia Britannica, 11th Edition.

to the doctrines of List, and the historical school of economic thinkers generally looks at Protection from political and social considerations rather than the purely economic one. It is in this wider sense that the word Protection is used in India when the state is called upon to grant protection to the indigenous industries. A policy of protection does include the raising of import duties upon foreign goods coming into competition with the domestic products, but a high tariff is only one of the means of achieving national progress. The later trend of economic thought is entirely in favour of an extension of the province of the functions of Governments which were restricted within the narrowest limits by the earlier economists, and it is considered as a legitimate duty of the state to undertake pioneering work in connection with new industries and in other ways directly to promote the growth of national wealth. In a backward country like India which suddenly found its industries confronted by improved European manufactures, this duty of the state becomes more imperative than elsewhere. The British Government in India has shaken off, in certain matters, the shackles of the rigid economic theory of Free Trade and of the legitimate functions of the state, and there is no reason why a further advance should not be made along the selfsame lines. "If the State can legitimately undertake from borrowed funds the construction and subsidization of railroads and canals, if it can afford to sell the fee simple of waste lands at nominal rates to European settlers on the hills, the road is certainly open for a further development of this same industrial effort on new lines." Mr. A. Latifi, I.C.S., in his "The Industrial Punjab" observes:—"Most people now admit that it is an important function of Government to develop the strength and skill of the people, to induce them to economise their energy by the aid of science and art, and by the multiplication of industries, to afford them a livelihood from the greatest possible varieties of sources.....The disputants have often argued with the conditions of different countries and

different ages before their eyes, forgetting the homely saying that what is one man's food may be another's poison. Nobody denies, however, where private enterprise is, for any reason, unable to develop a given industry, even a free-trading state may lawfully create a condition of things that will set private enterprise in motion."* As an illustration of what the initiative of the Government, supported by the hearty co-operation of the people, can achieve within the lifetime of a single generation Mr. Latifi mentions the state of Wurttemberg in the German Empire where within fifty years a purely agricultural country was transformed into a highly developed industrial state. This wonderful result was due to the feverish activity which ran in all directions, the introduction of schools for teaching trades, advancing money for the establishment of industries, the starting, by the state itself, of new industries to be ultimately absorbed by private enterprise in the form of companies or associations, sending skilled workmen abroad to acquire a knowledge of new methods in trade and agriculture and so on. The year 1868 marks, in Japanese history, "the commencement of a new policy under which the commercial and industrial interests of the country have been aided by lavish expenditure on technical education, by the dissemination of useful intelligence, and by the subsidizing of struggling industries."

It was the Government that pioneered the manufacture of cement, glass, soap, paper, paint, type and machinery."* It is only within recent years that the cause of industrial development has been taken up by the state in India, and its attention has been mainly confined to improvements in agriculture. But what can it show to compare with the astonishing zeal of the Japanese Government, which has worked miracles within the space of a single generation? We are going at a snail's pace where we are moving at all, and laying the unction to our souls that we are doing our best and that nothing more is practicable. What a vast field is open for activity in agriculture and industries dependant thereon, let alone other industries and manufactures such as

* Kanade's "Essays on Indian Economics."

* "The Industrial Punjab", by Mr. A. Latifi, I.C.S.

paper, glass, oils and so forth, may be seen from the discussions on the subject held by the Board of Agriculture at Pusa.* Among other resolutions passed by the Board on the Sugar Industry which is now receiving its particular attention, was the following:—"The Board recommends that Local Governments should be empowered to assist pioneer factories, by subsidy, by taking deferred shares, or by such other methods as may be appropriate; and urges the need for a reconsideration of the recent orders of the Secretary of State, in so far as they prevent the application of public funds to the development of those industries which are essential to the increase of the wealth of the agricultural community." The Secretary of State, during the *regime* of Lord Morley, issued certain orders limiting the power of Local Governments which were thereby precluded from giving effect to the above resolution and the Board urged that those orders should be reconsidered in the interests of agriculture and agricultural industries. The attitude of the Secretary of State in this matter betrays the blind faith of a devoted adherent of the rigid doctrines of the old school of economists and it is the emancipation of the British Government in India from the thralldom of exploded economic theories that the advocates of protection in India are pleading for. The departure which the Board of Agriculture seeks in one industry must be extended all along the line if the economic and industrial situation in India is to undergo any appreciable change for the better. This demand is the essence of Indian protectionism which is broadbased upon advanced economic theory and appreciation of the practical needs of this country.

The question of protection received prominent attention in the discussion, in the supreme Legislative Council some time ago where the Hon'ble Pandit Madan Mohan Malaviya moved his resolution in favour of a higher import duty upon foreign sugar. The Pandit based his contention upon the principle that "a

nation must sacrifice and give up a measure of material prosperity in order to gain or retain the power of united production; that it must sacrifice some present advantages in order to insure to itself future ones." In theory this position is unexceptionable, but the practical action must be determined by various considerations in each case. Any one who knows the present condition of the indigenous sugar industry is aware that an enhanced import duty upon foreign sugar, which may be defensible on other grounds, cannot be supported by the argument that it will result in any immediate and direct benefit to the industry. One great objection to protective duties is that they produce powerful combinations of manufacturers and merchants whose operations are not always beneficial to society at large; and it must be taken into serious consideration when we devise such duties. Speaking on the subject of the suggested sugar duty in the Viceroy's Council, the Hon'ble Mr. Gokhale observed:—"The right kind of protection is that under which the growing industries of a country receive the necessary stimulus and encouragement and support that they require, but under which care is taken that no influential combinations, prejudicial to the interests of the community, come into existence. And I believe that the right kind of protection, if available, will do good to India. But Sir, situated as India is, I fear there is no likelihood of that kind of protection being available to us, and it is my deliberate conviction that in our present circumstances, a policy of free trade, reasonably applied, is, after all, the safest policy for us." And further:—"If the Government of India or the Secretary of State had the power to grant protection in the present circumstances, I am not sure that it would be employed in the best interests of the people of this country. I, therefore, personally, do not ask for a high protective tariff but I urge that an inquiry be first made to find out in what way and to what extent the state can help this industry." It is not difficult to discover what was at the back of Mr. Gokhale's mind when he expressed a doubt if protection would be employed in the best interests of the people of this country.

* Proceedings of the Board of Agriculture in India held at Pusa, November 1911.

Excepting the cotton mill industry, the other manufactures in this country which are in a flourishing condition, are almost all of them in the hands of non-Indians whose organization, power, wealth, up-to-dateness and influence with the Government here and in England, are well-known. A high tariff wall raised against foreign sugar will immediately be taken advantage of by European manufacturers and merchants, leaving Indians hardly better off than before. India may incidentally gain but it is a delusion to suppose that there will be any direct and substantial benefit to the people themselves. The tea plantations, jute cultivation and manufacture, the mining industry are illustrations which show conclusively how Indians have not been able to exploit the resources of their own country and how the work has been successfully done by European enterprise armed with various advantages. Protective duties or no protective duties, the factor of European manufacturers and merchants must dominate the industrial situation and Indians have got to make the best of the same. It is inevitable in the peculiar circumstances of this country that purely Indian enterprise must step forward and rub shoulders with its European compatriot and rival. Whenever a new industry is started with Government co-operation such as the paper or match industry, for example, European enterprise is bound to be the first in the field and it will be the fault of the Indians themselves if they are slow to take their proper share in the industrial development. This aspect of the situation has been grasped by certain well-meaning opponents of Indian Protectionism and should be clearly understood by all who are interested in the question. There is an amount of truth in the shrewd remarks made by the Hon'ble Mr. A. Chatterton in this connection. He says:—"What I would submit for your consideration is that even if protection were desirable, you are not ready for it. There is no fund of capital seeking remunerative investments. Industrial leaders with technical skill and business experience are non-existent and the operative labour could only be obtained with difficulty

and would require training from the very beginning. You might exclude British manufactures, but you cannot exclude the British manufacturer."* Mr. Chatterton, it must be stated here, is far from right when he assumes that the object of the Indian Protectionist movement is chiefly to exclude British manufactures and that "the recent cry for industrial development comes from a small minority of unemployed educated people who have not yet found a suitable niche for themselves." This misconception notwithstanding, his estimate of the industrial needs and prospects in India, is substantially correct and must be borne in mind by all those who are inclined to suppose that protective duties are a panacea for the economic distemper of the Indian nation. What Indian protectionists must press for is a relaxation of the rigidity of the present almost passive economic attitude of the Imperial Government with respect to the industrial development of the country. They must persist in the demand that the Indian should take vigorous steps to stimulate industries in every possible way and not leave the people to themselves in the matter. Every case of protective duties will have to be judged on its own merits; but there can be no doubt about the general responsibility of the Government towards the people with regard to industrial development. To insure against and minimise the disadvantage to Indian enterprise of the powerful competition of European merchants and manufacturers in India, it has been suggested that Government should insist that a certain proportion of the capital invested in every new concern must be purely Indian. But it is difficult to conceive how the state can be brought to accept this suggestion in the face of the opposition that is sure to be raised against it. It, however, shows the manner in which the policy of the Government of India ought to be shaped in the interests of the people of the country. Indian Protectionism is thus emphatically a national policy designed to promote the industrial and economic progress of the people and

* The Journal of the South Indian Association, April 1911.

as such ought to find favour with Government. The state in India has, however, its own difficulties and it is through them that we have to march towards the goal. Mr. Chatterton, who takes the Indian Protectionist movement in its aspect of tariffs only, is nevertheless of the opinion that "a little paternal assistance of a direct character, the cost of which can be accurately determined and the operations which we carried on definitely limited, is a more logical and businesslike method of dealing with the industrial question than subjecting the whole country to a system of tariffs which will increase the cost of living and direct energy from its natural channels into artificial courses, most probably not leading to the best utilization of the resources at our disposal." This position is a reasonable compromise between the two Free Trade and Protectionist extremes and is deserving of serious consideration.

THE HINDU-MUSSALMAN PROBLEM.

BY

MR. HUSAIN R. SAYANI.

It need not be said that if people had the good sense, tact and inclination to meet half-ways in their differences and disagreements, whether the matter in dispute be small or great, whether it be between one individual and another, or between a whole community and another, there would be much more peace in this world and consequently a much easier way to progress and civilization. These remarks apply especially to our country where it is so difficult to leave aside the mere sectarian point of view and look at things from a broad and statesman-like point, divided as we are in a thousand divisions of sects and community, class and creed. The illiterate among us—and by far they are the vast majority—can be excused for their narrow prejudices, their stupid superstitions and a

hundred other things which easily and readily instigate them to fly at one another's throats. The panacea for their evil lies in the one word 'education.'

It need not be said that the education and advancement of any one division of the people goes indirectly to the benefit of the other divisions also. Every sensible and knowing Mahomedan will readily admit that these Hindus who have worked for the social, material, and intellectual progress of their community have indirectly benefited the Mahomedans also; as any sensible Hindu will admit that the contributors to the Aligarh University fund have indirectly advanced the Hindu cause too. Most of us will also agree that the ultimate political union between the two great communities, if it ever comes, can only come through educating the masses of both the communities. But apart from the question of educating the masses, we should briefly go over some of those things which should facilitate the formation of such a union on a sound and far-reaching basis.

First of all, there should always be among the well-to-do, and the educated of both the communities a spirit of compromise, and a marked inclination to take things from a broad point of view and not from a narrow and sectarian point. Whether it be in speech, writing or action, if this spirit is maintained, and this inclination shown on both sides, there would be considerably less cause for irritation and consequently a considerable avoidance of occasions which give rise to ill-feeling between the two communities. Look at some of our papers. Many a time they leave aside the broad point of view and stick only to the narrow which suits only a particular class or community. Indeed, a few of them persist so outrageously in the taking of the narrow view as to give offence to any fair-minded person of any class or community.

That, as a people we are sadly wanting in the spirit of compromise, of meeting half-ways in

our differences and disagreements, is evident from our readiness to go to litigation even on small matters and such claims as could easily be compounded. One has only to look to the law courts to see how often a lot of money is wasted in useless litigation. If the parties had only the necessary spirit of compromise they would not waste so much money which only goes to swell the fat bills of shrewd lawyers.

The same remarks apply equally to the services, the professions and even to trade. Here also a keen class-community and creed jealousy, ready to oust the person that belongs to the other class, creed or community merely for his being so, irrespective of his merits and to hiring in the cue that belongs to one's own is often evidenced. Such attempts leave scars behind and serve to widen the gulf between different communities.

Even in politics and public life a real lack of the spirit of compromise and a want of large heartedness is shown. Why should some of the Mahomedan councillors have the inclination rather to join hands with the government party in any and every matter than with their Hindu brethren in council? Or why should the Bengali Hindus grudge the facilities in education given to the Moslem Mahomedans even from a purely Hindu point of view an educated and cultured Mahomedan is more likely to serve the purpose of his country, Mahomedans and Hindus as well, than an uneducated Mahomedan labouring under the load of ignorance and a hundred evils born thereof. The material, social and educational progress of the one community must be shared, more or less, by the other, so be there in the same boat, falling in easy cases against common difficulties and according to many common aspirations. The only sound policy, therefore, on the part of both the communities is to help each other and to keep themselves abreast of each other in the forward march. If one of them is left far

behind the other, what a clog that one would be in the way of the other's attainment of its aspirations. To give an instance, if the Mahomedans had not made the progress during the last ten years that they have done, could we have got the political concessions that we recently did, notwithstanding the fact of the Hindus' social and educational progress.

Nothing can be more deterrent even to a political combination between two communities than a lack of the spirit of compromise where their individual interests clash, and a disinclination to meet half way in their differences and disagreements. But if the two communities have the proper spirit of compromise and add to it the higher traits of character a large heartedness which is willing to give the full benefit of the blessings and advantages enjoyed by the one community to the other, a willingness to give more than to receive, a breadth of view that embraces in its ken the difficulties and troubles of the combining party and is ready to help it out of them, then they can combine in a solid and far reaching combination. More education of the intellect may remove, to a great extent, ignorant prejudices and misapprehensions standing between different communities. It may make them understand that to remove common difficulties and attain common aspirations there is no help for them but to unite in a strong union on a firm basis. But something more is necessary, in order first to form a combination and then to obtain in that combination exulting strength. That something lies in the development of the higher traits in the character, a large heartedness, a fair mindedness, a willingness to forget past misunderstandings, a patriotism that goes above a national and sectarian interest and embraces the welfare of every class, creed and community of the mother country. Such a patriotism must show itself not in mere words but in action. It means a development in the character along with a development in the intellect, a development

that should begin at home, should be kept up at school, strengthened and fed full at the college in order to fructify in the active life of the citizen. The effect of such a development should be apparent first within the community itself before it is revealed in the relations of one great community with the other. It should show itself first in the relations of the high caste Hindu with his brother of the lower caste, in the removal of the social abuses of his community, in the uplifting of its social and moral standard. In the same way it should show itself first in the social, and educational advancement of the Mohammedan community before it is manifested in the dealings and relations between the two great communities. How can a community win the respect and confidence of another, or how can it wield a great influence for the good over another if it has not reached a certain standard in its social moral and educational progress. How far a way we are still from that standard it is difficult to judge, but it is certain there lies yet a considerable way before the two communities to traverse before they can reach that standard.

THE ANCESTOR-WORSHIP OF JAPAN.

BY

MR. CHARLES PARRY, B. A.

JAPAN is popularly supposed to have three religions, Confucianism, Buddhism and Shintoism. This statement, however, is misleading. The first of these, Confucianism is a philosophy of conduct, an Art of Living, but cannot be called a religion; for the attitude of Confucius towards the question of a Future State and in general as regards the aim and meaning of man's existence on this planet, was one of complete agnosticism, if not of contemptuous indifference. The model Confucianist is an accom-

plished Chinese gentleman and, in the good sense, a man of the world, but by no means a religious man. As for Buddhism, it never "had a fair show" in Japan; it entered the country after it had been grossly corrupted during a thousand years of its slow passage through Tibet, China and Korea, and it came to a people who, while accepting it in this form and further modifying and corrupting it, were and are incapable of assimilating the high truths which it inherited from Hinduism and which form its essence. Japanese Buddhism is now, therefore, an established cult with thousands of temples and tens of thousands of priests, yet, in reality, nothing but a corpse in fine sacerdotal vestments, galvanized into a show of activity by the stimulus of opposition to Christianity.

There remains then only the last named, Shintoism which can be correctly called the Religion of Japan. Shintoism is a curious, vague compound of Nature fables, Emperor-worship, ancestor-worship and patriotism; and it is also called by the Japanese *Kami-no-michi*, the way of the Gods. There *Kami*, or Gods, are all of strictly Japanese manufacture, having no dealings with or knowledge of the outside world, and are as characterless and puerile a set of deities as have ever assembled together. Of the above mentioned elements of Shinto, that of primitive nature-worship which is perhaps disguised under the childish fables about these *Kami* has now little influence compared with the politico religious element of ancestor-worship including the worship of the Imperial Family past and present. By the efforts of Japanese statesmen and scholars in the eighteenth and early part of the nineteenth centuries,—efforts influenced much more by political than by religious motives—the part played by ancestor and Emperor worship were raised to such prominence as entirely to overshadow the older features of this curiously jumbled religion. In China, also, ancestor-worship has the strongest influence over

to the rank of a religion afford, it is true, a sort of basis of morality; but how poor they are compared with the magnificent breadth of such passages of the Bhagavad Gita as "Nor know I which for us should be the better, that we conquer them or they conquer us"—"However men approach me, even so do I accept them, for the path men take from every side is mine."—"Even though thou art the most sinful of all sinners, yet shalt thou cross over all sin by the raft of wisdom"—"Seated equally in all beings, the supreme Ishvara, indestructible within the destructible—he who thus seeth, he seeth." How the dogmas of a narrow national creed shiver up in the light and heat of the rays of the true world Religion!

In accordance with this, we find that the Japanese are seemingly incapable of taking broad views of human life and duty. The Brotherhood of Man, the essential unity of the race are conceptions that convey no meaning to them. The truths contained in Buddhism have been completely lost on this energetic but narrow-minded race, and Japanese Buddhism has, from the first, been a matter of mere ceremonial and, with the vulgar majority, little better than a conglomeration of superstitions about luck, while nowadays it is taken seriously by hardly anybody. To unite Buddhism with a jingoistic national religion was of course to distort it beyond recognition.

The modern scientific explanation of the origin of Ancestor-worship as due to the "dread of ghosts" felt by savages is naturally unpleasing to civilized people who at the present day uphold this form of worship. Unfortunately for them, the evidence of travellers who have closely studied savage races all goes to show that such is its origin. It is not love and affectionate memory that urges the savage to propitiate the ghosts of his ancestors; in fact, some tribes which are barbarous enough to kill their parents when they become old and helpless are yet found to show the

greatest respect for dead ancestors and the greatest desire to propitiate them by offerings. The ceremonies performed in ancestral worship to day in Japan all point back to the original savage idea that the ghost needs feeding.

There is indeed something touching and sacred in the loving remembrance of the dead who have been kind and helpful to us, and so far as this, ancestor worship appeals to Christian and non-Christian alike. But if this feeling is made into a matter of daily, burdensome ceremonial, when death must be celebrated not only yearly but monthly, when national conceit and anti-foreign spirit are fostered in the name of religion, a weak mortal decorated with the title of Emperor is revered as a god and practically the only god worth considering, then the religion of ancestors becomes a curse.

The modern agnostic spirit has made great inroads on all the observances above mentioned, and they have been reduced and curtailed to such an extent that the Japanese religion of to day is not an exacting one. Yet, in spite of all official endeavours to keep up the spirit of Shintoism in connection with the adulation of the Imperial Family and the narrow aggressive nationalism which has been grafted on the original crude nature and ghost worship the religion is doomed to extinction; it is dropping to pieces from internal decay. It has no capacity for extension beyond the bounds of one nation, no philosophy of life, no theory of the Universe, no conception of the Brotherhood of Man or the Fatherhood of God—in short, no message for the modern mind.

KAMI NO-MICHI: The way of the Gods in Japan by Hope Huntly Price Rs 2-4.

The desire of the author is to guide her readers faithfully along this time honored, half obliterated "Way of the Gods", clearing the path with reverent, not iconoclastic hands, because recognising it as the Way by which the Japanese were divinely led to their present mental altitude. The path is traced in threefold aspect Ethical, Philosophical, and Romantic.

The story trends towards a sensational climax in order to emphasise life portraits known to the author while resident in the country.

G. A. Natesan & Co., Sankarana Chetty Street, Madras

A CENTRAL ASIAN BRUTUS.

BY

PROF. MICHAEL MACMILLAN M.A.

IF my prison was cold and gloomy, at least it was high and dry. But I knew too well that there was a dark damp dungeon at the bottom of the feet and there was every reason to apprehend that my gaolers would presently let me down into it, if it should not be deemed advisable to despatch me outright. A narrow window admitted the last rays of the setting sun. It was accessible and wide enough for my body to pass through. But this only tantalised me, for below it was a sheer wall absolutely devoid of any foothold, so that dropping from window the would be certain death. Perhaps it was intended that I should creep out and thus bring destruction on myself, so that the lord of the castle might not have my death on his soul. For I was his nephew and the rightful heir to his lands and chieftainship which he wished to leave to his daughter and her intended husband, rich old Abul Haasan. This arrangement I strongly objected to for obvious reasons. No one likes to be cheated out of his inheritance. In addition I happened to be in love with my cousin, Aisha, while I hated Abul Haasan, the Fat, with the hate of hell.

As the waning sunlight began to fade, my thoughts became more and more melancholy. What I dreaded most of all was the application of the blinding fire-pencil to my eyes or a draught of the stupefying *ponat** to reduce me to imbecility. These favourite methods of incapacitating for action a dangerous rival, whose murder, however desirable, is repugnant to a nice conscience, haunted my imagination more and more as the prison cell grew darker and darker. It was too

* *Ponat* is an infusion of poppy. It enfeebles mind and body.

horrible, the prospect of being suddenly cut off in the heyday of youth and strength from active life and condemned to burden the earth like a fallen tree. Rather death than that! And as this thought passed through my mind, unconsciously I found myself moving towards the tempting aperture of the window. But, as the Persian poet says,

"Every good and evil that exists,
If you mark it well is for a blessing."

My fortune was now at its lowest ebb, but to this my unhappy plight I was indebted for all the happiness I have since enjoyed. Had I never been imprisoned and in danger of death or worse, Aisha would never have had compassion on me for all the impassioned strains in which I had sung the witchery of her black eyes. It was pity that made her conscious of the love that perchance had long lain hidden at the bottom of her heart.

Just as I was moving to the window, the prison door was softly unbarred, and, looking in that dark place like a diamond in a coal mine, she appeared followed by one and trusty old servant. The falling shades of night half concealed the beautiful outlines of her unveiled face, but I could see that her black eyes were flashing with excitement, indignation and, as my heart whispered to me, with a tenderer but still stronger feeling. She had always been of a gentle, yielding disposition, and, unless her heart had been deeply moved, she would never thus have acted in defiance of her father's will.

"Flee" she cried out to me. "My wicked father, *alas* that her daughter should say so, meditates thy death. Had I not heard it with mine own ears, I could not have believed him guilty of such cruelty."

On saying these words, she dimmed the lustre of her eyes by shedding a flood of tears.

"That window" I replied "affords the means of escape from prison, but not from death. No

one issuing from it without wings can hope to reach the ground alive "But no matter" I continued "with those gracious words of thine in my heart I can die happy."

"Nay, I had forgotten, simpleton that I am" and turning to her attendant she said "Juli, bring forward thy burden"

And the old woman came forward and placed in hand a long rope of woven silk and a sword

"With the rope thou canst descend from the window" said Aisha, "with the sword thou canst defend thyself against thy enemies, as I know well by trial. Would that I could also give thee a boat to cross the swollen stream, of the great river that bounds my father's domains. But lose no more time in words. I must return and my absence may be noticed"

So before I could say another word, she slipped away like a flash of light from the darkness of my prison chamber.

There was now nothing more to detain me. I girt the sword on my waist and fastened the rope firmly to the small bed of strong teakwood, the only piece of furniture in the room. The other end I let out through the window till it dangled down to the ground. I then squeezed myself through the window, slid down the rope and in a moment was standing safe and sound below the precipitous cliff on which the castle wall was built. My escape was however only partly achieved. The black clouds above me foreboded a terrible storm about to burst. Before me roared the swollen stream of the Amu Daria, which had swept many a man before me to Paradise on Iblis. Beyond it lay freedom in a barren mountain region over which my uncle had no dominion.

Choosing the spot where the river was deepest and therefore least tumultuous, I plunged in. The snow-fed stream was bitterly cold, but fortunately my frame had been trained to bear all extremes of temperature. The current was so strong that it carried me far below my starting point as if I

were one of the uprooted trees that it bore helplessly along. But all the while I was steadily making my way, with many a rebuff, first to the middle of the stream and then very slowly to within measurable distance of the southern bank. At last, when almost spent with the hard struggle, I espied before me a backwater. Could I reach it, my safety was assured. Putting all my remaining strength into my strokes, I headed for it, when suddenly there loomed on my left a great log of wood, which struck me violently on the side of my head. I knew no more till I found myself lying high and dry on the river bank.

When I opened my eyes, though the intense cold was freezing my wet garments and the snow was beating in my face, it seemed to me that I had never lain on a softer couch. Such was the feeling of perfect repose that filled my soul after the exhaustion I had undergone during the buffeting of the waves. As my senses slowly returned, I became conscious of a kind face bending over me.

It belonged to a man in the prime of life and in the garb of a warrior. He was above middle height and his form and bearing indicated great strength. From the length of his arms he would probably be a formidable opponent in sword play. His bow, arrows, shield and head-piece lay on the ground near a powerful black charger of the Turkman breed. I noticed that his body, armour and his raiment were dripping with water.

"Who art thou" he asked, "who darrest to swim across that angry flood" and he pointed to the swirling water a little below. "Was it pleasure or fear or disappointed love that prompted thee to attempt such a feat? Nay tell me nothing now but only let me know where thy home is, that I may take thee there 'out of the storm that is coming. Perhaps thy friends will give a night's shelter to me also, who have long

been a lonely wanderer half-famished on these cold barren hills."

As with the stranger's help I struggled to my feet, I told him briefly that I was a fugitive driven by cruelty and oppression from the home of my fathers.

"Then" said he, "unless the All Merciful has pity on us, it is an even chance that ere morning we may both be buried in the snow. For this part of the country is new to me and I know no place where we can take refuge from the storm."

There was indeed good reason for his fears. The snow was falling heavily and doubling the darkness of the night. Something must be done for dear life's sake, but what? Suddenly my dozed senses cleared up.

"Close by there is a cave where we can obtain shelter" I cried, "Quick let us hurry there, before the snow blots out every track."

He bade me mount on his horse and lead the way. I remonstrated. But my remonstrance was in vain for indeed my companion seemed to be one of those whose wills are not easily withstood. So he picked up his weapons and led me mounted on his horse in the direction I indicated. After one or two false turns, which I would never have made but for the blinding snow, we arrived at the mouth of the cave and entered in.

It was a refuge to which I had been in the habit of retreating in the company of my foster brother. My uncle, out of fear and jealousy, had refused to give me the education befitting a young man of my birth and, but for my foster brother's tender care, I should have merited the opprobrious epithet of 'the Dolt' which was sometimes given me. Indeed by his advice to save my life I found it necessary to feign simplicity and conceal as much as possible my love of weapons and knowledge of their use. It was supposed that I was wandering aimlessly on the hills all the time that I was learning secretly in

the cave the use of sword, spear, and bow from my foster brother, whose skill in the use of weapons could hardly be matched from Samarkand to Delhi. It so happened that a short time before my imprisonment an attack made by robbers on the escort of my cousin, Aisha, had compelled me to take an active part in her defence in which I showed at least that I was neither a coward nor a weakling. This excited my uncle's suspicions that I was not quite what I seemed, and soon after that incident my contemptuous treatment of Abul Hassan, the bridegroom chosen for Aisha, led to my being cast into prison as narrated above.

Before he died and left me alone in the world, my foster brother besought me to keep the cave always provisioned as a convenient hiding place, in case my life should be threatened in the castle of Dir. Thus it was that the place had a good store of firewood and grain. I lit a fire while my companion attended to the wants of his good steed. We then took off our wet garments and, wrapping ourselves in warm sheepskins, sat down before the fire to discuss the situation. When I told him my name and my story and how dire necessity had driven me to practise dissimulation, he did not blame me for my conduct. He himself, he said, would long ago have been at the mercy of his enemies, if he had not occasionally bent before the storm of dangers that encompassed him.

"But now that you are a man," he went on "and have shown your manhood by breasting the black waves of Amu Daria this wintry night, I bid you gather together a few faithful friends and face the oppressor sword in hand."

When I thanked him for saving my life and asked him how he had fished me out of the water, he made little of the matter.

"It is my practice" he replied* "winter or summer to swim every river in my path. I watched these swimming manfully till the log

* See Baber's Memoirs. p. 406.

struck thy head and then I jumped into the backwater and pulled thee ashore. We are now quits, for hear how the snow storm rages without. Had I not met thee, the Afghan eagles would be picking the bones of me and my horse to-morrow morning."

For three days and three nights we were snow-bound. We passed the time in martial exercises varied by the recitation and composition of Turki verses; for we were both devoted to the art of poetry. Aisha and my despair at the prospect of losing her inspired me with many a strain which at least expressed heart-felt emotion. My companion's favourite subjects were his own adventures in the past and his hopes of the future. The prophets had, he said, declared that he should one day wear an imperial diadem. The *huma** bird, of happy omen had been seen hovering over his head while he was yet a boy.

"Yet" he added "*since I was a boy of fifteen, my life has been a continual struggle, in which I have lost more lands than I have gained. But in the end my destiny must be accomplished. If driven from our native soil, let us go far to the East and win an Empire in China, as Changia Khan, my ancestor, did three hundred years ago. As he spoke these words, he looked every inch a king and born leader of men, under whose rule any one might be proud to live or die. I knelt at his feet and devoted myself to his service, exclaiming*

"To thee I owe my life and I swear by the Holy Book to be your faithful servant even to the death."

Then at last he told me who he was, Baber, born to the kingdom of Fergana and once by conquest the occupant of the throne of the great Emperor Tamerlane at Samarkand. From his boyhood he had undergone the strangest vicissitudes of fortune alternately gaining kingdoms by

his valour and losing them by the adversity that continually dogged his steps. He was now at the very lowest ebb of his fortunes, a dethroned fugitive parted from his trusty followers to evade the pursuit of his enemies and making for Kabul, one of the many central Asian kingdoms over which his ancestors had reigned.

At last the snow began to abate and we prepared to take our departure. On the morning of the fourth day as we looked out from the mouth of the cave we saw dimly in the distance the figure of a horse and something above it, that flashed in the light of the sun rising behind us. It turned out to be an armed cavalier who was coming our way followed by a troop of twenty or thirty men. We drew back to the shelter of the cave to watch them as they advanced nearer and nearer. Suddenly Baber recognised one of them and called out in a loud voice

"Dost Nasir, it is I. Who are these with thee?" This was one of the many turning points in the career of Baber. Dost Nasir brought with him a deputation of Mughals offering him the throne of Hissar and Kunduz, which he accepted. But it is truly written by Sidi in the Gulistan that

"The man of God, when he eats half a loaf, Divides the other half among the poor and needy. If a King subdues a whole Kingdom, may a climate, Still, as before he covets yet another."

Baber immediately used Hissar and Kunduz as stepping stones to the throne of Kabul, just as afterwards he employed his kingdom of Kabul as a stepping stone to the conquest of an Empire in India.

When Baber signalled his new monarchy by taking the title of Padishah, he conferred on me a rich robe of honour and a large estate near Gharni in recognition of what he was pleased to call my valuable services. I had indeed had my full share in the hard fighting that took place before my leader's authority was recognised by the turbulent mountaineers of Afghanistan. Nor did he forget my private affairs. One evening we were strolling

* The *huma* is a fabulous bird. Any head over which it hovers is fated to wear a crown.

body fell behind the seat and there he lay motionless with his great bare feet supported by the embroidered cushions, an object of derision to all present. *Whether from fear or drunkenness, he seemed unable to regain his seat.*

His followers who were in the hall, though contemning him in their hearts, drew their swords to avenge the insult done to their master. At the same time my men threw off their disguises and suddenly shone in the lamp light a company of picked warriors. Hard fighting and bloodshed would have ensued, but for the conduct of my uncle's retainers. On suddenly beholding their chief's nephew whom they supposed to be dead, they raised a shout of joy and so made it evident what side they would take, if swords were crossed.

While each party stood on the defensive and the drunken bridegroom still lay senseless or at any rate motionless on the floor, I coolly removed my rival's feet, took the vacant seat by Aisha's side on the nuptial musnud and bade them call upon the Qazi to come in with his witnesses and sign a new contract of marriage between myself and Aisha.

At this point two old advisers of my uncle intervened and remonstrated against such a high handed proceeding. They proposed to go to my uncle's sick chamber, relate what had happened and ascertain his wishes. As I had reason to believe that the grey beards were friendly to me in their hearts, I made no objection.

My uncle on hearing the story of my sudden reappearance and giving due weight to the fact that I was high in the favour of the great Padishah of Cabul bowed to the inevitable.

"I knew somehow all along" he said "that I was fighting against fate in my efforts to prevent the marriage of that nephew of mine and Aisha. Let them be married as soon as you like and leave me to die in peace."

Saying which he turned his face to the wall and after a few days sought the mercy of God.

WOMAN AND PATIENCE.

BY

MILLIE GRAHAM POLAK.

FROM time immemorial, the beautiful patience of woman has been so extolled, and placed as the crown of all goodness, that one would almost imagine that it is the only virtue for which she should strive, and that in its attainment she will achieve her highest destiny. But what do we mean by patience? Thinking women of to-day are beginning to feel that the exercise of mere blind patience has been rather a great wrong done to, than a benefit conferred upon, mankind. It has not helped forward the race, nor has it advanced woman herself to a higher status. That is largely because women, as well as men, have failed to realise that virtues, to be of service, must be constructive; they must have a positive, or active side, as well as a negative, or passive one. Mere endurance, abjectness, or apathy, is hostile to the first principles of true non-resistance. The old adage, "What can't be cured, must be endured," should be given a literal and not an extensive interpretation, for what can be cured ought never to be endured. This is the first elementary truth of life, and in so far as both men and women have failed to recognise it, they have not begun to understand the full meaning and capacity of life.

Most, if not all, civilizations of historic times, have held up, as an ideal for women, the forgiveness of sin, when the sin is perpetrated against themselves or their sisters. But with our knowledge of the real facts of life, can we rightly believe that lasting good has been the outcome of the adoption by women of such an ideal? Are not the same wrongs done them to-day, without shame, by the men who impose upon them this one-sided standard? I am not here attempting to plead the cause of woman's suffering, but rather, to

I desire to bring to conscious thought the part that women must play in the regeneration of a nation, a race, or a people. It is a platitude, now a days, to say that no reforms can become effective without the intelligent consent and co-operation of women. It follows, therefore, that evils will not cease to exist merely by women's patient endurance of them. Apart from what we of today call culture or education, women must cultivate and possess definite ideals, based to some extent upon definite knowledge of the life around them. Their mental processes must be founded upon the eternal principle, "Whatsoever ye shall sow, that shall ye also reap"—a law applying not to themselves alone, but also to those they love. They must deliberately set their face against evil; they must not blindly ignore it, and vaguely think that because they refuse to see it, it will cease to exist. It is a common, but it is also a foolish and false, belief that ignorance is innocence. Ignorance, whether real or assumed, is a crime against Nature, who demands that we shall possess full knowledge of her. It is a noble and beautiful ideal that the heart of woman should be filled with love, that she should be merciful, and welcome back the repentant sinner, but this must be accompanied by an absolute condemnation of the evil itself, and not by a condonation of it. Not different, but, loftier concepts of conduct are needed, both for men and for women. The true happiness of mankind is delayed each time a woman presents a patient and unreproachful face when her heart tells her a grave wrong against herself, and so against humanity, has been, and is being, committed. Infinitely better is it, to present a wisely loving countenance, having in her eyes knowledge of the evil standing in the path by which mankind is seeking its fulfilment.

Karma does not cease because of the forgiveness of sin. The evil act will bear its own fruit, which must be accepted and recognised as the natural seed of evil, and not rejected as an

unmerited and chance sorrow. The parents' evil characteristics are almost always reproduced to some extent in the child, and the child predisposed to wrong-doing and taught by custom to demand, as of right, forgiveness of its faults, a wiping out of its past—as though it were possible to wipe out the past—does not learn a higher or better state, or to control its weaknesses. Mothers, who leave their children under the illusion that wrong actions are not inevitably followed by their natural consequences, do them an irreparable injury. The children's logical faculties are destroyed, and their sense of justice is aborted.

Women must determine that, however limited may be the circle of their influence, it shall strengthen as well as soften. They must not tolerate evils and weaknesses in their own midst, but in so far as they recognise them, they are bound to make a corresponding effort to prevent their recurrence. It is not enough that women should be loving, they must be wise in their love; not enough that they should be patient in silent endurance, but also patient in condemnation. They do a grave injustice to posterity as well as to themselves, by tacitly acquiescing in and ignoring that which their hearts and minds condemn. Let it be at once understood that I do not in any way suggest or advocate retaliation, which has nothing in common with ethical resistance. The rendering of evil for evil is admittedly hurtful to all. It is not dignified, neither is it effective in the long run; but there is surely a *via media* between retaliation and blind acquiescence.

Public opinion, to day, does not in many places, allow a man to beat his wife, his grown-up daughters, or his sisters; but it would be a mistake to suppose that he in whom these brutal instincts prevail—and such instances are not by any means infrequent anywhere in the world—refrains from giving reins to them because of the patience of the women subjected to his brutality, but because he is afraid of the con-

sequences, whether they be legal, or the result of public contempt and condemnation. In domestic life, some of the worse traits of a man are often shown and tolerated. The brutality he may not reveal elsewhere, the tyrannical overbearing, the refined cruelty of neglect, the sneering contempt of what he imagines to be a woman's world and views of life, have been, and still are being patiently suffered by the woman, who accepts it meekly as her lot, and thus the wrong persists. The very virtue of patient endurance, that has been held up to her by man as her ideal, has been used by him to her detriment, her very silence and self-repression has been taken for weakness, until she herself has long come to believe it to be so.

It is, however, useless to attempt to apportion the blame for this sorry state of affairs. Women must set to work to develop themselves, and to undertake consciously and seriously their proper share of the world's work. It is not enough that women should be the bearers of the race; they must also set the standard of conduct and of life. But they must first seek the Kingdom of Heaven within them; they must seek within for the secret meaning of the duties and privileges of their own lives. So long have they been required to take to themselves most of the pain of life, so long have they accepted this one-sided ideal of blind acquiescence and endurance, that to-day more than half the world believes that it is man's nature to err and woman's to forgive. Few things are so calculated to upset a man's chosen theory of his position in the scheme of existence as the questioning of his actions by his wife or his sister. The very canons of conduct of men and women are set by man-trained or man-controlled woman. It is the masculine view of life that prevails, to the almost complete exclusion, or at least subordination, of the feminine aspect. The standard of life that man has set towards himself for his women-folk

is that they shall be ignorant of his follies or vices, or, if not ignorant, they shall believe them to be good or natural—to him almost, the same thing—or, if they cannot do this, they must forgive unquestioningly. So completely and effectually has this theory been thrust upon them, that the majority of women have almost ceased to feel; their minds have become so warped, that it is often difficult for them to distinguish right from wrong. And for all but the brave few, not to think is so much easier; not to worry, but to believe that God will give the credit for good intentions, though they have shut their eyes and ears and minds, or that they will be considered holy, because they have suffered uncomplainingly, without a word of protest or warning, and thus allowed to be perpetuated wrongs that definite and concrete thoughts and actions of theirs might have righted. Patience becomes a vice, when by inaction a wrong is suffered to continue without a word or look of protest. Such patience does not make things really brighter, except apparently for the wrong-doer, to whom, however, it offers but a temporary relief, whilst actually, it emphasises the wrong. So the sum of misery and human suffering grows, helped on by the very women who think they are serving noble ends. Purity of life is far greater than mere nescience, the silent acceptance and condonation of evil action, or the blind negative patience that helps no one. The great Masters of life have shown us what positive patience means—something far removed from that invertebrate mental condition common to the rank and file of women; something that serves and fulfils the purpose of mankind.

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G. A. Natesan & Co., Sankurama Chetty Street, Madras.

Some Factors in Large Crop Production

BY

Mr. S. SINHA, M.R.A.S. (Eng) M.A.S.A. (U.S.)

WE have been hearing a great deal about the improvement of Indian farm crops, and as a people we are just waking from our long sleep. Many of us have come to this country to study agriculture, and many have gone back after visiting American Experiment Stations. How far they are trying and have been successful in introducing improved methods of crop production they themselves will answer. The writer in this article intends to describe briefly some of the underlying principles of crop production culled from various experiences.

TILLAGE

The question might be asked "Is plowing an art?" It certainly is. Can we still call it an art when done by the native wooden plows? Is it likely that a man would be favourably impressed by the way the ryot turns the plow? In ninety cases out of one hundred it does not; now how are we going to improve? One great improvement will be effected in the use of iron plows, and plowing straight in such a manner that strangers passing the farm will be attracted by its neatness. Good plowing is profitable; if a fair crop can be obtained with poor plowing, a better crop can be obtained with good plowing. Thorough tillage with improved field machinery is one of the most essential factors in successful agriculture.

ROTATION OF CROPS.

Crop rotation means a certain succession of crops which regularly repeats itself each time the course is run. It means further that the crop follows each other in such an order as to insure each having such supplies of plant food of such a character as to aid in securing good returns from each particular crop. A good rotation will include:

1. Legume, meadow or pasture
2. Root or corn.
3. Some cereal crop.

Various combinations of these three classes are possible, and the natural aim of experimental work with rotation will be,

1. To determine the comparative values of the rotation as soil improves.
2. Their relative suitability for different lines of farming

In our country, farms differ in size, farmers differ in knowledge and skill, crops differ, seasons differ, prices change. Under these circumstances every farmer should adopt the crop rotation best suited to his own special conditions.

Land should not be kept continuously in the single crop; if so kept, the yield will be low; whereas in the rotation series the yield will be increased, and if a liberal dressing of farm manure be added a remarkable increase will be usually expected.

Experiments have further shown that crop rotation alone has not been sufficient to maintain the fertility of soil. Let us turn to the records of the Illinois Experiment Station where we have the results of a rotation field started thirty-one years ago. Dr. Smith* of the University of Illinois writes "In a three year rotation of corn, oats and clover, the average of the last three corn crops amount to fifty seven bushels per acre. The same system started sixteen years later (the land being in pasture in the meantime) on another part of the same original field gave in these same three years sixty four bushels per acre. By this comparison we see that the old rotation field is declining in yield having gone down seven bushels per acre by reason of its being sixteen years older. Although it may be true that statistical averages would appear to show that the production of a country can be maintained over considerable periods of time, we find that wherever

* Second Annual Report of Ohio Corn Improvement Association,

In further experiments conducted at Indiana, Ohio, Tennessee, an average increase of 38 bushels of wheat per acre was secured by sowing large grains instead of small. Cob* reports tests of various grades of wheat kernels with respect to size, and concludes that large kernels give better yields of grain. It is generally true that the largest grains are the heaviest and high-yielders, so the farmers should sow nothing but large, plump wheat. The same is true of seed corn (maize). Williams† reports that the heavier ear in its ear row tests out-yielded the lighter during the year 1901-1903. Bringing this report down to 1909 these results continue to tell the same story, the average gain per acre for heavy ears during the years 1908 and 1909 was 1.93 bushels. Many other experiments have been conducted at the Ontario Experiment Station with each of the eleven different classes of farm crops, and the average results show that the large seed surpassed the small seed by 19.1 per cent for grain crops, 40.3 per cent for the rape, and 60.1 per cent for the root crops. It is evident from all these results that we will get high yield and marked improvement in quality by planting large and heavy seeds.

It is advisable to get the habit of running our seed grain through an ordinary fanning mill which is of use in blowing out the lighter seeds, in screening out the smaller and in removing weed seeds. Then only well cleaned, large plump seeds will be left. We would seriously urge each ryot to use such large seed well matured, and of strong vitality. If he has not got any good seed, purchase him the best seed, if it is impossible to purchase, select from the best that he has.

One of the best guides in making selection that we found both in Ontario and Illinois Experiment Station was the "score card." Score cards have been made for most of the farm crops and

fruits, the variety for each farm crop that is scored highest is selected for planting.

The following score card was used by the writer in June 1909 at the Ontario Experiment Station for preliminary selections of potatoes:—

Points.	Perfect Score.
1. Flavor	40.
2. Mealiness	40.
3. Appearance, (color)	20.
Total. 100.	

These potatoes were boiled before we started to score, and selections were made according to those that scored highest. During the time of final selection the shape of tuber, eyes and size were considered. The following score card is adopted by the Illinois Corn Growers' Association for selection of ears of maize:—

Points.	Perfect Score.
1. Uniformity of exhibit.	5
2. Shape of ear	10
3. Length of ear	10
4. Circumference of ear.	5
5. Tips of ear.	5
6. Butts of ear	5
7. Kernel uniformity	5
8. Kernel shape.	5
9. Color in grain and cob.	10
10. Space between kernel and cob	5
11. Space between kernel and cobs.	5
12. Vitality of seed condition.	10
13. True to type.	10
14. Proportion of shelled corn to cob.	10
Total. 100	

The members of this Association are held in strong pledge to select only the best types of corn. Each member, for example, must test his seed before sending it out to the brother farmers, and if less than 90 per cent fails to sprout, he must reject it all.

Let us make the score cards for the various farm crops of India, let us print them in various languages of India and distribute them to every child and parent of farm home, let us explain the

* *Agricultured Gazette* of N. S. Wales, 14 (1903) No. 2.
† *Ohio Bulletin* 212.

ryots why we gave "40" for flavor, and not "20", why we gave "10" for proportion of shelled corn to cob and not "5". With this sort of work we can arouse the country to the need of score cards and good seeds.

BREEDING.

When a variety has been selected and grown, we want to make it better; it then comes a question of breeding and improving the varieties we now have. This can be done by continuous selection. The improvement of races by selection is slight in one generation; if this be continued year after year, very marked results may come out in course of time.

In Burbank's methods selection plays the most important part; to attain this end, the largest number of variations is prerequisite; such variations can be induced by crossing or hybridization. By crossing we will get all kinds of combinations. This will give us a chance to pick out the most desirable, ideal type, discarding thousands of undesirable and imperfect plants. Crossing sometimes combines in the hybrid* the good qualities of the two varieties. As soon as the desired type is picked out, its improvement by selection should begin.

There is another method which is called "Composite crossing," by which we take the special characteristic from each variety, blend it with the one distinguishing character of each other variety into a new and distinct breed that possesses the merits of all. When we bring out a large number of variations by composite crossing, new and prolific types, are possible, and by selection of desirable types we can fix them permanently after several years of selection.

Dr. Hopkins of Illinois Experiment Station, the father of Corn breeder, and the founder of "Single-ear selection" has laid the foundation of corn breeding on a business basis. His principle is now adopted all over the corn-growing states.

* Hybrid is now commonly used to designate any cross.

Who knows but that it may be adopted someday in India also. He has bred corn not only for special characteristics but also for immense industrial purposes. His work to day ranks as a classic in American agriculture. The progress of plant breeding in America is the greatest and most important undertaking of the American people. When shall we awaken to the fact that progress in Indian agriculture depends chiefly upon the breeding of plants for each agricultural district? The sooner this is done, the better for India.

THE SYRIAN CHURCH IN MALABAR.

BY

MR. C. I. VARUGHISE.

THE Syrian Church on the Malabar coast, of which the Patriarch of Antioch who resides at Mardin in Kurdistan is the Spiritual Head, is, at the present time, passing through a crisis which does not find a parallel in its history which is said to date from the middle of the first century of the Christian era. The visit which His Holiness Moran Mar Ignatius Abdulla II the Patriarch paid to the Church more than two years ago, and which was completed in October last, is now regarded as contributory cause in opening a deplorable chapter in this once prosperous and progressive Church. Be that as it may, we find that the Church from its beginning showed a tendency to welcome any and every ecclesiastical or sect that came from the West, and that the connection which it fondly wished for, ever led to the splitting up of the whole body. Hence it was that Nestorian Bishops, Latin Missionaries and Jacobite Patriarchs found a tractable and obedient flock in Malabar, and almost every Christian sect now flourishing there claims to be the legitimate representative of the ancient Syrian Church, and for corroborative evidence, points to some one or other of the several Chris-

tian Missionaries as having preached or propagated doctrines that form the distinctive cult of that particular sect.

The Portuguese, on their arrival in India in the 16th century, came in contact with the Syrian Christians who applied to Vasco de Gama for assistance against their Mahomedan neighbours. One hundred years later the Roman Catholic Hierarchy, acting under directions from the Pope and calling in the aid of the Portuguese military power, succeeded in forcibly subjugating the Syrian Church to that of Rome. Cardinal Menezes Archbishop of Goa was the great mover in this aggression. On the 20th June 1599, he assembled the Syrian Christians at a Diocesan Synod which met at Diamper, and resolutions prepared beforehand by the Archbishop, and abjuring Nestorian errors, adhering to Rome, and reforming the discipline of the Diocese were accepted by the Syrian Clergy and laity present on behalf of the Church. The Synod over, Cardinal Menezes made a tour of the Syrian Church doing all in his power to rivet the chains of Rome on the Church he had enslaved. For nearly sixty years the ascendancy of Rome was maintained, although the Syrian Christians made attempts, from time to time to renew their connection with the Eastern Church. A Bishop sent to them at their request by the Patriarch of Antioch was taken prisoner by the Portuguese, carried to Goa, handed over to the Inquisition there, and, it is said, was burnt alive as a heretic in 1653. This act of Romish intolerance infuriated the Syrians who assembled at Mattancherry before the Coenen Cross outside the fort of Cochin, and took a solemn oath renouncing all obedience to the Jesuits. In 1663 the Dutch took Cochin, and although they showed no special interest in the Syrians, against whom their minds seem to have been prejudiced, they rendered them a good office by ordering all Romish Ecclesiastics, Portuguese Clergy as well as Italian Carmelites—to quit the country. This ancient Church was

once more free; but the price paid for the temporary union with the Church of Rome was the separation of a large party which still adhered to the latter, and is now known by the name of Romo-Syrians.

When the English took the place of the Dutch on the Malabar coast, the Syrian Christians attracted their attention, and in 1805 the Government of Madras sent the Rev. Dr. Kerr, senior Chaplain of the Presidency to investigate the state of the Syrians and other Christians in those countries; Dr. Kerr did not go below the surface and his report throws no light on the history of these Christians. In 1806, Dr. Claudius Buchanan, a Chaplain in Bengal was, for the purpose, commissioned by the Marquis Wellesley, and he visited Travancore and made a tour among the Syrians. In his work he received the cordial co-operation of Colonel Macaulay, the first British Resident of Travancore, and on his return to Europe, published in 1811, his "Christian Researches in Asia," a book which excited the liveliest interest among Christians in England respecting the Syrian Church. One practical result that followed was that the Church Missionary Society, at the invitation of Colonel Munro who succeeded Colonel Macaulay as Resident, undertook a mission to the Syrian Church and in 1816 sent out four English Missionaries (This was the origin of the Anglican Church in Travancore and Cochin). The object of the Resident, the Society and the Missionaries was to aid the Syrian Church to reform itself, and while doing so to abstain carefully from any interference with the liberty of that Church. For a few years, the Missionaries carried on their work with strict fidelity to these principles, in course of time, however, it became evident that the Syrian Christians as a body were not yet prepared for reform. The teaching of the Missionaries clashed with the ideas of men who had a conservative liking for the ritual of this Oriental Church. In 1835 Bishop Wilson of Calcutta during his primary

visitation came to Kottayam where he had an interview with the Syrian Metropolitan Mar Dionysius IV., and efforts made by him and others to induce him to take steps for the reformation of his Church proved fruitless. Two years later, the Metropolitan broke off all connection with the C.M.S. Missionaries and declared that his Church was in communion with the Jacobite Patriarch of Antioch. Although the Syrians, headed by their Bishop had thus formally parted company with the Church Missionary Society, the teaching of the Missionaries for more than twenty years had not been without result, and there was among the Syrians a party influenced by that teaching. Some of these openly abandoned the Syrian ritual and became members of the Anglican Church.

Those Syrians who had been influenced by the teaching of the missionaries but who remained Syrian, formed themselves into a party opposed to the Metropolitan. They sent a young Deacon with credentials to the Patriarch who consecrated him as Bishop and sent him back to Malabar with his written appointment as Metropolitan. The new Metropolitan landed in 1843, assumed the name of Mar Athanasius, and claimed his Bishopric from the Metropolitan then in power Mar Dionysius IV., who refused to move, as he had the support of the Government, and was in possession. The latter then sent memorials to the Patriarch saying that the Patriarch had been deceived, that Mar Dionysius was submissive to the Patriarch and that Mar Athanasius was one of the party inclined towards the C.M.S. Missionaries. Thereupon the Patriarch in 1846 sent his Secretary Mar Cyril to this country with full powers, and the Patriarch gave the Secretary a set of blank papers already signed in order that Mar Cyril might have power to issue a decision in the Patriarch's name. On arrival in Travancore Mar Cyril joined Mar Dionysius and reported in his favour. To drive Mar Athanasius from the field,

Mar Cyril filled up his blank papers with an appointment of himself as Metropolitan of Malabar. The Travancore Government appointed a Committee to report whether the credentials of Mar Athanasius or those of Mar Cyril were genuine. The Committee reported in favour of Mar Athanasius who was then placed in office and Mar Cyril was ordered to quit the country. Mar Cyril, after a few years, again made his appearance and raised up a party against Mar Athanasius. Acting upon a Proclamation issued by the Travancore Government in 1863, that those who wished to follow Mar Cyril were at liberty to do so, but that they should build for themselves separate Churches and leave the adherents of Mar Athanasius in peaceful possession of existing ones, Mar Cyril filed a lawsuit which was conducted for him by a priest at Kunnamkulam. Defeated in this effort, Mar Cyril in 1865 sent this priest to Antioch, and the Patriarch consecrated him as Bishop. This Bishop returned to Malabar the following year, took the name of Mar Dionysius and claimed the office of Metropolitan from Mar Athanasius. The Patriarch, at the request of Mar Dionysius visited Malabar in 1874, and two years later at Mulanturuthu presided over a mass meeting of his adherents which passed resolutions against Mar Athanasius.

In accordance with the instructions issued by the Secretary of State, the Travancore Government on the 4th March 1876 issued a proclamation that the Government abstained from any management of the Syrian Church and that claims to appointments or to property must be tried in the courts of law. Mar Dionysius accordingly on the 4th March 1879 filed a suit which lingered in the Courts for ten years and in 1889 the final judgment was pronounced in favour of Mar Dionysius. He was then placed in power and Mar Athanasius and his party were ousted. This party remains as a body entirely separated from the Jacobites and

is known as the Mar Thoma Syrian Church. Thus the first recorded visit of a Jacobite Patriarch and the legal establishment of the supremacy which he had but nominally over the Syrian Church in Malabar resulted in the separation of the present prosperous Mar Thoma Syrian Church.

History repeats itself, for in the present struggle of the Syrian Church we see the repetition of all that had taken place thirty years ago, only in an intensified degree. But we must differentiate the one from the other. Then the party of Mar Athanasius contended that although after the breach with Rome in 1653, this Church received in 1665 Episcopal orders from the Jacobite Patriarch of Antioch, the Syrian Church in Malabar ever remained an autonomous Church with a custom that each Bishop consecrated his successor, and that the consent of the Patriarch was not required for the regular consecration and for the due succession of Bishops in this Church, while the party of Mar Dionysius contended that this Church was always under the Patriarch who was the only authority competent to consecrate the Bishops. Now both parties maintain that it is dependent on the sees of Antioch; but the question at issue centres round the power of the Patriarch over the Malabar Syrian Church. Here it must be remembered that over thirty years ago the supremacy of the Patriarch was made the subject of the great Civil suit between the two rival factions of the Church at the time, and that the Royal Court of Final appeal in Travancore decided that the Ecclesiastical supremacy of the See of Antioch over the Syrian Church in Travancore had been all along recognised and acknowledged by the Jacobite Syrian community and their Metropolitan, that the exercise of supreme power consisted in ordaining, either directly or by duly authorised Delegates, Metropolitans from time to time to manage the spiritual matters in the local Church, in sending *Morons* (Holy oil) to be used in the

churches in this country for baptismal and other purposes, and in general supervision over the spiritual government of the Church, and that the authority of the Patriarch had never extended to the government of the temporalities of the Church which in this respect has been an independent Church. The Pro Patriarch party argues that as one cannot draw a line between the spiritual and the temporal matters of the Church, the Patriarch is practically the Head in every respect as he has been acknowledged to be from the first, while the party opposed to the Patriarch tries to limit his power to the consecration of Bishops for the Church and to the supply of holy oil, for which he receives his fee in the shape of *Recesses* the poll tax paid by every grownup member. It is true that in the white-heated controversy which had been arrived on during the period, much extraneous matter has been brought into the principal question which has only complicated the issue and rendered the situation worse. Here I do not mean to enter into a detailed account of everything that has happened since the Patriarch set his foot on Travancore soil, which is reserved for a history of this dark period, and to distribute the blame between the parties, suffice it to say that much dirty linen was washed in the public and that the doings of those from whom better things were expected, do not reflect credit on them. I know that there are on both sides many good men who sincerely wish to see the struggle brought to a speedy termination. The struggle is no insignificant one. Its magnitude defies description. Its seriousness staggers contemplation. And the author of the article, once a member of the oldest Church in India now earnestly appeals to one and all who have the welfare of the Jacobite Syrian Church in Malabar at heart to come to its rescue and avert the impending doom; for a split in the Church seems inevitable as there had been on previous occasions.

THE OXFORD MILLENNARY.

BY

THE REV. ARTHUR R. SLATER.

THE celebration of the millenary of any city is an event of unique importance, but the City of Oxford holds so commanding a position in the intellectual life of the country that the preparations made for the celebration of that event in its history are of more than passing interest. There is scarcely any city, save London, that so strongly attracts the Indian student. He looks upon it as the centre of English learning, and to complete his education by a course at this University town, is increasingly becoming an ambition. By virtue of its long history, its illustrious scholars, its culture, Oxford, in spite of the founding of many other universities, still retains a strange attraction, and today is more prosperous than ever in its history. It is true that not all the famous men who resided within its walls spoke favourably of it, for the manner of life was not calculated to appeal to every nature; but the majority unite in offering their praises to the place which has done much toward the development of their characters and which prepared them for the high and responsible posts they afterwards held in the service of the country. Of all the great who presented their laurels before their university none bore a stronger love, or expressed with greater felicity that admiration and affection than Matthew Arnold. In his two poems, "The Scholar Gipsy" and "Thyris" he has expressed his passion for the city and its surroundings; in his essays on "Sweetness and Light" he says, "Oxford, the Oxford of the past, has many faults; and she has paid heavily for them in defeat, in isolation, in want of hold upon the modern world. Yet we in Oxford, brought up amidst the beauty and sweetness of that beautiful place, have not failed

to seize one truth—the truth that beauty and sweetness are essential characters of a complete human perfection. When I insist on this, I am all in the faith and tradition of Oxford. I say boldly that this, our sentiment for beauty and sweetness, our sentiment against hideousness and rawness, has been at the bottom of our attachment to so many beaten causes, of our opposition to so many triumphant movements. We have not won our political battles, we have not stopped our adversaries' advance.; but we have told silently upon the mind of our country, we have prepared currents of feeling which sap our adversaries' position when it seemed gained, we have kept up our own communications with the future." Gladstone never missed an opportunity of paying a tribute to his university city, and in one of his speeches he said, "There is not a feature or a point in the national character which has made England great among the nations of the world, that is not more strongly developed and plainly traceable in our universities. For eight hundred or a thousand years they have been intimately associated with everything that has concerned the highest interests of this country".

It is not surprising that the authorities of the city and the university should have decided to commemorate the millenary of a city which has so gripped the imagination of the English-speaking world, and the arrangements made seem to be in keeping with the main object of the university, i.e., the spread of education. While the celebrations which began on the 11th of June will not be lacking in spectacular effect, the authorities are determined that they shall be the means of presenting in a striking and effective form the main events of the history of the city, and to this end the services of the ablest historians of each period have been enlisted. The tableaux will be accompanied by dialogue, prepared by several leading novelists, and special lectures will be delivered by the professors on events of interest.

The many and varied objects of value in the Ashmolean Museum and the archives of the City Corporation, are to be on view, and descriptive accounts will be given of them. There can be little doubt as to its success for the "town and gown" are equally enthusiastic. The purport of this article is to represent briefly some of the main features in the development of the city and the university. Oxford usually conjures before one's eye the vision of colleges, undergraduates, lecture halls, degrees and gowns. But it is necessary to remember that, while the fame of Oxford is based chiefly upon its position as an educational centre, it has a political history which, of itself, is of sufficient importance to merit study. Before attempting to trace the growth of the university, perhaps a brief resume of the leading political events of the period may help to make clear the importance of Oxford as a political centre.

This year is recognised as the millenary of the city because the first authentic reference to Oxford is to be found in the Saxon Chronicle of 912 A. D. which recorded that Edward, the son of Alfred took over the castle and city from the widow of Ethelred, together with all the land obedient to the city. Though this is the first recorded event in the history it is apparent that there existed, previous to this date, a town of some importance. Its position on the river Thames rendered it valuable as a fortress. While in power the English commenced a large system of fortifications, and the present existing castle mound now enclosed in the grounds of the jail, is no doubt a part of that system. Troublesome wars followed and the English and Danes strove hard to gain the island. It is in connection with these wars that we find quite a number of references to Oxford, whose position made it a strong defence against invasion and a place of parley between the two forces. The Norman conquest completely changed the country, and in Oxford the changes wrought are very

characteristic of the rest of the country. They had a stubborn fight with the defenders of the city, (witness the records of the time which reckon more houses rentless than rentable) and it was long before the Normans felt at ease. The strong hand of Robert D'Oli gradually produced order and the manufactures which had been interrupted were resumed but with an enhanced trade. A historian has pointed out that "no place better illustrates the transformation of the land in the hands of its Norman masters, the sudden outburst of industrial effort, the sudden expansion of commerce and accumulation of wealth which followed the conquest." New castle walls were built and the old churches and monasteries were restored.

The next political event of importance was that attempt on the part of the heroic Simon de Montfort to claim some share in the government of the country for the people. Henry refused to listen to the grievances of the nobles but lack of means to carry on his government forced him to submit to their demands. The nobles demanded the appointment of a Committee of twenty-four to draw up terms for the reform of the State. The "mad parliament" which drew up these provisions met in Oxford in 1258, and thus laid the basis for that form of government known as constitutional which is one of the great assets of the English nation. From this time the city gradually sunk in political importance while the university steadily increased. There was, however, an event that made the city rise to its old position. Charles the First was forced to flee from London and Oxford was chosen as the place of his Parliament. For three years he held on to the city, and made desperate attempts to overthrow the Parliamentary army. The city was finally besieged by Fairfax and captured by him in 1645. His son Charles afterwards held a brief parliament here, but it failed to accomplish anything. These few facts show

That this form of punishment was frequently used is evident from the records, and that it was considered a very essential part of college discipline is apparent from the strong support given by the founders of the various Colleges in their regulations. It would seem that this kind of punishment disappeared toward the end of the seventeenth century, for there is no mention of it in the statutes of the Worcester College founded in 1698. While it was not forbidden that a student should speak to a woman within the College grounds it was deemed advisable in the Peterhouse statutes to restrict, as far as possible, the grounds to the men. If, however, the students found it impossible to find a man to wash the clothes, a laundress might be procured, but "she must be old and of unprepossessing appearance." When these institutions were founded the donors were not thinking of the poorest classes for, according to the statutes, they frequently provided only board and lodging, the other necessities of life being procured elsewhere. The long course of study, the limited provision made by the donor, the insistence on his kinsmen attending the colleges, which denoted that in his mind the life was higher than that of an almshouse, seem to point to the fact that the aim of the founders was to provide a good education for respectable classes in exiguous circumstances.

Turning from the Colleges to the University itself, there is early in the thirteenth century, a trace of these later regulations which were found necessary to check the violence and evil ways of the scholars. By the fifteenth century the early liberty of the scholars and undergraduates had practically disappeared, and stringent rules had been introduced. Extravagant and unbecoming dress was forbidden; disobedience to the Principal merited public punishment on Saturday nights; if he gambles he is to pay fourpence; if he shouts or makes melody when others wish to study or sleep, or brings to the table an unsheathed knife, he

is fined a farthing, if he is pugnacious and offensive and makes odious comparisons, he is to pay sixpence.

The limits of this article forbid an account of the great influence on the teaching of the University exerted by the Friars in the thirteenth century. Their enthusiasm for theology led the students to a deeper study of religion from a scholastic point of view, while the introduction of the study of Aristotle, so long supposed an enemy of medieval faith, substituted an appeal to the reason for the blind obedience to authority. "By the critical tendency, by the new clearness and precision which scholasticism gave to enquiry that in spite of the trivial questions with which it often concerned itself, it trained the human mind through the next two centuries to a temper which fitted it to profit by the great disclosure of knowledge that brought about the Renaissance. The University of Oxford, which had fallen under the direction of their teaching, stood first in its resistance to Papal exactions, and its claim of English liberty". The period of the Reformation and the Revolution witnessed a great deterioration in the position of the University, but the great revival in the early part of the nineteenth century gave Oxford a new life. The examinations were reformed and made a reality; the statutes have been remodelled as the result of the commissions of 1850 and 1876; celibacy ceased to be compulsory; new branches of study, especially in the natural direction of natural science were opened; all restrictions on non-conformists were abolished; the privileges of Oxford were extended to women though they were not permitted to take degrees. These changes have transformed Oxford to a large extent, and has made it possible for it to continue to hold its place as the premier university in the country. In Arnold's day the university was in its full strength and influence and of it a writer could say, "Still the Oxford of 1853 breathed from its towers the last enchant-

ments of the Middle Ages; and still it offered to its most ardent disciples who came to it as some miraculous place, full of youthful enthusiasm, thirsting after knowledge and beauty, the strong welcome that Gibbon had found at Magdalen, that Shelley had found at the University in the days of the ancient order." The celebration of the millenary finds Oxford as great a centre of influence as ever in its long history

THE ANCIENT HINDUS.

BY

MR. A. M. SAKHAPATHI MUDALIYAR.

THE ORIGIN OF THE TERM HINDU

THE term "Hindu" is a corrupt form of the Sanscrit term *Inda*, which is one of the appellations of the Moon and which is derived from the root *Id* meaning "to have supreme wealth." The term was originally applied to the *Aryas* speaking the *Indi* or (as it is popularly known) Hindi dialect (the literary language of the upper basin of the Ganges locally known as *Hindustani*, the land of the Hindus) but is now applied in general to all the *Aryas* including the Dravida. How came one of the epithets of the Moon to be applied to the *Aryas*? Just as the Moon by her cool light illuminates the world and removes darkness, so the *Aryas* too by their traditional virtues and Vedic learning enlighten the world and remove ignorance. To indicate this characteristic of the *Aryas* they were metaphorically styled "*Indu*." This term is used in its plural form in the Atharva vedic expression '*Induḥ putarāḥ*' which describes the *Aryas* as the parental race. Why then is the *Arya* styled Hindu and not *Indu*? When the Persians invaded India and made her inhabitants captives they used them as domestic slaves and called them *Hindu*, which term in

Persian came to mean 'servant' or 'slave' much in the same way as the 'captive slave' to the German came to mean "slave." Western scholars, however connect the term Hindu with the river Indus.

THE ORIGINAL HOME OF THE HINDUS.

We depend for our knowledge on this point largely upon the traditions and legends preserved in the Rig Veda—the admittedly earliest known literature in the world. Though its secular hymns are so few, the incidental references contained in the whole collection are sufficiently numerous to afford materials for a tolerably detailed information regarding the two races who inhabited the Indus and the Gangetic valleys in that far off age. There is no satisfactory evidence to show whence, when and how these two races came into this country. They have not even a single tradition which points to any seat of their race out of India, or of their having migrated from any country with whose inhabitants they can claim any kindred. So far as they know, they are indigenous and aboriginal.

European scholars say that a race called the Dravida originally entered India through the passes in the north-west and was subsequently followed by another race called the *Aryas* and driven by them to the east and the south and that in the Rig-vedic period the *Aryas* first settled themselves in the Panjab and then began to make a move towards the east. Their theory, based as it seems to be, upon the analogy of the habitation of European countries, is that an *Aryan* race lived in the prehistoric period in the extensive Steppes of Central Asia and subsequently migrated, some into Europe, some into the Iranian Plateau and some into India. This theory, so far as Europe is concerned, has now been almost abandoned in favour of the Baltic or the Arctic theory, and, so far as India and the Iranian Plateau are concerned, is unable to meet the difficulty presented by the fact that the astronomy of

the Hindus, the Persians, the Egyptians and the Chinese was obtained "from the common source of an ancient people who already possessed a high degree of civilization." The celebrated Astronomer, Mons. Bailly, holds that Hindu Astronomy is "the remains rather than the elements of a science."

The large number of Rig-vedic mantras praying for an abundant downpour of the precious rain is attributed by the Western scholars to an early remembrance of the Arya of the feeling of cold during his residence in the temperate zone. It is indicative rather of the frequent occurrence of famine in the Rig-vedic period. Even now in times of drought, the Hindus make *japams* to the Gods praying for the rain. "Indian history," says Goethe, "has been too much the sport of credulity and hypothesis, inadequately checked by critical judgment of evidence or verification of facts."

The following verse of the Rig Veda declares that the Aryas and Dasyus were neighbours residing in contiguous villages :

"O Indra! around us are Dasyus. They don't perform Yajnas. They are unbelievers and are of Asuric nature. O Slayer of enemies! Slay these Dasyus".

The frequent references in the Rig Veda to the Indus and its six tributaries (or *Saptasindhavah* as they are called) as against the very few allusions to the Ganges and the Jumna show that the Dasyus made frequent raids upon the Aryan settlements in the north-west, just as the Afridis do at present in the North Western Frontier Provinces even under the British rule, and that the Aryas did not meet with any considerable trouble from the Dasyus in the Gangetic valley. This view receives confirmation from the fact of the river *Sarasvati* being called in the Rig Veda a stronghold, an iron gate, and thus forming, the real boundary between the turbulent Punjab and the quiet Madhyadesa. Why was the *Sarasvati* called a stronghold, an iron gate? Was it

because it checked the eastward movement of the Punjab Aryas? Or was it because it offered as a protection to the Aryas of Madhyadesa from the inroads of the Dasyus from the west? There is no warrant in the Rig-veda in favor of the first query. The safest inference is in favour of the second query. The Dasyus never attacked the Aryas in the plains. The Aryas who were settled peacefully in Madhyadesa were protected by the *Sarasvati*.

It is note-worthy that the name of the Ganges mentioned directly in one passage of the Rig Veda is not to be found in any of the other Vedas. The Rig Veda mentions *Kikata* (Magadha) as belonging to a tribe of Dasyus ruled by *Pramaganda*, and refers also to a rich and powerful prince called *Iksvaku* who, according to the Epic Ramayan, was the founder of the Solar race of kings of Ayodhya (Oudh). It is therefore conclusive, that in the Rig-vedic period the Aryas were settled as far as Magadha if not beyond. The following text of the Rig Veda is in point :—

What do your kine do in Kikata? They yield no milk for yajnas, nor do they illumine the fire. Fetch us the wealth of *Pramaganda*. O Indra! deliver the low man into our hands.

All countries beyond Aryavarta, which did not follow the four-fold caste system, were interdicted as *Mlechchadesa*—the land of the unclean—and their inhabitants as *Mlechchas*. Had the Aryas migrated from any other country, would they have called it *Mlechchadesa* and its inhabitants *Mlechchas* without the least patriotic feeling for their motherland and the least attachment for their primitive stock? That Aryavarta was the original home of the Aryas is clear from their calling it their motherland and holyland. Their rule was "that no one should go out of the sacred limits of this holyland and that life here and death here alone shall be the necessary conditions of gaining Heaven hereafter." The Hindu clings to the same ancestral fields during

many generations even when the family has grown too numerous to live upon the crops. Strabo mentions an ambassador from king Pandion to Augustus who met him in Syria. A Brahmin accompanied this ambassador to Athens where he burnt himself alive! Unlike the *Dravids* who had carried on a brisk warm trade with the Persian and the African coasts, the Vedic Aryas were always averse to emigration by land or sea, though they are said to have undertaken conquering expeditions and religious and political missions to other countries. Navigation in the Rig Vedic times is limited to the crossing of rivers by boats to reach the other bank.

Sir William Jones says —

Of the cursory observations on the Hindus, which it would require volumes to expand and illustrate, this is the result, that they had an immemorial affinity with the old Persians, Ethiopians and Egyptians, the Phœnicians, Greeks and Tartars, the Scythians, or Goths and Celts, the Chinese, Japanese and Peruvians.

How is this to be accounted for?

Manu says that the tribes of Kshatriyas named *Paundrakas*, *Odras*, *Dravidas*, *Kambojas*, *Yavanas*, *Sakas*, *Paradas*, *Paplavas*, *Chinas*, *Kratas*, *Dardas* and *Khasas* have gradually degraded themselves owing to their non observance of the sacred rites and their estrangement from the Brahmins. These Kshatriyas, as also the *Gandharas*, *Savaras*, *Barbaras*, *Tusharas*, *Kantaks*, *Andhras*, *Madrakas*, *Pulindas* and *Ramataks* were, according to the *Mahabharata*, people of different countries. In accordance with the advice of his spiritual teacher, Vasishtha, Sagara made the *Yavanas* shave their heads, the *Sakas* half their heads, the *Paradas* wear long hair and the *Paplavas* beards. These and other Kshatriyas being deprived of the study of the Vedas and the *Vashatkara*. In consequence of their abandonment of their proper duties and of their desertion by the Brahmins, they became *Mlechhas*.

"Great intercourse formerly subsisted between the ancient Hindus and the nations of the West."

Direct evidence of ancient commercial relations between India and the West has recently been found in the hieroglyphic texts of the 17th century. Referring to *Brāhmanavarta*, Manu says "Let mankind from the different countries of the world learn their own conduct in life from learned men born in this country."

The words *Kokila*, *Irdha*, *Padma* are, according to Silyans, foreign to Sanskrit, and the Vedic word *Uloka* seems to be a corruption of the Tamil word *Ulaku* which, according to the ancient Tamil author, Nachinarkiniyar, a Brahmin, is not of Sanskrit origin. The Greek terms *Oriza*, *Zinziber* and *Karpion* are almost identical with the Tamil words *Arusi* (rice) *Injiver*, (Ginger) and *Karuta* (cinnamon). The terms *Tulium* and *Kopi* occurring in the Hebrew Bible to indicate peacocks and monkeys are simple Indian words. It was only recently discovered that the English word *daughter* was derived from two Sanskrit roots meaning "to draw milk." The expression *Indaraj pitarah* of the Atharva Veda indicates that the Hindus were the parental race. A tradition amongst the Hindus runs that the ancient Rishis undertook religious missions to distant lands and taught the Vedas to the world, e. g. the *Znd Avesta* of the old Persians and the *Edla* of the old Scandinavians. To these processes the affinity of the languages and ancient customs of the West and the East must be attributed.

"The relation of the tiger to the lion in the Vedas" furnishes to Professor Macdonald "peculiarly interesting evidence of the eastward migration of the Aryans during the Vedic period." This inference is based on the fact "that the Rig Veda mentions the lion but not the tiger while in the other Vedas the tiger has taken the place of the lion which is, however, still known". This serves as a good example of the dangers of the *argumentum ex silentio*.

Professor Weber raises the following queries:—
"But what it was that led to the migration of

the people in such masses from the Indus across the Sarasvati towards the Ganges, what was its principal cause, is still uncertain. Was it the pressure brought about by the arrival of new settlers? Was it excess of population? Or was it only the longing for the beautiful tracts of H. India? Or perhaps all these causes combined?"

Oriental scholars well acquainted with the early historical traditions of the Hindus, the *Manusmṛiti*, the *Mahābhārata* and the *Puranas* do nowhere acknowledge the theory of the migration of the Hindus into India.

In spite of the above data, historians of India have drawn, to fit in with the Central Asian theory the curious conclusions that the Aryas spread over Northern India from west to east in the Vedic period and that the events of the *Mahābhārata* (which occurred in Panchala, Virata and Kurukshetra in the west) preceded those of the *Rāmāyana* (which occurred in the eastern kingdom of Kosala and Videha and Southern India) in point of time.

The Rig Veda makes no mention of the Vindhya and the country lying to the south of it. As early as the time of Sri Rameschandra, we find Rishis meditating in the Dandaka forest south of the Vindhya. It is related that the Vindhya bowed down at the command of Maharshi Agasthya to admit of his crossing them. The Brahmins that settled in the Peninsula are known as *Pancha Dravids* in contrast with those of Aryavarta who are styled *Pancha Goudas*, the former consist of the *Dravids proper* (the Tamils including the Namudiris who settled in the Western Coast at the instance of Parasurama), the *Andhras* (the Telugus), the *Karnatas*, the *Moharashtras* and the *Ghurjaras*, and the latter comprise the *Goudas proper* (the Bengalis), the *Utkalas* the *Maithilas*, the *Kanyakubjas* and the *Sarasvatas*.

The Dravids of the South had an old civilization with settled forms of government of their own.

We do not know when or whence these advanced Dravids spread over the plateau of the Deccan and the low-lying plains of the Peninsula. Here, as in the eastern portion of *Aryavarta*, a conflict of civilization took place; the superior civilization and the nobler religion of the Aryas prevailed. The Dravids never gave up their ancient tongues, Tamil, Malayalam, Telugu, Canarese and Tulu, which they still continue to speak. On the other hand, the Brahmins of the south did not wholly escape Dravidian influence and adopted the Dravidian tongues and customs. In fact Maharshi Agasthya was the first Tamil grammarian whose Brahmin disciple wrote *Tholkappiyam*—the most ancient grammar of highest authority now extant in Tamil. Here and there a few small and scattered Dravidian tribes far removed from civilization have not given up their primitive habits and beliefs.

THE CIVILIZATION OF THE ANCIENT HINDUS.

The civilization of the Ancient Hindus can be traced back to the Vedic age.

The ancient sages of India have transmitted their thoughts to posterity through the medium of the Sanskrit tongue which is still the medium employed by thousands of Sanskrit scholars, for many books and journals are still produced in this ancient language.

The Sanskrit alphabet represents all the sounds of the Sanskrit language in fifty symbols, arranged on a thoroughly scientific method, the simple vowels coming first, then the diphthongs and lastly the consonants arranged in uniform groups according to the organs of speech with which they are pronounced. This complete alphabet has remained unmodified from time immemorial.

Sanskrit scripts are of two kinds, the *Devanagiri* form adopted generally by foreigners as well as the Hindus, and the *Grantha* form in vogue in the Tamil country. The former script is recognizable by the characteristic horizontal lines at the top of the letters, while the latter script

borrowed many of its letters from the Tamil script without any change whatever.

In Northern India manuscripts have been written on strips of birch bark or palm leaves with ink and reed pen, while in the south they have always been scratched on palm leaves with a stylus, the scrawls being afterwards blackened with the juice of green leaves. These manuscripts are held together between thin wooden boards by a cord drawn through a hole or two and wound round them. Owing to the perishable nature of the birch bark and palm leaves, old manuscripts have become rare. Palm leaves went out of use in the north after the introduction of paper, but are still common in the south. Inscriptions have also been engraved on rocks and pillars or copper plates.

The Vedic rule that the Vedas are to be learnt by rote from oral instruction by a teacher merely prohibits the mode of getting up by reading from manuscript or printed matter and must not be construed to imply that writing was unknown to the composers of the Rig Veda. Learning by rote alone is accounted of value. Though the use of writing has been long in existence the native instruction to the modern Hindu is still based on oral delivery. Astronomical calculations were made for commencing or ending Vedic sacrifices. The elements of astronomy were laid down even before the compilation of the Rig-vedic mantras. The Rig-vedic Aryas must have been acquainted with writing to help them in making those calculations.

There are early traces of Sanskrit having had dialectic variations. As already observed, the words, *Padma*, *Arđha*, and *Kelila* are according to Sayana, foreign to Sanskrit, and the Vedic word 'Uloka' which has puzzled Dr. Max Müller seems to be a corruption of the Tamil word 'Ulaku' which, according to the ancient Tamil author Nachinarkuniyar, a Brahmin, is not of Sanskrit origin. Among the several

dialects of the Arya, Hindi is the most widely spoken in the North, the other dialects of the Arya being *Bengali*, *Behari*, *Guzarati*, *Kashmiri*, *Maharashtri*, *Punjabi*, *Rajasthani*, *Sindhi* and *Urya*.

Among the Dravids of the south, Tamil is an independent language with its own incomplete alphabet, though its literature is based on the Sanskrit model like those of its sister languages, Telugu, Malayalam and Kanarese, whose alphabets as well are formed after the Sanskrit model. Tulu is a widely spoken Dravidian dialect (with no literature) in a small area in South Canara. The dialects spoken by the *Bhils*, *Budagas Ghonds*, *Konds*, *Santals* and *Todas* are examples of other Dravidian dialects.

Though the Aryas were politically divided into several tribes, they were united in race, language and religion. The tribe (*Jana*), in fact was the political unit and consisted of settlements (*vic*). Each settlement (*vic*) was made up of a number of villages (*grama*). The government of the tribe was patriarchal, that is to say, the tribes were governed by chieftains (*Rajanya*) who either succeeded to their office hereditarily or were elected to it by the vote of the tribal assembly (*samiti*).

Many of the chieftains employed priests to perform the sacrifices and to invoke the help of the Gods in wars. Vasishta and his rival Visvamitra occupied that position under Sudas and Parakuthas respectively, and influenced them to wage wars against each other. Sudas came out victorious and Vasishta composed odes in commemoration of the victory while Visvamitra composed hymns of curses which, though, general in terms, are, according to Sayana, not read by the successors of Vasishta. The priests are considered as terrestrial deities. For sacrificial purposes fire is still produced by friction of two sticks (*Arani*), as it was in the Vedic age.

The head of each family or household was the father or elder man (*grahapati*). Permission to

marry a daughter was asked of him. It was customary for sons and daughters to marry in the order of their age, daughters taking the priority. Marriage was held to be sacred. The wedding ceremony was celebrated in the house of the bride's parents. Thence she was conveyed to her new home. The wedding ceremony of the modern Hindu is essentially the same as it was in the Vedic age.

The bride and the bridegroom were known, as *Dampati* (rulers of the house). Child-marriage was not compulsory in the Vedic age. The Rig Veda speaks of unmarried girls growing old in the house of their parents.

As the family might be continued only in the male line, the newly wedded husband hoped that his bride might become a mother of heroes. No desire for the birth of daughters is ever expressed in the Rig Veda. The prejudice against having daughters survives even to-day.

The wife enjoyed a high position in the Rig Veda, though she was, like the children, subject to her husband's authority. She was the mistress of the house (*grihapatni*) and shared in the control of the unmarried brothers and sisters of her husband. She participated with her husband in the offering of sacrifices to the Gods. Some of the hymns of the Rig Veda were composed by wives and daughters of Rishis.

The Aryas burnt their dead and buried the ashes with recitation of hymns. The custom of Suttee and remarriage of widows is referred to in the funeral obsequies of the Rig Veda according to which the widow lying down beside the corpse of her deceased husband is called upon to rise up and marry another suitor.

The son performs the obsequies of the parents and inherits the ancestral estate. Unmarried daughters should be maintained by him till their marriage, the cost of which should be borne by him. In the absence of the son, the daughter's son has preference. The Hindu law of inheritance as

administered at present has its origin from the Vedic age.

The worship of the Gods in the Rig Veda partook of the nature of a grateful offering, the keynote of many a hymn being "I give to Thee that Thou mayest give to me." Offerings were made to the Gods to win their favour or forgiveness. This is the popular Hindu worship of the present day.

Cattle breeding formed one of the chief occupations of the Aryas. Cows were the chief form of their wealth. The cow is addressed as Aditi and a goddess. One of the Vedic words for war literally means a desire for cows (*gavishti*) and Indra is spoken of as the deliverer of the cows confined in mountains. *Aghnya* (not to be slain) is a frequent designation of the cow in the Rig Veda. According to the white Yajur Veda the cow-killer is punishable with death. In *Gomedha* or *Pasumodha* sacrifice, the animal sacrificed was not the cow but the goat. The sacred remains (ashes) of the animals so sacrificed was partaken by the priests. Every part of the cow was considered sacred. Panchagavya—the purifying liquid worshipped and partaken at every birth and death ceremony of the Hindu—includes even the urine and dung of the cow. The sanctity of the cow and the bull has survived in India down to the present day. The cow is regarded as an emblem of the ritual Goddess Gayatri. Unlike the depressed classes who are locked down upon as beef-eaters, the Aryas never ate beef.

Horses were employed to draw the shining cars used in war or in intertribal friendly rivalry. Felicity in the composition of hymns is often compared to a car wrought and fitted by a deft craftsman. The use of the chariot both for war and in racing, however, slowly died out. Air-ships were not unknown to the Aryans. Sri Ramachandra travelled with his retinue in an air-ship (*Vimana*) from Ceylon to Ayodhya. The art of weaving is referred to in metaphors and similes in the Rig Veda. One Rishi likens his odes to fair

and well woven garments. References are made to the smith and to instruments used in wars and games. In connection with amusements are mentioned music, vocal and instrumental, and dance. Dogs were used for hunting, tracking cattle, and keeping watch at night. The *Gambler's Lament* describes the attendant evils of gambling with dice. In fine, the Aryas had worked out elaborate systems of philosophy, law, medicine, music and astronomy and of the science of language.

THE ANTIQUITY OF THE HINDUS

The ten great Avatars of Mahavishnu help us in this direction. "Just as the Fish had typified the Silurian epoch, just as the Tortoise has started on its way the great amphibian evolution, so did the Boar, that typical mammal, start the mammalian evolution, and we come to the Lemurian continent with its wonderful variety of forms of mammalian life. Then we come to a strange incarnation on this Lemurian continent, half human, half animal, wholly monstrous, that of Narasimha—the man lion, denoting the transition from the brute to the human creation."

We pass to the fifth avatar by which man as man begins to evolve—the Vamana Avatar—that of the dwarf. He was a type of the Brahmin that should be, to whom the earth's wealth should be as nothing, who should have no store of wealth to hold, to whom gold and mud should be as one, each serving as an obstacle to his intended goal. "Everyone of these Avatars belong to periods of time of immense length, when progress was marvellously slow."

Next we come to Mahavishnu's sixth Avatar, that of Parasurama—a strange phenomenon of the Brahmin coming with an axe to slay the Kshatriyas who were tyrannising the Brahmins. This Avatar took place at the end of the last preceeding *Satya Yuga* or *Krita Yuga*, in which occurred the incidents mentioned in Harischandrapakhyaṇa. In order to refute Vasishta's assertion that

king Harischandra never swerved from truth, Visvamitra forced the king to become the slave of a Panchama Visvamitra who was a Kshatriya by birth rose to a Brahmarshi by dint of his tapas, which enabled him even to create many things as substitutes for those in Brahma's creation, e.g., wheat for Yava, chilly for pepper, tamarind for lemon, buffalo for cow, and so on, inclusive of a Svargam for his disciple Thrisanku who was refused admission into Indra's Svargam. The battle between King Sudas and King Katsa referred to in the Rig Veda is said to have been the result of the long existing animosity between Vasishta and Visvamitra who were the Purohitas of those kings respectively. Certain hymns in the Rig Veda ascribed to Visvamitra contain curses not ret'd by Vasishta Gritajās.

The destruction of the Kshatriyas by Parasurama directly or indirectly continued till the end of the Great War described in the Epic *Mahabharata*. He taught archery to Bhishma and Karna who figured in that war. The formation of the Malabar Coast is ascribed to him.

At the end of the next *Tretayuga*, while Parasurama was still in *Aryavartta*, Maha Vishnu incarnated, as the son of Dasaratha of *Ayodhya*, as the seventh Avatar, in the person of Sri Ramachandra whose exploits form the subject of the epic *Ramayana*. Sri Ramachandra received his training from Vasishta and Visvamitra already mentioned. His life is an example to guide humanity in worldly duties, and so the epic is mainly a *Dharma Sastra* and has become a *Parajatanagrantha* with the Hindus. Valmiki, the author of the epic, was Sri Ramachandra's contemporary. It is in Sri Valmiki's asrama that Lava and Kusa the twin sons of Sita—wife of Sri Ramachandra—were taught to sing the exploits of their unknown father. Before the birth of Sri Ramachandra, Dasaratha is said to have reigned 60,000 years. We find the great reign of Sri Ramachandra lasting 10,000 years in the subsequent *Drupada*

yuga, at the close of which Sri Krishna incarnated as the eighth Avatar of Mahavishnu, as also Maharishi Vyasa (Krishna Dvaipayana), the compiler of the Vedas and the author of the Brahma Sutras, the Epic Mahabharata and the eighteen Puranas. The epic Mahabharata is designated the fifth Veda and is mainly a *Jnana Sastra* designed for Sudras, women and outcaste Dvijas. It gives a description of a dramatic performance, by the Pandavas and their party and the Kauravas and their party *per contra*, of a great battle in respect of the *Svarajyam* lost by the former owing to the intrigues of the latter, at the end of the *Dvaparayuga* i. e., not less than 5,000 years ago. Vyasa as the avatar of *Mulaprakriti* produces Pandu and Dhritrashtra representing *Vidya* and *Avidya* or *Jnana* and *Ajnana*, respectively. The Pandavas represent *Viveka* and other virtues as the off spring of *Vidya*, the Kauravas representing *Ahamkara* and other vices as the off spring of *Avidya*. Arjuna is the pure *Atmakhilarana* and Sri Krishna, — the Great Teacher — Teacher not of Arjuna alone, but of every human heart which can listen to spiritual instruction. Sri Krishna says: — "I, O Arjuna! am the Teacher, and the mind is my pupil" — the mind of every man who is willing to be taught. *Avidya* desires *Budhi* represented by *Sanjaya* to keep him informed of the progress of the impending war between his offspring and those of *Vidya*; and the *Bhagavadgita* embodied in the epic in the form of discourses between Arjuna and Sri Krishna partakes of the nature of *Brahma Vidya* or *Upanishad* or *Yoga Sastra*. *Bhagavadgita* is so called because it contains the *sayings* (not *Songs*) of Lord Sri Krishna and deserves high praise for the skill with which it is adapted to the general epic. The *Gita* has become a *Parayanagrandha* with the Hindus. The first six chapters of it treat mainly of *Karma*, the next six dwell chiefly on *Bhakti* and the last six deal specially with the exposition of the *Mahavalya* — "That thou art."

Historians of India cannot now fail to see that the events of the Mahabharata occurred long after those of the Ramayana in point of time.

The next Yuga which has been in course for the past 5,012 years and which has presented the ninth Avatar, that of Buddha, in the person of Siddhartha, better known by his family name Gauthama, is the current Kali Yuga. It has to cover 4,32,000 years. This figure multiplied by 2, 3 and 4 gives the periods covered by the preceding yugas respectively. The total of the four yugas or the Chaturyugi, as they are conveniently called, is 4,320,000 years. 71 Chaturyugas make a Manvantara. In the Sankalpa which is recited at every Hindu ceremony reference is made to the seventh Manvantara now in course as the Varasvatha Manvantara and to the current Kaliyuga as the 28th Kaliyuga of that Manvantara.

While man's age in the current Yuga is limited but to 100 years, it extended to 1000 years in the third Yuga, to 10,000 years in the second Yuga and to 100,000 years in the first Yuga.

To such antiquity the Mosiac creation is but as yesterday, and to such ages the life of Methuselah is no more than a span

My Indian Reminiscences

By Dr. Paul Deussen

EXTRACT FROM THE INTRODUCTION

In recording my impressions of my trip to India in the winter of 1892-93, and thus presenting them to the public I have yielded to the wishes of my friends, partly because, notwithstanding the shortness of my stay in India, I was enabled, being favoured by circumstances, to get a deeper insight into the life of the natives than a European usually gets.

My knowledge of Sanskrit, the study of it had been to speak, my daily bread for the twenty years previous to my trip, was of immense service.

What was to be of still greater use to me in India than the knowledge of the ancient and sacred language of the land, was the fact that I had happened to have spent the best energies of a number of years in entering into the spirit of the Upanishads and the Vedanta based upon them.

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Introductory; From Marseilles to Bombay; Bombay; From Bombay to Peshawar; From Peshawar to Calcutta; Calcutta and the Himalayas; From Calcutta to Bombay via Allahabad; From Bombay to Madras and Ceylon; Homeward Bound. APPENDIX: — Philosophy of the Vedanta. Farewell to India; A Poem.

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PIONEERS OF THE NEW INDIA

BY

MR. VASANT, N. NAIK, M. A.

In the long and chequered history of this ancient land, no influence perhaps has touched the life of the people to such huge issues as the political domination of England with all the accompanying elements of its civilization—its literature, its philosophy, its administrative methods, and its practical bias.

Henceforth a position of splendid isolation became for India a thing of the past. It was pushed in the midst of the world-struggle for weal or woe. The contemplative East could no longer continue to live in detachment, absorbed in the ecstasies of the inner world; active *enthusiasm of humanity* joined to well-disciplined liberty, the dominating characteristic of the West, must needs awaken a permanent and active response in the heart of the East. It was a time of a great life of thought and activity.

Its most intense longing as Sir Raymond West has pointed out was "for the progress of the Hindus towards perfection in knowledge, wisdom and purpose." The prominent members of the school that cherished this noble hope and worked nobly for its realization, in the last generation, are Dadabhoi Naoroji, Pherozshah Mehta, Ranade and Telang. To the lovers of steady reform in all the spheres of national life, no names are dearer than these on this side of India. The last of the noble band though the youngest, was the first to depart from this world. Eight years later died Ranade. The first two, *Providence has yet kindly spared to us*. Dadabhoi bowed down by the weight of years, is resting from his plough, enjoying his well-earned repose after a career of strenuous toil, single-hearted devotion and unparalleled self-sacrifice in the service of his country. Mehta, the robust

optimist, the bold, sagacious and keen-sighted statesman, his faith in liberalism undimmed by the wear and tear of time, is yet the fearless but wise champion of the people's rights. All of them harken us back to the earlier decades of the latter half of the nineteenth century. The statesmen that were then sent to preside over the destiny of this country looked upon it as a solemn charge committed to their care, to be raised slowly but surely to a position of dignity and honour among the free nations of the world. Men like Canning and Lawrence, Meade, Munro and Elphinstone kept this aim steadily in view. The Proclamation of 1858 further sealed the noble tradition introduced by these wise administrators. In the field of political reform that document became henceforth the charter of the people's rights and liberties. It placed before the educated men of those times a goal to strive for. Certainly the times in which Telang and Ranade worked were not the times for defining ultimate political ideals. Indian political life was yet in its crude and incipient stage. The politics that men of the last generation discussed was parochial politics. Only on two occasions between the years 1850-1885, did it assume a national aspect. The Vernacular Press Act in the reign of Lord Lytton and the Ilbert Bill in the reign of his successor, shook the country to its very depths and roused the educated Indians to act like one man. These questions added a momentum to our activities undreamt of before. From that time politics burst forth from its narrow bands and developed a unity of aim. Soon after, the Indian National Congress was formed. Men from different parts of the country could meet henceforward on a common platform. Ideals were defined and aspirations found a channel for expression and fulfilment. Newspapers began to discuss public questions in the light of a common policy. Methods of work underwent an organizing process. An Indian Nationality based on common ideals, common interests, and common sympathies

was conceived of as a possibility however remote. In the wake of the Congress came the Social Conference, an institution that was ridiculed, fought shy of and its purpose travestied in its early days, but which is dominating the minds of the people even as the political problem is getting to be more acute, more fraught with serious issues, and more hard to grapple with, because more complex. The need for greater cohesion, greater unity, greater enlightenment, a stronger moral fibre, thrusts forward questions like mass education, social purity, social justice, a free scope for the development of personality which means freedom from the bondage of hide bound traditions. The elevation of the Depressed Classes, the education and emancipation of women, the protection of the rights of the minors, the freedom of conscience—all these are becoming accepted lines of reform. The fight is now over the methods. Such questions have become firm rooted in the conscience of the various communities constituting the people of India. The bonds of caste and creed are becoming more elastic and loosened under the pressure of the need for greater harmony and co-operation between the different social units that go to form the Indian nationality.

The new environment that has been thus created is as much the product of the silent but energetic efforts of the educated men of the last generation, as that of the pressure of outward circumstance. It is the harvest of the patient toil of these pioneers of Indian progress. We are now in the full glare of the noon. The vision that seemed enchanting to them in the mist of the grey dawn has faded into the light of common day. They worked in the face of that vision. We, their successors, have to press forward without it. But the lines of work are well chalked out, the path is clearer, because of the laborious thought bestowed by them. The work of the genius is accomplished. It is the man of action that is now required. Character is

the sore need of the times joined of course to wisdom, sobriety and right direction.

The four men named above had much uphill-work to do in their own times. They had to work in the midst of the darkness, apathy and ignorance of their own countrymen. In the field of politics they had to do their best not to thwart progress by raising unwarranted suspicion. In the work of regeneration to which they set themselves, active sympathy and co-operation was, to start with, slow in coming. When they urged their views upon the officials, they were asked to set their own house in order before advising Englishmen on their duties. They were told that being a microscopic minority their representations could not be considered as those of the general mass of people composing the country.

If they turned to their countrymen, appealing to modify their own ways of life to suit modern conditions, they were reproached as "bastard bantlings of Western civilization", desecrating old and venerable institutions by their unwise criticism. Both the officials and the reactionists joined hands in regarding their respective institutions as sacrosanct. Thus these men were between two fires.

Some of the schools devoted themselves to politics. Others would, first turn the search-light inwards to free reason from the bondage of superstition and social usage. Midway between these stood Telang and Ranade as apostles of reform all along the line. We are not here concerned with demagogues who made this or that reform a party-cry, ranging themselves into opposite camps with a wide gulf of prejudice yawning between them. With the school typified in the person of Dadabhoi, Mehta, Telang and Ranade there was no spirit of exclusiveness. They had "preferences but no exclusion." They were not politicians to the exclusion of social reform, nor again, were they social reformers who leave politics severely alone. Such one-sided personalities cannot be ranged under their banner.

The greatness of these men lay in the zeal with which they worked to educate other men into the faith which had first dawned upon their minds as the result of Western education. They had studied the history, philosophy and literature of the West under noble masters who gave them a true and sympathetic insight into the working of Western institutions. The study of Aristotle, Plato, Mill, Spenser, Macaulay and Burke had given them a firm grasp of political principles. The study of these authors had also saved them from the danger of making rash experiments where the question was of rebuilding a decaying or decadent social fabric. The history of nations like Germany and Italy, England and America, afforded them a true light in which to view their own prevailing conditions. By the light thus vouchsafed, they penetrated into the causes of their own degeneration and fall. It also suggested to them certain remedies for shaking off the wasting mists, preying upon the vitals of their country. They strove hard to bring together the scattered elements of national life. They dug the furrows into which the seed of new ideas could be fruitfully sown. They had to work in the subsoil of national life. They began from the beginning. They planted the seed of corporate activity. They laboured hard to show what was really praiseworthy in the old. They worked not for reform but for progressive adaptation. The work of the pioneers is often thankless and wearisome. The masses cannot appreciate it. The fruit could not be immediately gathered. Disappointments, misunderstanding, impatience on the part of the followers, blame from the multitude, hostility of the men in power, indifference, heedlessness, a surly attitude if not actual persecution—all these have to be borne, with the gaze firm fixed on the future. This is the price the leaders have to pay for seeing ahead of their times. They have to draw inspiration "by painting the golden morrow on the midnight sky of sorrow." To enter the

promised land is a happier destiny. But to toil on from day to day at the process of renovation is sublime. The task of listening slowly is more arduous. It demands a balanced mind and a steady hand. It requires circumspection, a historic sense, a due measure of the needs of the times, and of the limitations of the environment. It implies tact, sobriety, wisdom and far-sightedness. It is the possession of qualities such as these that entitles man to true leadership. Such leaders alone are capable of laying the solid foundation of true nationality. Leaders like Dadabhai, Mehta, Telang and Kanade in the earlier generation may not make noise or win popularity but theirs is the glory of the silent oak.

Whatever of stir and activity we find in our midst *to-day* is the direct product of their pervasive influence. If they had been born in a country where the preliminaries of national life were all made up, they would have reaped a richer harvest. They would have shaped august decrees or written monumental works. Their names would have shone resplendent in the annals of the civilized world. But finding themselves in the midst of a fallen nation, all their energies had to be concentrated on the work of setting up the back of that nation. Their fame is less, their names may pass into oblivion, but their souls have passed into that of their nation, which, if it ever becomes conscious of its high destiny and attains it, will do so because of them. The flame may be extinguished but its radiance has contributed in no small degree to the illumination that is to come. There was a glorious mission—a mission of revivification. These pioneers of new India, with all their shortcomings, worked in all sincerity, love and enthusiasm for the realization of their own dream. If we can work better to-day, if the future reveals itself clearer to us, let us not forget that we are rising on their shoulders. They cleared up the mist and ushered in the dawn.

Current Events.

BY RAJDURAL.

POLITICAL QUIESCENCE.

POLITICAL quiescence may be fairly taken as the general feature of politics in England and on the Continent. There have been no eruptions and explosions, no international bow-wow or bullying, no bloodstirring tragedies or appalling atrocities. A calm pervaded the political sky and the political horizon was free from clouds, leaden or brizen dark or fleecy. If there have been what may be called "minor events," they were to be discerned in the 'Near East.' But that East and the further one of Persia are more or less always in a condition of chronic "disturbance." It is only when the political dynamitards are abroad and forming at the mouth or battling with the butts of weapons that the rest of Europe is all eyes and ears. But there was nothing of that perturbation in the habitually disturbed area in Eastern Europe to make the continentals rub their eyes, remain without sleep, with their ears constantly at the telephones. So that it may be reasonably asserted that on the whole there was comparative quietude in Europe during the last four weeks.

THE BLOATED ARMAMENTS.

We have heard next to nothing of the "bloated armaments" and their "intolerable burdens." There has been less talk of dreadnoughts and super-dreadnoughts both in England and Germany. Neither much was made of Toutonophobia or Anglo phobia, though a motley crew of pamphleteers, mostly retired admirals and generals, of the squeaking sort and the gentlemen of the pavement, were no doubt busy, as they have been for months past, in the capital of the Mailed Fist, fiercely baiting John Bull and even casting slurs on his political ethics. "Perfidious Albion" is

still on the brain of these ephemeral patriots—idlers who for want of any good work on their hands are upto any mischief. There is no doubt that the rabid section of the German press has been continuously fomenting all sorts of gibes by which to boil the blood of John Bull. The installation of the new German Ambassador at the Court of St. James' in the person of Baron Marshall Bibberstein has given these inconsequential mosquitoes of scribblers a fresh occasion to beat with their stick the perfidious dog of Great Britain. It has been given out that the Ambassador's mission is to bring about a feeling of complete amity between his Government and that of England. *This, however, is denied by the Anglo-phobes at Berlin.* They give the mission only a qualified blessing. At the same time they do not disguise their own inner sentiments and feelings which, it is superfluous to say, are of a most hostile character calculated to rouse passions leading to war. Indeed there is a regular organised party in the Press controlled by some of the highest in the land whose sole object is to entangle Great Britain in a war, sooner or later, with Germany. "Politicians" in the July number of the *Fortnightly Review* describes in unimpassioned language the feelings of the bellicose party and copiously quotes extracts from one of the most militant of Berlin pamphleteers to inform the British public of the rocks and dangers ahead. No doubt that at present there is an outright war of words which is certain to burst out in a real war later on, the awful consequences of which it is impossible to contemplate with equanimity. England is passing through a critical stage. The greatest circumspection, statesmanship, and patience will be necessary to weather the crisis and emerge from it unharmed. The unhealthy naval rivalry is, of course, the root cause. Germans seem to be keen on destroying the naval supremacy of Great Britain. Englishmen resent this determined policy. They do not grudge any other

Power building up its navy for purposes of offence and defence. Not the mightiest Power on earth can prevent the construction. But what the British people resent is the venomous spirit in which the Teutonic race openly declares how it is going to reduce Great Britain to a third-rate power.

ISOLATION OR ENTENTE.

Meanwhile it would seem that there is an inter-neous war in England herself. There is the one section of the public which absolutely condemns the policy of *entente* which has been in vogue these few years, say, since the accession of the late King Edward VII, and specially the Anglo-Russian *entente*; on the other hand is the section which fully believes in these friendly alliances. They perceive every virtue in such ententes. Thus while the one prefers the previous "isolation" policy, the other prefers the recent policy of *entente cordiale*. Each cannot see eye to eye with the other. There is a neutral party which sees some good as well as some evil in both the policies and strives to hold the scales even. But as a matter of fact it is not yet strongly in evidence. The great danger to England, however, lies not so much in her own domestic quarrels, political and economic, but in this new terrible hobgoblin of German naval rivalry. It is doubtful whether the most astute diplomacy can resist the advancing tide of a national sentiment, however mischievous and however fateful. Nations at times have been greatly awayed by their own feelings which eventually overwhelm them with disaster. So that it is more than doubtful whether the pacific mission contemplated by the distinguished Ambassador from Berlin will be accomplished to the mutual satisfaction of both the peoples.

MINOR TORMENTS

Meanwhile there are minor torments for the British Ministry. The Coalminers have had their saturnalia of strike. So the London dockers feel

that they should not lag behind without leaving their mark on the economics of England for the memorable year of Grace, 1912. The other tormentor is the militant Suffragist who the more she is shewn the forbearance and indulgence which is due to her sex, the greater is her power to devise deeds of mischief in a most unwomanly manner. There may be honest differences of opinion among Ministers and Ministers. But that is no reason for the suffragist to annoy and even cause bodily injury to those who cannot agree with her. We may admire her resourceful energy but we cannot approve of her method of putting it into use. Moreover there is a limit to even political "agitation." Agitation by means of *hatchet* to day, as the Irish suffragist is reported to have done when Mr. Asquith was at Dublin the other day, signifies "agitation" to-morrow by measures of bombs and infernal machines. Is old England to bear patiently the new tyranny of the modern militant English woman in pursuit of her rights?

FUZZLING PROBLEMS FOR THE FUTURE.

In France the brigand motorists seem to have terrified people awhile. Brigandage by motors has superseded privateering or buccaneering of old by fast sailing vessels. Modern inventions are not all an unmixed "blessing." There are inventions which render good but are also a source of trouble and mischief. It remains to be seen what may be the ultimate outcome of the most successful aeroplanes of the near future. Will there be frontiers in space, and how may those frontiers be defended or crossed? And when the belligerents all have the use of the swiftest and most destructive airships, where may be the safety of those on land and where may be international peace? All these are world-wide problems of the future which advancing Science is presenting to us at present.

PORTUGAL

The Portuguese Royalist was abroad awhile in the north of Portugal with his rump of a royal-

list band of cavaliers and his carbines in order to overthrow the Republic. What miscalculated energy in pursuit of the restoration of deposed monarchy! The very ineptitude of the republican form of Government is more likely to bring back monarchy than such pitiful exhibitions as those of the solitary royalist who played his role in imitation of Don Carlo in Spain in the latter sixties of the nineteenth Century.

ITALY.

And what about Italy? They engage in some skirmishes, kill a few hundred Arabs of the desert, implacably hostile and fanatic as the followers of the Faithful are, and flash telegrams of their glorious victories as the great Generals of old sent their swiftest messengers to announce theirs in Imperial Rome. But what mockery to compare the "triumphs" of a Scipio or Pompey or Caesar or Trajan with these miserable skirmishes in African deserts with half savage tribes! And yet they are pressing the Italian Parliament to vote them millions of lire to continue this inglorious war which brings neither profit nor glory to the nation. The burden of taxation is increasing but they are just now in no mood to decry it. A single crushing defeat may probably teach a lesson which at present is neither here nor there. The Chauvinistic press, supported from behind by the War Office, is really misleading the unthinking mass. Neither is there any naval "triumph" to speak of. They may dispossess the Ottoman of all the islands in the Northern Archipelago. What then? The Behemoth on the banks of the Rhosphorus is as cool and indifferent as could be imagined. When his own domestic brawls, which send up and send down ministers after the fashion of the earlier years of the Third French Republic, hardly move him, what reck he for the boastful Italian. He allows him enough rope to hang himself with. Resignation of one Chief after the other is the order of the day in the Turkey of "Union and Progress". The Committee is losing

ground and unless there is a fair rapprochement between the Moderates and the Intransigents, it is doubtful whether we shall see a united and progressive Turkey. The Committee has belied the energy, activity and sobriety of its early regime.

The gaunt spectre of famine is stalking his stage in Russia claiming thousands of victims. Starvation among the monks is exceedingly distressful. Sixteen millions sterling are to be spent but even then the relief may not be adequate. All the same the naval and military programme is going forward with a vengeance. Holy Russia at this juncture affords ample pabulum for the contemporary historian to moralise and give the verdict.

PERSIA.

Ill-fated Persia is still in the throes of its own political dilemmas. For the nonce the royal Pretender is beyond the border, though it is impossible to say when next he may be on the warpath. It is the lull before another storm which perhaps is brewed from behind by the subterranean Muscovite. He has been reported to have evacuated Tabriz which is being occupied by 700 of the Persian stalwarts. But money is not forthcoming and the self-opinionated Sir Edward Grey is irritating the nerves of the pro-Persians in and out of Parliament by his far from convincing excuses for his mischievous policy in the matter of the Trans Persian Railway. Why will not Sir Edward let alone this railway? Why will not sit astride on the fence and view the drama going on? It may, however, be taken for granted that as soon as Parliament is adjourned, there will be the customary pranks of the Russian, some surprises, a fresh screaming by the Mejliss and new developments of the precious railway. Wait and see.

THIBET.

Lastly, there is Thibet which seems to be for the present a kind of Macedonian cockpit. There are Lamas and Lamas, the pro-Chinese and the anti-Chinese, between whom a war to the knife has been

going on, and Lhasa is literally "torn up" with their bloody and obstinate feuds. China, however, is determined to re-construct its province and put it on a sounder basis of military administration. Already some 3000 troops are marching from Yunan who will reach Lhasa in four weeks' time. That will be the beginning of the end of the Lama feuds. Meanwhile they say Dorjeff of old notoriety, the *betenou'r* of Lord Curzon, is again in Tibet. That very veracious British correspondent, who is now and again flashing his own prejudiced telegrams to Calcutta declared that the *Buddhist* Russian is with the Dalai Lama who seems not to know his own mind and is now wavering between going to Lhasa or Urga, the home of Dorjeff. Here, too, a new political drama is unfolding itself. But it is impossible to forecast the *finale*. There can however be no doubt that in the long run the Chinese tortoise will establish itself firmly at Lhasa. The Imperial Government at Simla is watching the game from afar and doing good service to the public by "contradicting, when necessary, the sensational and fallacious telegrams of interested English newspaper correspondents from the Chumbi valley.

"A Dying Race"—How Dying. *By Kishor Lal Sarkar, M. A., B. L., Vakil, High Court, Calcutta.*

This has been written in reply to the views of Lt.-Col. U. N. Mukerjee in a pamphlet published by him called the Dying Race and emphasising the physical deterioration of the Hindu population in Bengal. The author maintains that the deterioration is common to both the Hindu and Mahomedan Communities and examines in detail the various causes of such deterioration. There is a chapter on 'The Villified Brahmins,' whose position is defended. The book is worth reading as drawing attention to the good features of Ancient Hindu Civilization.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Tennyson's *Enoch Arden* Edited by *Fredrick Allen, B. A. (University Tutorial Press 1s)*

The edition of literary classics issued by the University Tutorial Press has always enjoyed a reputation for thoroughness and sobriety, and the book under review maintains the usual level of excellence. The pathetic story of Enoch Arden's love and sad end is not probably among the most popular of Tennyson's episodes, though it deserves very wide recognition. The publication of the poem as a separate booklet will certainly serve to enhance its popularity. Mr. Allen has a particularly valuable introductory study of several aspects of the poem.

Sportsmen and Others. By R. C. Lehmann (Bell's Colonial Library)

Mr Lehmann's volume consists of a series of delightful sketches full of the comic spirit. There are illustrations by Mr J. C. Booth, and the author and the artist have combined to produce an exquisite effect of mirth and merriment. The sketches deal with *sportsmen* it is true, but the humour is so broad that it is capable of very general appreciation. There is no indulgence in the technical vocabulary of the world of sports and we expect it is a distinct qualification for increasing the scope of its appeal to readers. We would recommend the book heartily to all who want some recreation for the holidays. As it is in the form of separate sketches it can be appreciated by parts—it does not demand the strenuous application necessary for getting through a whole volume with all the contents continually existing in the mind.

The Door Ajar, and Other Stories. By Virginia Milward, William Rider & Son, Ltd., London.

This is a series of seven powerfully written short stories, the first giving the title to the book. Some of the tales have a weird occult interest.

The Philosophy of Life. By Charles Gilbert Davis, M. D. published by L. N. Fowler and Co., London.

This is a very thoughtful and interesting little work, pointing out the ways that lead to happiness, health, and immortality, and intended to appeal to the commonsense of a reasonable man. 'Man' it says 'is dual in his nature.' There is a mortal mind, and an immortal mind. The normal balance between the two secures health; a preponderance in either direction will lead to anguish, ill-health, and perhaps early death. The central theme of the work is *auto suggestion*, which is described as the most wonderful power known in the world to-day for the development of the Individual. Suggestion breeds disease. Fear, anger, jealousy, envy, hatred, are all the fore runners of disease; and suggestion can largely relieve disease. The book ends with rules of action which, if practised, will lead to peace, content, happiness, and health.

Persian Gems. Part I. Rubaiyyat, by Mirza Kalichbeg Firdunbeg; Premier Steam Press Hyderabad, Sind. (Price Annas 8).

The *Rubaiyyat* of Omar Khayyam as translated by Edward Fitzgerald has won deserved popularity in the English knowing world. The 'Epicurean audacity of thought and speech' as displayed in the quatrains of Omar has a peculiar fascination for the modern mind. But there are also other and later Persian poets who compare favourably with Omar himself in their happy turn for delightful mysticism. Rumi, the grand master of the Sufis, Saadi Hafiz, Rudki, Attar are well known as classical poets in Persian literature. They have not been as yet known and appreciated in Europe for want of a Fitzgerald to introduce them to Western readers. Mr. Mirza has done a great service by rendering some of their songs into metrical English. It is a free translation of the Original in the model of the *Rubaiyyat* of Omar Khayyam.

A Botany for India. By P. F. Fyson, B. A., F. L. S. Christian Literature Society for India. Price Rs. 3.

As the author who is the Professor of Botany in the Presidency College, Madras, says in his preface to the Book, it has been written for those beginning to study Botany in India. Part I of the book deals with the general external features of flowering plants and their growth, while the study of the internal structure which would necessitate the use of a microscope is not considered at all in the book. Part II deals with what is called "systematic Botany" and will be of interest to those who want to acquire a scientific and systematic knowledge of the subject. Although the book is evidently and mainly intended for the use of students of the Intermediate and B. A. classes the study of plants is so generally treated in Part I that even those who are not preparing for any University Examination will find it quite easy reading; and there are specially certain chapters in the book such as those on "climbing plants" and "Distribution of Fruits and Seeds" which will be found particularly interesting to the general reader. The style adopted is throughout easy, simple and non-technical except where absolutely necessary. We can safely commend the book not only to students but to every one who wants to acquire an elementary knowledge of a Science the study of which will be found to be highly attractive and fascinating. A study of the book will also stimulate in the reader a desire and a curiosity to know more of the hosts of plant-life with which he is surrounded. The book contains a large number of illustrations and these have been specially prepared for this work. Both teachers and students of Botany in this part of India have always felt the absence of a suitable elementary Text Book on Botany dealing principally with Indian Plants and we are glad that this want has been so successfully supplied by the author.

My System for Ladies *By* **Lieut. J. P. Muller**, (*Everatt, Seymour and Co, Ltd, 12, Burlington St. London Price 2s 6d*)

This little book is a companion volume to the author's earlier work "My System." It is exclusively devoted to the instruction of the fair Sex. The various exercises are described with great care and admirable clearness with the aid of many excellent photographic illustrations. The supplementary chapters relating to the attainment of health and beauty, especially the special Exercises for the Neck, the Foot, Massage of the Face, Shapeliness of the Hips etc., will be found particularly valuable. The whole book is written in a clear and simple language. The original work had a record sale of over half a million copies. We trust that ladies in search of health and beauty will not fail to give a trial to the author's "System without apparatus."

Who's Who in Japan. *By Shunyu Kurita*
The Who's Who in Japan Office, Tokyo, Japan

This is the first book of its kind in English published in Japan by a Japanese Scholar. With the growth and development of Japan as a first rate power, her relations with the world are becoming more and more complicated. Students of affairs all the world over have been struck with the marvellous capacity of the Japanese nation and it is almost the fashion of the day with politicians and social reformers to cite the example of that country to illustrate their point. Thus, an insatiable interest has been awakened for a knowledge of things Japanese. Not the least of them are the lives and doings of the eminent men of Japan who have made her the world power she is to day. Mr. Kurita has really rendered an invaluable service to the world by bringing out a volume of the kind we have before us. Nearly all the great men of Japan in every walk of life find a place in it and with the illustrations and the short account of their lives, the book may be said to contain the cream of Japanese thought and vitality.

Pure Gold. *By H. C. O'Neill* "*The 'Peoples Books Series,' T. C. & E. C. Jack, London and Edinburgh*"

Some of the choicest lyrics and sonnets in English have been brought together in this unpretentious little volume. From the Forsaken "Mermaid" of Matthew Arnold to the great "Ode" of Wordsworth with which it ends, the whole book is a fountain of perpetual delights. Recent attempts in lyrical poetry being so successful and voluminous, great judgment has to be exercised in the preparation of an anthology of this kind. All modern poets only have been represented and here and there a chaplet of verses from Spenser or Shakespeare brings to mind the feeling of a former world. Indeed every age of English song is reproduced; the book is indeed a veritable mine of Pure Gold.

The Sign *By Mrs. Romilly Fadden (Macmillan).*

This is a novel of art life, with the scenes laid in Brittany, and with three English artists as the principal characters. The novelist has successfully brought into conflict various theories of art and life and quite appropriately leaves the reader to judge for himself as to their relative merits. In fact, the charm of the novel consists in its suggestiveness. The human interest of the story lies in the two principal characters—Samuel Sturd and Manik Boeck—who strive for great things in this world. And although the novelist truthfully depicts them as not having succeeded in any conspicuous way in their unselfish endeavours for others there is no doubt that the reader will rise from the reading of this novel with a solemn resolve to do his best for others.

"The Chasm" *By Alice Penn (Menthuem).*

This novel is an attempt to paint something of the life of an Indian Civilian in India and consequently something of the life of Indians here. If the civilians and the lower orders of Indians would like to see themselves as others see them, they may turn to this novel. The lack of sympathetic imagination on the part of the novelist may be said generally to mar the effect of the story.

Poetry and Life Series. Edited by William Henry Hudson. (George Harrap & Co.).

Gray and His Poetry: *W. H. Hudson* 1s.

Coleridge and His Poetry: *K. E. Rogers* 1s

Matthew Arnold & His Poetry: *F. Birkley*. 1s.

Lowell and His Poetry: *W. H. Hudson* 1s.

When Matthew Arnold complained that Wordsworth's poetry was not very popular as the good pieces were mixed up with several bad ones, he was giving expression to a principle affecting the entire range of Poetry. The poets must be able to command wider attention from laymen than they would seem to do at the present day, if only some effective means could be found for this choice and a living interest be created in their pieces by supplying the commentary necessary for linking them together.

The bright little series which is now before us for review is not the least important of the useful work which Mr. William Henry Hudson has done in recent years. A powerful impetus must be given to the popularity of poetry by this means. The remarkable feature about the volumes is the association of the selected pieces with the incidents of the hero's biography. There is a study of the author as revealed in his work and an appreciation of the work as the expression of the peculiar circumstances influencing the author in his life.

The illustrative pieces are selected with an unerring critical taste and the volumes might be made use of as anthologies by themselves.

It is quite possible to express a note of dissatisfaction at the exclusion of deserving pieces but we would not press the criticism so far as to detract anything from the value of the books. We have however no hesitation in commending the volumes to students in our colleges and to readers of English Poetry in general as they are undoubtedly calculated to refine their tastes, extend their knowledge and afford genuine pleasure.

Diary of the Month, June—July 1912.

June 22. At a Meeting of the Calcutta University Senate this afternoon it was announced that Mr. Taraknath Palit had made over to the University property worth over Rs. 7 lakhs for the foundation of two professorships, one of Chemistry and the other of Physics.

June 23. News received in Kurram valley confirms the report from Kabul that the Khost rebellion is at an end.

June 24. The House of Lords this evening passed the third reading of the Government of India Bill.

June 25. In the House of Lords to-day the Royal assent to the Government of India Bill was announced.

June 26. Lieutenant-Colonel A. C. Tate, R. A. M. C., and Lieutenant-Colonel E. G. Browne, R. A. M. C. have been appointed Honorary Surgeons to H. E. the Viceroy.

June 27. Reuter learns that H. H. the Aga Khan has consented to stand as the Bombay Mahomedan representative at the ensuing election to the Viceregal Legislative Council.

June 28. The funeral service of the late Field Marshal Sir George White was held in the Royal Hospital Chapel, Chelsea, to-day in the presence of the representatives of all the cantonment royal-ties.

June 29. Today Mr. Justice Karamat Hussain sat for the last time as Judge of the Allahabad High Court. The Bench and the Bar of that Court presented him an address.

June 30. The frontier correspondent states that the Zekkakhels are much excited and fears further outbreaks of violence from that quarter.

July 1. Lord Crewe to-day received a deputation of the English and Indian members of the

International Cotton Committee, who urged that they should receive the support of the Government of India for the extension of cotton growing in India.

July 2 Sir John Nixon has been appointed to the Army Command in India rendered vacant through the retirement of General Sir Edmund Barrow.

July 3 The statue of Lord Clive has arrived in Calcutta and has been deposited in Government House.

July 4 The residents of the Champaran District met under the presidency of Mr. W. S. Irwin, Messenger, Mothari Indigo concern, and passed Resolutions urging the founding of a High Court and a University for Behar.

July 5. In order to provide more adequately for the interests of Indian students in London, Lord Greve has created a Secretaryship for Indian students. Mr. C. E. Mallet will be the first holder.

July 6. Arrangements are being made to hold a Swadeshi mela this year in Calcutta. The object of the fair is to bring together the products of domestic industry.

July 7 The Conference which sat in Calcutta to discuss matters relating to the Dacca University scheme has broken up. It is understood that the Hardinge College will be established at Dacca.

July 8 A Committee of journalists, headed by Lord Northcliffe and the Hon'ble H. Lawson, M.P., has issued an appeal for a memorial to the late Mr. W. T. Stead.

July 9. Their Highnesses the Maharajahs of Indore and Gwalior have each announced a subscription of five lakhs of rupees to the Hindu University.

July 10 Mr. B. M. Malabari, the well known writer and philanthropist died at Simla to night from failure of the heart's action.

July 11. H. H. the Nizam has been pleased to appoint as his prime minister Nawab Salar Jung, grandson of the great Sir Salar Jung.

July 12. A telegram from Simla intimates that the Executive Council for Berar will be constituted with effect from the 1st of August.

July 13. The remains of Mr. Malabari were interred this evening, honoured by all from H. E. the Viceroy downwards.

July 14 H. H. the Maharajah of Dhurbhanga started on a tour this morning to collect funds for the Hindu University. He has announced that the total collection is about 70 lakhs besides the annual grant of Rs. 24,000.

July 15. Their Excellencies the Viceroy and Lady Hardinge attended this morning the Christening of the child of the Hon. Mr. and Mrs. Clark, H. E. the Viceroy standing sponsor to the infant.

July 16 Mr. Lindsay, I.C.S. has been appointed to succeed Mr. A. H. Ley, Under Secretary to the Government of India in the Commerce and Industry Department.

July 17. After a stormy discussion in the Bombay Senate Sir P. M. Mehta carried the bill to create a commission to frame rules and regulations regarding the conduct of business and debate.

July 18 A strike of some 5000 workmen attached to the Balley Jute Mills, Calcutta is reported and this is said to be a protest against the introduction of the New Factory Act.

July 19 An Indian reception was held to day in London in honour of the Hon. Mr. Gokhale, Sir M. Bhowanagree presiding.

July 21 The death is reported of Mr. Andrew Lang, the writer.

July 22 The Hon'ble Sir Harcourt Butler opened the European Education Conference to day at Simla with a brief address.

TOPICS FROM PERIODICALS.

An Anglo-Indian Poet.

Mr. P. Seshadri, M. A. writes to the *East and West* for June an interesting appreciation of the life and work of John Leyden, an Anglo-Indian poet who flourished in the early days of the Nineteenth century and whose literary achievements were held in high esteem by his contemporaries. Leyden is almost forgotten to-day and it is but right that an estimate of his services to the world of letters should be made known at least in Southern India where the most precious part of his life was spent. He was an intimate friend of Walter Scott and Bishop Heber and some of his verses are quoted with approbation in Chambers' *Cyclopaedia of Literature*. Indeed, as Mr. Seshadri illustrates with several extracts from his poems, his work deserves sympathetic notice even from serious students of literature.

Leyden was born on the banks of the T-riot in 1778 and his career was romantic. In 1803 we find him in Madras as Medical officer in the service of the East India Company. He quitted the General Hospital soon after and was promoted to be a physician to the commissioners of Mysore. After some wanderings in Mysore, Malabar and the Central Districts of the Presidency which gave him exceptional opportunities to study the conditions of the people and the regions of Southern India he embarked for Malay where the Mysteries of the Malay race engaged his attention and opened a "new world of imagination." From there he wrote a treatise on the languages and literatures of the Indo Chinese nations. He then came back to Bengal and held various high offices under the Government. Then followed his ill-fated expedition to Java in company with Lord Minto where his zeal for research led him to examine certain rare Oriental Manuscripts and Dutch records in a low Chamber from which he never emerged alive. He died in his thirty sixth year.

It may be said that Mr. Seshadri is unearthing an insignificant entity from his deserved oblivion. He is not unaware of the limitations of the poet. He does by no means exaggerate the merits of John Leyden. He indicates the peculiar school of poets to which Leyden belongs by his sympathies and by the natural bent of his genius. He says distinctly :—

An attempt to survey Leyden's poetical work must be prefaced by a warning against the common weakness of raising literary mediocrities into masters. It is not maintained for a moment that Leyden's name deserves a high rank on the list of English poets, though it must be granted that he has bequeathed a more valuable heritage than many of the obscure versifiers who, for instance, weigh heavily on Johnson's *Lives of the Poets*. Leyden's work offers an interesting study in the two powerful cross-currents operating on the literature of even the age of Wordsworth, the old order of artificiality, convention and correctness striving vainly against the infusion of Romance. Leyden's sympathies are entirely in favour of the new movement, but he is still in the charms of the heroic couplet and the social verse of the eighteenth century expositors of song. The vein of Satire is strong enough and he is a true disciple of Pope in his attack of the social fashions of the age and in his poetic treatment of the drawing-room.

Mr Seshadri then reviews Leyden's Indian Poems which are about a dozen and observes that they furnish an interesting commentary on varied aspects of Indian life and civilization. He quotes with evident appreciation the commemorative lines on the Battle of Assay in praise of the gallant band.

that broke

Through the bursting clouds of smoke
When the volleyed thunder spoke
From a thousand smouldering mouths of lurid flame.

In reviewing the whole cycle of his Indian poems the writer is struck with the tragic significance and the pathetic expression of anguish and fear contained in the lines

Far from my sacred Natal clime
I haste to an untimely grave!
Fore-doomed to seek an early tomb,
For whom the pallid grave-flowers blow,
I hasten on my destined doom
And sternly mock at joy or woe

But it is happy that the poet knew his own vocation. He knew his capabilities and applied himself strenuously to accomplish what he set his hands upon. His ambition was amply fulfilled.
Enough for me, if fancy wake the shell,
To Eastern Minstrels' strain,

The Russian advance upon India

This is the subject of an article in the *Outlook* of the first week of June by Mr. C. H. Norman. General Sobolev who was the chief of the Russian staff in the Asiatic Department is reported to have said :—

A body of European troops established at Herat, and standing with its front to the south east, would draw upon it the attention of the whole population of India. In that lies the significance of a military occupation of Herat, and it is not without reason that a number of English experts, knowing India well, have expressed their belief that were an enemy to occupy Herat with a powerful force the English Army, without having fired a shot, would consider itself half beaten.

It is to the logic of facts that the Hindu Kush, the natural boundary of India, should shortly form the frontier of Russia, and that the province of Herat should fall in Russia's hands. [His added] The more powerful Russia becomes in Central Asia the weaker does England become in India, and consequently the more amenable in India.

Not content with pressing forward in Central Asia Russia resumed her encroachment upon Persia. This has emboldened Herr Popowski to make the following disquieting judgment in the course of his work on "Rival Powers in Central Asia":—

From the above survey of the Anglo-Russian diplomatic relation in regard to Asia in the nineteenth century, it is evident that Great Britain is unable to arrest Russia's advance in Central Asia, and a careful study of the present situation leads us to the conclusion that in the future she will be equally powerless to check Russia's progress on the northern frontier of Persia and Afghanistan.

Relating to the British policy in Persia, the Government of India sent a despatch to the Secretary of State in Council in 1908. Lord Minto's Government then wrote in concluding the Despatch :—

We desire deliberately to say to your Lordship, with a full consciousness of our responsibility in so saying, that difficult as we find it in existing circumstances to meet the financial and military strain imposed upon us by the ever increasing proximity of Russian power upon the northern and north western frontiers of India from the Pamirs to Herat, we could not contemplate without dismay the prospect of Russian neighbourhood in Eastern or Southern Persia, the inevitable consequence of which must be a great increase of our own burdens, while the maritime defensibility of India would require to be altogether reconsidered were the dangers of a land invasion to be supplemented by the appearance of a possible antagonist as a naval power in waters contiguous to Indian shores. Upon the question of allowing any

European Power, and more especially Russia, to overrun Central and Southern Persia, and so to reach the Gulf, or to acquire naval facilities in the latter even without such territorial connections, we do not conceive that any doubt whatever can be maintained; and we imagine that it will be accepted as a cardinal axiom of British policy that no such development would be acquiesced in by her Majesty's Government.

After saying and that this policy has not been maintained throughout and that it has been consistently neglected the writer concludes with the words of the Marquess of Dufferin and Ava :—

Any further approach of a great foreign military Power towards the confines of India would entail upon the latter country such an intolerable amount of expense in the shape of additional fortification and other measures of defence as would become absolutely intolerable and would be less preferable than any other alternative, however serious.

Ideals in Education.

A writer in the June number of *Prabuddha Bharata* discusses the question "What is Education in the light of the Vedanta Philosophy?" He explains the sixfold ideals of Education. The first ideal is the conception of the true individuality of man. The second is a nobler conception of education itself, resulting, necessarily because of the first ideal. This consists in regarding education not as a scholastic training, but as a life process in which spiritual and true individuality is revealed. Education in this sense is a Process of constant Becoming. It is the development of the whole individuality. The third ideal is a clear conception of what constitutes the main subjects of education, and from the stand point of the Vedanta these are but two—Truth and Reality. The fourth is the realization of the distinction that exists between mind knowledge and the knowledge of consciousness. The fifth consists in the conception of the uses of education. And the sixth ideal in education, says the writer, is :—

A constant holding in mind of the vision of the revelation to which the spiritually-understood education leads, the expression of true spiritual individuality, when all limitations that constitute ignorance have been broken or transcended.

The English in Ceylon

Mr. Jotindra Nath Sen in the *Hindustan Review* for May—June writes on the subject "The English in the Court of the King of Ceylon." The history of the British occupation of this "Pearl Drop of India," this "Emerald Gem" is an interesting study.

Ceylon had once been the arena of successive struggles for the supremacy in the East between the three most rival nations of the West, viz., the Portuguese, the Dutch and the English. The latter became successful in subduing the Dutch who expelled the Portuguese from the field in 1658. The dominion of the Portuguese in Ceylon continued for about 150 years and that of the Dutch for nearly the same period.

Then began a series of overtures between the Dutch and the English. The first two wars did not settle the disputes. The third was in 1795. This time under their able general Stewart the English were successful in reducing Trincomalee after a siege of three weeks. Strengthened by this unexpected success, the General advanced against Jaffna and took it easily. In 1796 Negombo fell. The English then advanced to Colombo which was subdued in a short time. Thus all the exterior possessions of the Dutch fell into the hands of the English.

On obtaining possession of the Dutch settlements the English were trying to remove the injurious impressions which the reigning prince was entertaining against them. Meanwhile in 1802 an unexpected thing happened which turned the policy of the English decidedly.

The plunder of some Mahomedan merchants proceeding from the coast into the interior was made the ground of demanding satisfaction by the authorities at Colombo. This the Kandian court would not give, and accordingly, early in 1803, General Macdowell and Colonel Barbut were ordered to advance on Kandy from Trincomalee and Colombo. They arrived and took possession of the town which was completely deserted and there they proclaimed Mutu Swamy king of Kandy and the interior.

A treaty was then entered which contained numerous stipulations in favour of the English. One article declared that a tract of land stretching directly through the heart of the Kandian territories, from Trincomalee to Colombo, should be ceded in perpetuity to the English for the construction of a road; and another, that "a British force be stationed at Kandy to secure the new sovereign from the violence of his mountaineer subjects."

What is Imperialism?

In the course of an article on the above subject in the April—May number of *the Rajput Herald*, the Editor observes:—

An Empire, in the proper sense, is the collection of different nationalities under one control, for the sake of mutual advantage. In naming the British Empire, we mean the amalgamation of different parts of which the British Empire is constituted, always strictly bearing in mind that such an alliance is intended for mutual advantage, and based, not on absolute equality, but on co-ordinate alliance. Every atom of the Empire is bound to perform its own function in conjunction with the rest for the progress and improvement of the whole. India is a component part of the British Empire, and as such she is expected to perform her duties in harmony with the relative duties of Australia and Canada. South Africa is as much to England as India, and even England is as much to the British Empire as India. A mutual, cohesive co-operation for the ultimate good of the parts, as well as the whole, based on absolute and unconditional equality, seems to me to be the only definition of Empire.

For a practical illustration of true imperialism the Editor bids us study the history of the reign of Akbar. The principles of administration as practised by the great emperor, are in fact, the principles of true imperialism, and can be taken as models in our day by our modern Empires to advantage.

But these principles were disregarded by Aurangzeb, and the Moghul Empire so firmly knit together by the steadfast energy of Akbar, was shattered to pieces. There is therefore a lesson and a warning for those in charge of the British Empire. The Editor concludes:—

Two Western Empires to-day stand prominent in the eyes of the world, both powerful, strong, and united. The English and German Empires are the only examples in the present day of well constituted and admirably regulated Empires. It is not our duty to portray the circumstances under which these two Empires were formed; it is sufficient to take the two as they are. The German Empire does not suggest anything very extraordinary, either in its organization or upkeep, as the whole Empire is more or less united in language and tradition. But the British Empire is constructed on various divergent lines, based on glaring inequalities, and composed of different forces. Hence one looks with deep concern at the progress and continued prosperity of this Empire. The first fly in the ointment was the separation of America, which might very well have been avoided, and this sets one thinking the more. Great issues hang on the British Empire, and what was restricted to the Moghul Empire in a small degree has been expanded in a larger and wider range in the present British Empire.

Severance of Ceylon and India.

The July number of *The Dawn* contains a very valuable contribution on this subject by Babu Sarada Charan Mitra M.A., B.L. He contends that India is an integral part of India both historically and geographically, and that the severance of their connection is a pathetic accident. Accidents severed Ceylon from India, but their political severance is peculiar in the history of politics. India is a Dependency of the English King while Ceylon is a Crown Colony of Britain.

But the fact remains that India and Ceylon are essentially one in culture and civilization. The learned writer illustrates his position with the following observations —

The worst feature of the present administrative separation between India and Ceylon has been the virtual separation of the two peoples. British Indians have forgotten Sinhala as part of Bharatvarsha, as their own Lanka, while the Sinhalese have forgotten that they once represented an integral part of Hindu politics. The sentiment that had once formed a powerful tie of union between them has almost disappeared. Union is strength and no nation could be great, intellectually, morally or spiritually, unless its component parts felt for each other and were united by common ties of love and sympathy. The time has come for the awakening of the East and for the revival of those mutual feelings and sentiments that once animated the ancient Hindu kingdoms (including Sinhala).

It is extremely regrettable that the Sinhalese have been drifting into denationalisation which the philosophy of history tells us is associated with ultimate downfall. We are afraid, says the writer, that the tendencies are not favourable to the spontaneous and natural growth of that spiritual life which is the only true life in Oriental civilization. He concludes

The tendency of a strong alien rule over a barbarous or even a semi-civilized people by a highly civilized race has generally been found to be towards disintegration or abject degeneracy of the conquered people. The tendency, however, is towards fusion, if the conqueror has respect for the civilization of the conquered. But the greatest danger of a conquered race, where fusion is impossible, lies in the desire of servile imitation leading to a putable degeneracy. The plain duty of the rulers and the leaders of society of the conquered race is to guard against this mischief of alien rule, to prevent degeneracy, or assimilation, and to impart a stimulus to the forces making for spontaneous development. The avoidance of imitation of erotic habits, manners and customs assumed to the native instincts and habits of the conquered is essential to their real well being.

Ancient Indian Botany.

A writer signing himself "A Science Student" discusses on "Ancient Indian Botany" in the June number of the *Fergusson College Magazine*. Regarding the knowledge of Botany in ancient India he says —

Many of us do not seem to realise the close connexion that exists between the vegetable world and human life. Our food largely consists of vegetable products, and the Hindu religion has laid under contribution a large part of the vegetable kingdom. Our Indian system of curing diseases has its very soul made up of plant-life. With all this the Botany of Indian plants does not form a part of an Indian student's knowledge. The lack of proper knowledge of the properties of plants made use of is the Indian Pharmacy on the part of doctors has resulted in a depreciation of the Indian system of medical treatment. We have even ceased to believe that the ancients did know something about plant life. It is true that India had no systematic Botany of the nature of the modern one, but it has to be conceded that our ancestors did possess an accurate knowledge of the properties of several plants, the mention of which is made in Sanskrit literature.

The nature of the ancient Botany in India was far different from what it is today. Our ancestors had never written a systematic treatise on the subject. Our knowledge of Indian Botany is largely gathered from the various Sanskrit works. The Botanical observations of the sages are not embodied in a single volume. They are scattered all through the ancient literature. Besides they have never been classified with any scientific skill. Here and there, there are reflections from the field of Botany to which we in our pride trace every modern invention. Besides little care was taken by the sages to describe plants fully. The works of the common tutors have all been lost. Doubts arose as to the identification of the plants. Medical men vied with one another in committing blunders. And in this confusion the European system became familiar. What then are we to do now?

What is wanted is a study from the modern point of view and on modern lines. The importance of Botany is increasing every day and the knowledge of plants when combined with other branches of science like chemistry can achieve great things. This work of investigation lies in the hands of the educated people of India and business capacity and capital will flow in when sound processes of manufacture are planned by the former.

Akbar—A Study.

The *Muslim Review* for May contains a lengthy sketch of Akbar by Mr. Fakhr-ud-din Ahmed B.A. He says that the name of Akbar has a magnetic effect in India. It is fortunate that he lived in an age that was fairly well advanced in culture and civilization, so that there are records of his time extant, which throw a flood of light on the doings and sayings of the great Indian prince. Of the early life of Akbar Mr. Ahmed says:—

Akbar from his very childhood has been inured to a hard and trying life, and consequently, he could meet boldly all the troubles which beset him at the outset when he entered upon the serious part of his career. His early life is chequered and forms a long chapter of hard and exciting adventures. Having been born in a desert when his father was pursuing his course of helpless flight, he had to pass the first years of his life in the charge of an inhumane uncle. While yet a child, Akbar was deprived of the care of his father and placed in an irksome custody. How miserable an existence the child had, how he was cruelly exposed to the fire of cannons and what miraculous escapes he had therefrom are now familiar things. Anyhow, he survived this dastardly inhumanity and subsequent troubles and this was highly significant. He was ordained for something great and to have an undying name. However overwhelming the dangers might be, he was not to die until he had made the great mark for which his memory is enshrined in the minds of myriads of people. It was in a school of adversity that Akbar learnt his first lessons. This school has the distinctive merit of at least saving those who are born in the purple from the overrating influences of a gay and gorgeous court.

It was with valuable training, varied experience and boldness in the face of dangers that Akbar started with his father at the age of thirteen on the expedition for the recovery of their lost patrimony, the Empire of India. And how did he rule the country of which he became king? He ruled with wisdom and sympathy. He solved the Hindu Muslim problem long ago. His reforms in the administration are standing monuments of his "gift for statesmanship." The writer says:—

To further ensure the happiness of his subjects under the new revenue arrangements, Akbar modified, reduced and in some cases completely abolished various dues, tolls and taxes. Impositions like *tamgha*, *Gowahwari*, *Balkati*, *Sardrakhti* and *Baschia* (on joint proprietorship) were immensely modified and some of them even completely abolished. Among these abolished taxes was also the much talked of *Jaza*.

And again:—

By his matrimonial alliances and judicious distribution of commands and offices, Akbar had made friends with the Hindus. Equipping himself with an elastic conscience Akbar had, for the greater part of his life, bidden good bye, in all forms and practices to religion of his ancestors. In Rajput warriors he counted the best supporters of his throne and that was only a just return for merging and forgetting his Moslem identity in a wider Indian nationality. It was fairplay and no favour when the devoted Hindus of his time were absolved from the payment of the *Jazy*.

Then follows an account of Akbar's various religious and philosophical wranglings. The result of such a policy of sympathy and toleration in an age of bigotry is portrayed. The writer concludes:—

In short, Akbar's life presents a variegated sketch. He was a sound politician, a great general and a good king. He is said to have posed as a religious reformer and there he cut a sorry figure. That he could not be, his want of education and illiteracy stood in his way. This reflects little credit on him, but he could not but yield to circumstances. He had to pay the penalty of his own ignorance, of overweening harem influence and perhaps a wrong estimation of what real toleration and conclusion meant. And then he made sufficient amends if he really abjured the new faith. But even if we admit as some historians would make us believe, that he died a non-Moslem, we would think of him in the light of the surroundings in which he was placed. Strictly speaking there is no innocence without guilt and hardly any guilt without some innocence. If he falters here, he more than redeemed it elsewhere. His merits as a ruler far excelled his faults as a religious reformer and it is only natural that he should command a tribute of respect and admiration. With all his faults he has left behind him a monumental name and we hardly exaggerate when in his death, we say, 'we see life in death.'

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The Heart of Hinduism.

"The Heart of Hinduism" is the subject of two papers from the pen of Sir Narayan Chandra-varkar to the *Times of India*. He believes that idol-worship is not one of the injunctions of the Vedas. What then is Hinduism? Neither the Vedas nor the custom of idol-worship can give us an insight into the heart of Hinduism. Both the infallibility of the former and the degradation of the latter have been proclaimed and asserted by large bodies of men within the fold of Hinduism itself. To get to a precise definition of Hinduism is difficult. Sir Narayan says:—

You know the health of a man, it is said, from the condition of his extremities. So, in the case of a people, to know the heart of their religion, you must go to the humblest and lowliest of them. Those on whose toil we live, who know no luxury and who live in huts—talk and converse with these, I humbly think, let us into the heart of Hinduism as nothing else can, for, from their lives, thoughts and struggles we come to know in a vivid manner both the dignity and the degradation of Hinduism—the dignity of its essential truth, the degradation it has suffered in consequence of drift from that truth.

No text has more powerfully influenced Hindu Society than that which is embodied in the words, Dharma, Artha, Kama, and Moksha, meaning duty, wealth, desires, and final absolution or salvation. The text means that man lives for the purpose of these four objects in this world. There are two schools of thought one emphasising the need of the ascetic life and the other singing in praise of the Grihastha asrama. Sir Narayan concludes:—

The heart of the Hindu community then is at the core, the heart of the man who tries to win and realise the Kingdom of God within him by means of the life of a householder, keeping his home to serve his society and State, because it is the home out of which come the State and Heaven. But the school of asceticism has not failed to exercise its sinister influence on that heart, and so the Hindu has come to be a mixture of the householder and the ascetic; he struggles blindly between the two, and hence the "mild Hindu," his chaos and confusion, his innumerable castes, and dissensions. And yet there is the heart, would we but see it, and hear it whole and bring it back to its original soundness,

The Rani of India.

In a recent issue of *The Women at Home* Mr. Saint Nihal Singh gives a picture of the Rani of India. It is more or less a personal reminiscence. Of the Rani of Gondol, he says:—

Her Highness, in reply to questions, told the story of her emancipation. The gist of it was that the chief had imbibed advanced notions from his Western tutors at the Rajkumar College and in the course of an extended tour in Europe, and she loved dearly to allow him to slip away from her because she was not advanced enough to be a true comrade to him. So, although, the prejudices in regard to the segregation of the sexes were bred in the bone, she decided to be the first Indian noble woman to cast aside the veil, and also assiduously applied herself to her studies so as to become educated enough to be a pleasant and useful life companion to her liege lord, endeavouring to keep pace with him in his progress. She said it all as unassumingly as if it was nothing more than going to sleep at bed-time.

Then follows a picture of H. H. The Maharani of Baroda. After describing her features and her fondness for jewels, he says that Her Highness did not relish the bold methods of American ladies and resented being persistently and bluntly quizzed about countless personal matters. Though she was not favourably disposed towards the women of America who seem to her eyes to misuse liberty her views on the freedom of women in general and Indian women in particular may be noted.

After dinner we adjourned to the billiard and card-rooms, and the conversation turned on the emancipation of Indian women. Her Highness spoke with a fire that would do credit to a London suffragette. She told me that it was man's selfishness which made him keep her sisters ignorant and superstitious, fearing that the fair ones, if they were to become educated and advanced, might rebel at cooking and dishwashing. She said that men really do not want independent women, no matter how much they may prattle about their desire to have self-respecting, self-appreciative women about them.

He then gives a detailed account of the home life of the Rani of Travancore. They live a purely Indian life and their manners and mode of life are in no way affected by the fashions of the day. They are absolutely orthodox in their movements and they are scrupulously religious.

Mr. Nihal Singh concludes by giving a sketch of the Begum of Janjir, a small native state in the Bombay Presidency a Mahomedan Rani, perhaps the only emancipated Moslim Queen.

What the I.M.S. has done for India.

The question has often been asked, what has the Indian Medical Service done for India? Various complaints have been made from time to time against the members of the Service that they have done little or almost nothing of research work in medicine, especially in tropical disease. In vindication of their achievements the I. M. S. supplement of the *Indian Medical Gazette* says:—

In order to justify the maintenance of a Medical Service, it is not necessary to show that it has gone beyond the sphere of daily duty. If the members of that Service have, with few and rare exceptions, honestly carried out the duties entrusted to their charge, that seems to us sufficient.

Then follows a historic record of the *personnel* of that Service. Among the illustrious band of workers in the service of that profession Boughton and Hamilton stand out prominently in the early story of British India, as recorded by legend, and even by sober writers of history. It is not indeed necessary to enumerate the services of individual members of the line but it may be safely attributed to this service that the whole *personnel* of the English mission was brought into high favour at the Mughal Court. The writer says that both Boughton and Hamilton "helped to lay the foundation of the British Dominion in India and no greater benefit than that has ever been conferred by one country upon another."

To describe the careers and work of these individuals in detail would require a book. The writer therefore recalls the services of the members under various heads which he gives as follows:—

1. Introduction.
2. Medicine and Surgery.
3. Medical Education.
4. Travel and Exploration.
5. Natural Science and Economics.
6. Philology, Ethnology, Literature.
7. War Services, etc.

He then traces the growth and development in each of these lines of work and pays a well merited tribute to the members of the service for their self-sacrificing labours and achievements.

The Railways of India.

Commenting on the instructive and useful contribution to the discussion of the history and progress of the Railways of India by Mr. Neville Priestly, the Managing Director of the South Indian Railway, the *Statist* has some very valuable observations to offer. As Sir Edgar Speyer pointed out at a meeting of the Royal Society of Arts, India only possesses about the same railway mileage as England notwithstanding the fact that its size is nearly fifteen times greater and that it contains seven times as many people. In other words the mileage is only about the same as Canada which contains less than eight millions of people against about 300 millions in India.

Mr. Priestly deplored that the policy of raising the adequate capital in India has been found impossible, and the Government of India, though recognising to the full the importance of the railway system, never gave tangible proofs of encouragements in the shape of funds. He said:—

If no regard is paid to the amount of the capital outlay on new lines and if companies are not only permitted but compelled to construct to a standard entirely out of harmony with the income expected, the new terms cannot prove any more successful than the old. My belief is that the new branch line terms will achieve the object which their framers had in view, and that they will be the means of procuring, without a state guarantee, all the capital required for the construction of new lines in India and of procuring it in ungrudging amounts. If other countries, and even South American republics, can get all the money which they want for railways without a state guarantee, there is no reason why India, with her credit as high as it is, should not be able to get all the money she wants also, if she will only treat a business proposition in a business-like way.

The *Statist* goes a step further. It fully approves of Mr. Priestly's suggestions and trusts that they will receive the careful consideration of the Government and that the impediment to the raising of capital for the construction of branch lines will be removed by allowing railways to be constructed at low cost where the density of the traffic is sufficient to warrant only a small expenditure of capital.

QUESTIONS OF IMPORTANCE.

Mr. T. Palit's Endowment to the Calcutta University.

A special meeting of the Senate was held on June 22 at the Senate House, Calcutta to consider, among other matters, the subject of the munificent endowment of Mr. T. Palit, Barrister at-law, for founding Chairs in Chemistry and Physics and for the establishment of a University Laboratory, and to convey to the founder the thanks of the Senate Sir Ashutosh Mookerjee, Vice-Chancellor, presided and there was a fair attendance of Fellows. Sir Ashutosh in moving that the endowment be accepted with thanks, said :—

Gentlemen,—It is under circumstances of a very exceptional character that this meeting has been convened upon a much shorter notice than is prescribed as the ordinary rule by the Regulations of the University. I feel confident that the course I have adopted will meet with your full concurrence, because we are all equally anxious to express our gratitude for what must be described as an event unique in the annals of this University. Mr. Taraknath Palit has made over to the University property worth more than seven lakhs of rupees for the foundation of two Professorships, one of Chemistry and the other of Physics, and for the establishment of a University Laboratory. The University has been in the past the recipient of munificent gifts from men whose generosity has made their names household words amongst our people. In 1866, Prem Chand Roy Chaud, that prince of Bombay merchants whose portrait now adorns our walls, made over to the University two lakhs of rupees, to be devoted to some one large object or a portion of some large object for which the sum might in itself be insufficient. In 1868, Prosunno Coomarr Tagore, one of the most distinguished Indian lawyers of the last century, whose statue is one of the ornaments of the Senate House, left to the University three lakhs

of rupees for the foundation of a Chair of Law. Many years later, Guruprasanna Ghosh, a scion of one of the best known families of Calcutta, left to the University two lakhs of rupees, for the training of young men abroad in the Arts, Sciences and Industries of Europe, America or Japan. Finally, it is now only four years ago that the Maharaja of Darbhanga made a gift of two and a half lakhs for the erection of a suitable building for the University Library. These and others who have contributed smaller sums are benefactors of whom we may legitimately be proud ; but Mr. Taraknath Palit, by a single stroke of the pen, has surpassed them all, and has placed himself absolutely at the head of the benefactors of Indian Universities. His is the largest single gift by a private individual to an Indian University for the advancement of learning, and, you will not, therefore, be surprised to hear that one of the best European friends of our people, when apprised of the gift, stated that all who have the welfare—not of the University only—but of Bengal and of India at heart, ought to be grateful to Mr. Taraknath Palit.

Mr. Palit has made over to the University about 12 bighas of land and a building, valued at two and a half lakhs, and about four lakhs and sixty thousand rupees in cash. Out of the income derivable from the sum, which will be suitably invested, two Chairs are to be maintained, one for Physics and the other for Chemistry. Upon the land, which lies at a short distance from the Senate House, the University is required to erect and equip a laboratory at a cost of not less than two and a half lakhs of rupees, and to maintain it in a state of efficiency. We are able to supplement the munificent gift of Mr. Palit by two and a half lakhs from our Reserve Fund. The total amount available, consequently, for this great undertaking is a little over nine and a half lakhs. We are thus in a position to take the first step towards the foundation of a University College of Science

and Technology, which will mark an era in the history of education in this country. The Founder states expressly in the trust-deed, which has already been executed and registered, that as his object is the promotion and diffusion of scientific and technical education and the cultivation and advancement of science, pure and applied, amongst his countrymen by and through indigenous agency, the Chairs founded by him shall always be filled by Indians; but the professor elect may, in the discretion of the Governing Body, be required to receive special training abroad before he enters upon the discharge of the duties of his office; he will, during this period, be in receipt of a suitable allowance and travelling expenses which will be deemed part of the cost of maintenance of the Chair. The Governing Body of the College of Science will consist of the Vice-Chancellor as ex officio President, the Director of Public Instruction, Bengal, the Dean of the Faculty of Engineering, four members of the University annually elected by the Senate (two of whom at least shall be representatives of Calcutta Colleges under Indian management and affiliated in Science), four other members to be nominated every three years by the Founder and after his death by the representatives, and finally two representatives of the Professorial staff, to be elected by them annually from amongst themselves. The founder has already nominated on the Governing Body as his first representatives, Mr. Lokendranath Palit, District and Sessions Judge, Mr. S. P. Sinha, Barrister-at-Law, Mr. B. K. Malik, Legal Remembrancer to the Government of Behar and Orissa, and Dr. Niranjan Sircar. The founder has further provided in the trust-deed that the present Vice-Chancellor, if he has not otherwise a seat on the Board, shall always be one of the four nominees of the founder. The Professors will be nominated by the Governing Body, but the ultimate appointment will rest, as required by the University Regulations, with the Senate, subject to the

sancation of the Governor General in Council. The duty of the Professors will be to carry on original research with a view to extend the bounds of knowledge and to stimulate and guide research by advanced students. As an essential preparation for this purpose, it will also be the duty of the Professors to arrange for the instruction of students for the Degrees of Doctor of Science, Master of Science, and Bachelor of Science with Honours. It is an essential feature of the scheme that elementary teaching is not included in the scope of the University College of Science. The University does not desire to encroach upon the sphere of work of affiliated Colleges, work which has hitherto been accomplished with a fair measure of success. Our object is and ought to be higher study and research and we must bear in mind that scholars and investigators engaged in advanced work of this description may not find elementary instruction to beginners congenial, or compatible with the discharge of their legitimate duty. The trust-deed also provides that if the income of the endowed properties should exceed the amount required for the maintenance of the Chairs, the surplus may be applied in payment of scholarships or stipends to advanced students to enable them to carry on research or investigation. This then, is the primary object of the endowment, and to emphasize it, the trust-deed authorizes the Governing Body to admit into the laboratory students exceptionally qualified in any of the subjects of study even though they be not graduates or under graduates of any University.

I have sketched in brief outline the principal conditions upon which the endowment has been created, and it must now be obvious to the most superficial observer that the University is about to take a momentous step in the history of its development. I trust I shall be forgiven if I urge each and every member of the Senate to realize to the fullest extent of the grave responsibility we are

about to undertake. The establishment of the University College of Science for purposes of higher study and research will tax our energies and resources to the utmost; we must all, individually and collectively, exert ourselves for the success of this great cause, and make the Institution worthy of the Founder and worthy of our reputation. Let us fervently hope that the noble example set by our benefactor will inspire others to emulate his liberality and thus to crown our efforts with speedy and unqualified success. I now move for your acceptance the recommendations of the Syndicate.

(1) That the munificent donation of Mr. Palit be accepted with thanks on the terms mentioned in the trust-deed. (2) That two Professorships be instituted, one to be called the Taraknath Palit Professorship of Chemistry, and the other the Taraknath Palit Professorship of Physics. (3) That on the land given to the University by Mr. Palit, a University Laboratory be erected, to be called the Taraknath Palit Laboratory.

The motion was seconded by Khan Bahadur Moulvie Mahomed Yusuf, and carried with acclamation.

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UTTERANCES OF THE DAY.

The Hindu University.

Pandit Bisban Narayan Dar made the following speech as chairman of the public meeting at Almora :—

Gentlemen,—You have done me a great honour by electing me as your chairman, for which I thank you most heartily. Some of you perhaps will be surprised to hear that, as I am ashamed to confess, this is the first time I have attended a meeting held in connection with the Hindu University scheme. This has not been due, I assure you, to any indifference on my part to the great cause with which the name of my old and esteemed friend Pandit Madan Mohan Malaviya has been so honourably associated from the very beginning, and upon the successful issue of which depends in no small measure, in my humble opinion, the welfare and advancement of the Hindu race, but owing to some unfortunate circumstances which have prevented me from being of any service to anybody and which nobody laments more than myself. It is however a piece of good fortune to me that the Hindu University deputation headed by its distinguished leader has come to this town that I am thus afforded an opportunity of giving a public expression to my sincere and heartfelt sympathy with that great and patriotic movement. Any expression of opinion proceeding from an individual like me cannot mean much but I remember the words of a great German philosopher: "My conviction gains infinitely as soon as another man begins to believe in it," and I therefore believe that the opinion of the humblest of men sometimes serves a useful purpose in the economy of our social life. It is in this modest hope that I venture to offer a few observations for your kind and careful consideration.

a hearty response from the whole country. These are hopeful signs and point out to us an urgent duty in improving the prospects of education for our own community.

So far as this university question is concerned the Hindu community is on its trial. The Government is watching you, other rival communities are watching you, now is the time for you to exert yourselves in a noble cause and to show to the world of what stuff you are made. Those who are religious teachers must show themselves worthy of their high calling and worthy of the confidence of their fellowmen by showing their sympathy with knowledge, by aiding a movement which makes religious and moral instruction one of its cardinal objects. The aristocratic leaders must prove their claim to the allegiance and loyalty of the masses by taking interest in the mental and moral welfare of the masses. And the masses themselves must show that they are fit to enter upon the heritage of knowledge from which they have so long been excluded. They must show by words and deeds that they are in earnest in urging their claim and are prepared to make some sacrifice for raising themselves to a higher social and intellectual level. We have indulged too much in verbal sympathy, let us prove its sincerity by deeds. Upon young and old, upon rich and poor, upon Hindus of all persuasions and beliefs, lies a great national duty. Let us perform that duty with devotion, with firmness, with promptitude, and vindicate the fair name of our holy Motherland.

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INDIANS OUTSIDE INDIA.

Hindus in Canada.

Mr. Walter W. Baer, Editor of the *Victoria Times*, contributes the following to the *Canadian Courier* :—

State interference by regulation of Oriental immigration began with the imposition of a head tax of \$ 50 on every Chinese entering the country. That was long ago and before we had any suggestion of trouble with Japanese immigration. The modest tax did not decrease the immigration; it only raised the wages charged by Chinese bosses for Chinese servants and labourers. As a concession to White labour it was raised to \$ 100 and again to \$ 500 much to the discomfiture and dissatisfaction of the corporations and contractors employing cheap "labour."

It was at the time of, or shortly after, the imposition of the \$ 500 tax on Chinese that some brilliant-minded white man made the discovery that, because of Treaty relations between Great Britain and Japan, no head tax had been imposed on Japanese. These must be classified and admitted on the same terms as required by the general Immigration laws of Canada. In the middle of the first decade of the twentieth century an influx of Japanese began. They came in hordes and there was consternation in the ranks of organized labour. The excitement was indescribable and finally culminated in the Oriental riots in Vancouver in the winter of 1907. The news of those was unconsciously exaggerated in the Eastern press for, though I slept in the heart of Vancouver the night the riots occurred I know nothing of them until I reported for duty at my desk the next day. But there is no denying that the demonstration against the Orientals was exciting and the feeling ran higher than it had done before,

Singularly the Hindus were themselves the first to learn the moral of the situation. Many went back to India, but they carried the tale of the land of opportunity and fired the imaginations of a better class of His Majesty's subjects. These organized for legitimate and prospectively successful emigration to Canada and, since that time, there can be little objection to the class of men who have come to us "From India's Coral Strand." I say "little objection" using the term in comparison with the Oriental immigrants who are regularly permitted to come to this province and whose admittance into the country is accepted as a matter of course. I challenge contradiction of the statement that the Sikhs who are taking the places of Japanese and Chinese as well as Montenegrin labourers in British Columbia are superior, physically, mentally, morally, socially and every other way to the races I have enumerated.

Those who have come since their advisers in India have been here, inspected the conditions and are directing their emigration are, in my opinion more desirable than any class of Orientals or Asiatics of which we have had experience.

You will ask me then, what is the meaning of all this hubbub and objection to their demands. *The Hindu thinks he has as good a moral right to come into this country, to improve his fortunes as any race with the additional claim upon us that he has fought the battles of the British Empire; that he is already naturalized by instinct and that, whatever else he may do he will never become anything else but a British subject ready as ever to fight for his King Emperor.*

We allow the Chinese to bring his wives so long as he pays the head tax. I know rich Chinese who have six wives in Coast cities. No one interferes with them; they are even then quite as monogamous as some of the Europeans who would legislate them into monogamy. The

Japanese may bring his wife—or what is quite different—any kind of a Japanese woman and no one says him nay. The Sikh who is essentially domestic wants to bring his wife—not wives—and children and set up a hearth stone in his adopted country. The Sikhs are not polygamous. No student of Indian domestic relations will affirm that of any Hindu excepting Mahomedans, and I do not know of any of these though there may be a few in the country. Polygamy is against our laws and it will surely be no more difficult to control the Mahomedan, Hindu than it is to control the Mormon.

The Hindu will, in time, displace the Chinese if he is given equal opportunity and an impartial chance in this country. Why, then, the strenuous objection to his admission? Because it requires relaxation of a rigorous law and any relaxation of the laws making difficult Asiatic immigration is impossible of tolerance by the labour organizations. These proceed upon the theory that, if the wives of Hindus are admitted a precedent will be established and ours will no longer be a "White Canada."

It is not a question for politicians, it is a question for statesmen. It is wholly an economic question and as such can never be dissociated from its ethical features. But I must add yet this last word—the Eastern press which stigmatizes the Sikhs by stating that they are polygamous, thieves, libertines, drunkards, lawless or dangerous to society are doing them an injustice which is inspired only by an utter ignorance of the facts. They are no more so than men of white skin and European blood.

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FEUDATORY INDIA.

The Nizam's Legislative Council.

The creation of Legislative Councils is one of the notable features of the experiment of popular representative government being carried out in Native States. Quite recently the Legislative Council of the Nizam's State witnessed an advance of the popular element. A new hall has been constructed for the housing of the Council. At the opening ceremony, an address was presented to His Highness the Nizam in which a request was made that the strength of the non-official element in the Council till now 8 be the same as that of the official, viz, 11 members. This request was granted. In reply to the address on behalf of His Highness, the Prime Minister said:—"As the Council has performed its duties in a commendable manner I sanction for the present as an experimental measure for six years the request that the number of official members being now 11, apart from the President and Vice-President, the number of non official members shall be equal to the official members, viz, 11. As regards the three members thus added to the non-official class, the Municipal Committee will have the right of selecting one of them, and the remaining two will be selected by the Local Boards of the Sudhas in turn. This order is to be in force for six years after which it is thought proper to confirm the arrangements. The necessary alterations will be made in the rules of the Legislative Council." This advance in popular representation so readily sanctioned by the Government of His Highness reflects credit on the liberal nature of the administration.

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Education in Baroda.

According to the latest census, the number of inhabited villages and towns in Baroda State is 3,095. Of these as many as 2,138 have got facilities for primary education provided for them. The Deputy Educational Inspectors were specially asked this time to collect information according to the figures of the last census, and from their reports it seems that out of 937 villages which have no schools, 82 villages send their children to schools neighbouring villages and there are 756 villages in which schools cannot be opened owing to a variety of reasons, the most important of them being the want of sufficient population. Most of these villages are found in tracts inhabited by aboriginal and backward people who, as a rule, live in scattered cottages. For instance, in Sankheda and Songad Talukas as many as 113 and 156 villages are respectively reported to be such as would not form a small school even of 15 children.

It was said in the last report that all villages having 1,000 or more population had the benefit of having Government schools, whereas in smaller villages village schools existed. It was, however, found that some villages having more than 1,000 souls had village schools. The reason is that before primary education was made compulsory in Baroda, the Department opened schools in purely Government villages, and the alienated villages, though they had large populations in them, were left untouched. Since the compulsory primary education measure was applied to all the villages, the Local Boards opened village schools in such alienated villages. Now, however, as the distinction is made to disappear, the fact does not call for any special comment.

Out of the total population of 20,29,320 souls, a population of 18,62,044 had primary schools provided for them. The total percentage of pupils to the population of town and villages having schools was 9.5.

Native State Stamps.

A unique collection of Indian Native State stamps has been sold by the Alliance Commission Agency by auction at Simla and several lots fetched good prices. A book of fourteen Afghan stamps was sold for Rs. 30 while Bhopal stamps secured Rs. 50. A Jhind lot fetched Rs. 25; while Holkar and Las Bela lot fetched Rs. 80. A stamp album comprising a magnificent collection of over 1,500 British and Colonial postage stamps was sold for Rs. 650. There was also a collection of old and rare books for sale including a copy of the Lamasist "Translation of Doctrine of Buddha," said to have come from the Potala at Lhasa. It consists of 479 hand-written pages on vellum or parchment illuminated and embossed after the style of old Western Monastic breviaries and enclosed in two exquisitely carved wooden covers illustrative of the several sublimities of Gautama.

Alphabetical Aristocracy.

Many Zamindars spend large sums of money in various ways to earn the title of Maharaja Bahadur and do not realize the fact that at best they but constitute what may be called a mere "alphabetical aristocracy." These titular Maharajas and Maharaja Bahadurs fail to see the obvious facts that between them and the genuine Maharajas, the ruling princes and chiefs, there is a world of difference, which would strike them at once were they to visit any of the large Indian States. It should be obvious to the meanest understanding that unless a Maharaja is a ruling chief, his title is absolutely meaningless. As a rule, such titles here are not hereditary and so there is no resemblance to the peerage of the United Kingdom. A son of titular Maharaja or Rajah may sport the title of Kumar as a prefix but he generally lapses back into the rank from which his father or grandfather rose. The higher Indian titles thus constitute not only an alphabetical but a more or less evanescent aristocracy, floating as the breadth that calls them forth,—“Beharee”

The Begum of Bhopal.

In the course of its review of the Begum of Bhopal's autobiography, the *Pioneer* says that the stock of the Begum is Afghan and her creed Mussalman: both make for independence of character and mental discipline. Further on referring to the late Nawab consort, Sidik Hasan Khan it says.—He was a bigoted Mussalman with theological tastes and a leaning to the Pan-Islamic movement. His influence over his wife Nawab Shah Jehan Begam was great, and it was exercised to promote his own advancement and that of his friends and kinsmen. From 1871 to 1886 the consort overshadowed the throne, and the affairs of the State went from bad to worse. In the latter year he was removed from office and stripped of all dignities by the British Government, and the Begum was given the temporary help of an experienced English officer as minister of State.

Infant Marriage Prevention Act in Baroda

According to the Census Commissioner of Baroda the Infant Marriages Prevention Act has not been much of a success. The *Times of India* thus summarises his views thereon. In the ten years under review no less than 22,218 applications were made for exemption from the provisions of the Act and 95 per cent. of them were allowed. Over 23,000 marriages were performed even without this formality of an application for exemption, in violation of the Act. The parties responsible were fined from a few to a hundred rupees, and the Superintendent thinks that there must have been an equally large number of marriages which were connived at by the village patels who are also the marriage registrars. The age returns are notoriously unreliable, but even thus there were 158 per thousand males and 277 per thousand females, married and widowed, under 10 years of age while the legal minimum ages are 16 and 12 for boys and girls respectively.

Mysore Economic Conference.

Of about thirty Resolutions passed in the Mysore Economic Conference for the consideration of the Government, the following are the more important:— (1) that a central State-aided Bank, to be known as the Bank of Mysore, be established; (2) that steps be taken to revive the hand-made paper industry of the Province; (3) that the Industries Committee be asked to conduct a preliminary investigation with a view to establishing in the Mysore State a Chemical and Pharmaceutical Works for the manufacture of acids, tinctures, extracts, etc., on modern lines; (4) that the Conference is in favour of the imposition of fresh taxation, including an income-tax, by Government, to augment the revenues of the State to meet the various items of new expenditure proposed by the Conference Committees; (5) that additional taxes be levied in a manner that appears most suitable to Government solely for the expansion of primary and industrial education. The Conference expressed its opinion that the distribution of taxation in the State is not as reasonable as it might be, and that there are grounds to think that the wealthier classes do not contribute to the State Treasury in due proportion to the protection and benefits enjoyed by them; (6) that the economic condition of about ten typical villages in each district be investigated by an Agricultural Committee to ascertain the indebtedness of the ryot and (7) that a Mysore University be established on the lines recommended by the Education Committee.

Sanitary Service in Mysore.

The Mysore Government is to be congratulated on its decision to open a School for Hygiene at Bangalore for the training of candidates as Sanitary Inspectors for the State. The institution will be started tentatively for two years and it is proposed that only those who have passed the special course of hygiene will be employed as Sanitary Inspectors in the State.

Bhavanagar Famine Fund.

On the birth of a heir to the Throne of Bhavanagar, H. H. the Maharaja, among other boons, has decided to create a famine fund of Rs. 20 lakhs, beginning with an initial grant of Rs. 5 lakhs and an annual contribution of 2½ lakhs, the interest from which will be devoted to the relief of the agriculturists. Rs. 20,000 yearly will be devoted for sinking wells free of cost and the remaining amount will be accumulated to give free grants in lean years which occur every ten years.

Caste and Labour in Baroda.

From the published census-volume for the Baroda State, we learn that only 5 per cent. of the Ahirs in that territory now are following their ancestral avocation of cattle breeders and graziers. Only 8 per cent. of the Bahrots now are bards and genealogists. The larger proportion of Kunbis are engaged in occupations other than agriculture. A section of the Kolis have abandoned their traditional menial labour and have acquired some skill in brick making; they have thus risen in the general social scale and are treated as Rajputs. Some of the despised Mochis, who were leather-workers, have learned other occupations which are regarded more respectable by caste Hindus, and have thus acquired more respect from their fellow Hindus. In particular, those who have become spangle-makers, painters and electro-platers, have broken off all connection with their original caste and have formed what are practically separate castes of their own.

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INDUSTRIAL AND COMMERCIAL SECTION.

Indian Pig Iron.

India has entered upon a new phase in her commercial development and is now, thanks largely to the existence of the Tata Iron and Steel Works, a promising exporter of pig iron. During the past couple of months we have shipped over seven thousand tons of this commodity from Calcutta to foreign countries. One of our most promising customers in this connection being Japan, which is now hard at work building ships of all sizes for commercial use and for naval purposes as well, and so requires pig iron in wholesale quantities wherewith to manufacture the steel she requires for the hulls of her commerce carriers. It is quite evident that India's exports of pig-iron this year will establish a record, to be broken, it is hoped, annually as successive years roll by. It is high time, that India should become a large exporter of manufactured articles. At present our chief exports are raw materials which could, in most cases, be just as well converted into finished materials in this country as in any other. But the fashion has been to export our raw material and to import manufactured articles. But all fashions change sooner or later and India's manufacturing day is beginning to dawn.—“Pioneer”

Indian Railway Traffic.

The Administration Report on the Railways in India for the year 1911, shows a continuous increase of the passenger traffic. The total number of passengers carried has increased from 31,158 millions to 38,986 millions, and the total earnings amount to Rs 184,408 lakhs, against Rs 171,204 lakhs. The number of third class passengers carried is more by 1602 millions and the earnings therefrom by Rs 10,709 lakhs. The total number in railway employ at the close of the year was 563,030, of which 7,699 were Europeans, 9,877 Anglo Indians, and 545,454 Indians.

Paper Making in the Punjab.

The main industry of the Punjab is paper making and the whole output is consumed by Government departments. The paper factory last year yielded a profit of Rs. 31,444. The demand was brisk, at times greater than the supply, and special arrangements had to be made to avoid inconvenience. All the same, the paper is not at all popular according to the administration report.

Enlightened form of Swadeshi.

Sir Theodore Mouison, lecturing before the Indian Guild of Science and Technology at the King's College, answered the various objections to the system of sending Indian students abroad for Technological studies. He had great faith in attacking the problem of Indian economic development through the educated classes. They were alert and appreciative of the new ideas and success among them was reproductive in the ideas initiating movements and thought. Admitting that difficulties existed in finding suitable avenues for the technically trained Indians, he said that they had a right to ask their countrymen for more practical sympathy and a new and enlightened form of Swadeshi. Indians should invest more largely in well-managed concerns, and when they held a majority or a considerable portion of the shares, they should urge the Board to take on Indians as juniors in posts of control and thus promote Indian development and open up avenues of employment for their sons.

Silk Culture at Shillong.

An experiment in silk culture at Shillong is to be tried, with Government sanction, by the Roman Catholic Mission. The Orphanage Mission will provide a rearing house, and the Agricultural Department, which has previously conducted the experiment, will provide an expert to conduct the operations as well as a free supply of mulberry leaf. The silk produced will be sold for the benefit of the Mission.

American Cotton for Bombay.

During the past two months over 25,000 American cotton bales have been landed at the docks in Bombay and the last portion of this cargo is now being shifted out of the docks. An *Advocate of India* representative called upon one of the leading cotton merchants in the city, where he ascertained that the cause of such a quantity of American cotton coming into Bombay was chiefly due to the price of the Indian staple having gone up very considerably. About three months ago, at the time of indenting on America, the Indian cotton rate was Rs. 369 per 7 cwt., and rather than pay such a high price for an inferior quality those concerned in the great cotton trade of the East placed large orders for the American product, which, for the same price, gives them better staple. Now the rate of Indian cotton has fallen to Rs. 206 a difference of Rs. 73 per 7 cwt. This makes an enormous difference in the profits of large consignments. There have also been large quantities of American and Egyptian long staple seed coming into Bombay with consignments of American cotton. But these consignments were chiefly for Government for experimental growing in Khandeish and Sind.

Pottery Industry in Bombay.

In connection with the Sir George Clarke technical laboratories and studios, a pottery department has been founded by the Government of Bombay, to develop the pottery industry in India by means of scientific research in connection with the materials used in the production by introducing the mode in the methods of manufacture and by improving the quality of designs used by potters. To carry this out, a small permanent staff is employed. Attached to the department is the school in which students are trained. Particulars regarding the course of training, are published in the *Bombay Government Gazette*.

Damping of Cotton: A Penal Offence.

The International Cotton Committee, has issued a report recommending that bills should be introduced into the Indian Legislatures making the damping of cotton a penal offence, that tenants leasing land alongside irrigation canals should give an undertaking to devote a certain proportion of the land to cotton cultivation under the direction of the respective agricultural departments, that seed farms should be established in all cotton-growing provinces, that the agricultural departments of India be recommended to obtain the statistical values of crops on the lines adopted in the United States.

Industrial Co-operation.

Discussing the possibilities of co-partnership as a means of securing a more settled state of affairs in the industrial world, the *Nation* observes: If harmonious conditions do not everywhere prevail human folly, not the wage system is to blame. But this essential harmony is consistent with a good deal of discord and divergency of interest wherever the product yields a margin over and above these necessary costs. Wherever skill, or prosperous times, or some advantage of process or of market makes a business exceptionally profitable, labour naturally seeks to get a share of these profits, and trouble may arise. Why, then, not bind the interests of capital and labour more closely, by securing for the workers some share in the profits, or even some share in the capital that earns the profits? During the last half century a considerable number of detached experiments have been made along these lines, and not a few politicians and business men are favourably disposed to this escape from the dreadful prospect of incessant strife which otherwise they see before them. . . . But before we can accept profit sharing or co-partnership as a main road to industrial peace, we must have clearer testimony to its applicability by ordinary men of business to ordinary businesses.

The Wheat-crop of India

The final figures relating to the wheat-crop of India this year are of more than ordinary interest. Although the total area is returned as being 103,000 acres under the figures for 1910-11, and the total outturn is 227,000 tons less, there are other compensating aspects. Thus, the Punjab returns an area of 10,448,000 acres, being an increase of 467,000 acres, or 4.7 per cent., over the final estimates of the preceding year. It may be noted that the Punjab wheat area is 34 per cent. of the whole of India. It is considered that but for the rain at the end of March, which delayed harvesting and damaged the standing crop to some extent, the outturn would have been very much larger. It is expected that in quality this year's crop is much better than last year's. The United Provinces also return an increase in area as well as in outturn. In this area the wheat acreage is 7,578,000, being 3.2 better than last year; while the outturn is 112,000 tons better. These are the two great wheat-growing regions of India. The Central Provinces and Berar, Central India, Behar and Orissa, the N. W. Frontier Province, and the Bombay Presidency come next in the order named, but a very long way behind the Punjab and the United Provinces. With the exception of Central India, the N. W. Frontier Province and Mysore, all the other parts return large decreases under area and outturn. The exports of Indian wheat to foreign countries continue to increase. From 880,459 tons in 1907-08, these rose to 1,361,176 tons in 1911-12.

Sea-borne Trade of the Madras Presidency.

The total value of the sea-borne trade of the Madras Presidency for the last official year showed an increase of one crore and five lakhs of rupees or two per cent. over the record figure of the previous year.

Instructing Juvenile Prisoners

The report on the Prison administration of Burma for the year 1911 shows that juvenile prisoners at Mierktla were given instruction in such trades as carpentry, bamboo and cane work, shoe-making, tin-smith work, polishing, sawing timber and blacksmith and wheelwright work. The Inspector General of Prisons, Burma, says that there is a fair market for the sale of bamboo and canework, and several of the boys became quite proficient. All the boys who had been taught sawyer's work, he adds, were released at the time of the Delhi Durbar. It is now proposed, where a sufficient number have been taught shoe-making, to employ an instructor in sawing. In carpentry the principle followed is to impart instruction so that each boy should be able to turn out a complete finished article. In Rangoon also some of the juvenile prisoners were taught carpentry and we find that His Honour the Lieutenant Governor of Burma has sanctioned a proposal to supply each one with set of tools wherewith to continue his occupation on release. But we think giving instruction in various trades, while in jail, is not sufficient. Unless the released juvenile prisoners are helped in the matter of their earning an honest livelihood, such instruction cannot be of any use to them.

India's Trade and Commerce.

The accounts relating to the foreign seaborne trade of India for April 1912 show a considerable increase over the figures for the corresponding month of last year. The value of the imports was Rs. 13,66,09,595 against Rs. 10,450,772 for April 1911. The value of the exports for the same month was Rs. 11,20,54,407 as compared with Rs. 20,48,91,880 in April 1911. These figures are exclusive of Government stores and treasure, both Government and private. The increase in imports occur chiefly under ale, beer and porter, sugar, salt, tobacco, coal, mineral oils and cotton goods.

Indian Paper Industry.

It is a well-known fact that paper manufacturers in India cannot compete with those of Europe, the reason being that a large number of paper mills import from foreign countries such as Germany, Sweden, Norway and America wood pulp for manufacturing paper instead of preparing the material here. The pulp is imported in the form of pressed bales and contain no waste product and has been found more economical. The experiments for manufacturing pulp in India have been found comparatively costly, because instead of manufacturing it at the place where suitable raw materials are obtainable in abundance, these latter have been brought down to the place of paper manufacture, thereby costing heavily in railway freight and transport charges. With a view to conduct the processes of converting the raw material into pulp in the jungles where they are available, and to minimise the cost of transport, a company has been recently registered in Lucknow, styled the Baib and Wood Pulp Manufacturing Company. It may be here stated that *baib* is the name of a grass which yields good pulp for manufacturing paper and grows in abundance near the regions of Nepal terai. It is to be hoped that this new venture will lead to the development of the paper industry in our provinces.

Facilities for Manufactures.

We understand that the Madras and Southern Mahratta Railways refer to a loss of Rs. 8,000 and 16,000 respectively on the transport of Indian twist and yarn and on that of Indian piece goods while pointing to the profits earned by European twist and yarn and by European piece goods. That is tantamount to giving the dog a bad name and hanging it; but in order to be fair the Company should first quote concession rates to attract traffic.

Cigarette Industry in India.

The increased duty imposed on imported tobacco in 1910 resulted in a great impetus being given to the indigenous cigarette industry, and in spite of the reduction of the duty on the commodity in March 1911, it has not been able to recover lost ground. We learn from *Commerce* that in Bengal during the last year there was a decrease in the number of imported cigarettes from 150 to 128 millions. The rapid growth of this industry in India can be gathered from the fact that at Monghyr, where one of the great cigarette factories is situated, the despatches by rail of cigarettes in 1907 were 7½ tons in 1910 they were 1186 tons, and in 1911 they reached a total of 2,828 tons. In spite of these large outturns, Bengal factories are reported to be unable to cope with the demand. The area of land under tobacco cultivation in the whole of India is over a million acres, and the value of the crop produced is roughly valued at Rs. 75,000,000. At present only an inferior quality of tobacco is grown in India. But it is expected that as the result of experiments a superior quality will be introduced, leading to the still rapid development of the industry.

British Steam Navigation Company.

In their Annual Report the Directors of the British India Steam Navigation Company recommend dividends at 5 per cent. on the Preference stock, and 7½ per cent. on the Ordinary shares for the year ended the 31st December, 1911. It is also stated that the sale of ten old steamers and the disposal of some property which the Company was obliged to part with under the Land Acquisition Act at prices in excess of the value at which they stood in the Company's books, together with the result of the year's operations and freedom from serious accident, have enabled the Directors after providing for depreciation, to add £500,000 to the reserve and insurance funds, making them up to £1,152,735.

AGRICULTURAL SECTION.

The Opium Question.

In the House of Commons Mr. Edmund Harvey asked whether the Government of India had yet given orders for the sowing of opium poppies for the current year, and whether in view of the surplus supply already consigned to China and the recent petition of Indian merchants, the Government of India would not issue any further instructions for sowing.

Mr. Montagu said that the Secretary of State for India was communicating with the Government of India and the Foreign Office. With regard to the situation created in Shanghai through the failure of the provisional Chinese Government and provincial authorities to observe the agreement, both as regards restriction of cultivation in China and the admission of certificated Indian opium, the Government of India had already announced that the licensed area for cultivation in British India would be largely reduced this year, in pursuance of the policy of progressive reduction, and it was not proposed to instruct them in the sense suggested.

Cattle Diseases.

The Commission, which was appointed by the Board of Agriculture sometime ago, to inquire into the prevalence of foot and mouth disease among cattle, will be sent out to this country, and may be expected to visit India about September next. The commission will be a small one, consisting of a couple of specialists who will have associated with them in their work out here Major Holmes, Director of the Imperial Bacteriological Laboratory, Mukhtesar. They will investigate the conditions and extent of the disease among cattle in India working for sometime at the laboratory. It is hoped that the knowledge gained out here by the commission will be valuable to the Board in their measures for combating the disease among cattle at home.

The World's Agriculture.

The May number of the *Bulletin of Agricultural Statistics* has just been issued by the International Institute of Agriculture in Rome. The figures published in April with regard to the areas sown to winter cereals in the Northern Hemisphere are confirmed in the May number, additions having been made in the form of the areas sown in Italy and the area of wheat abandoned in the United States and Canada. The weather during April has had a somewhat unfavourable effect upon vegetation, with the result that development is in general rather backward. The condition of the crops, however, on the 1st May was, for the greater part good, except in the United States where the condition figure was below that of the corresponding period in 1911. The germination of spring wheat, rye, barley and oats, has been, on the whole, uniform except in Austria. In the May *Bulletin*, flax has been included for the first time in the list of products considered, information having been received in May from Belgium, Bulgaria, Ireland, Hungary, Italy, Roumania, Japan, and India. The general condition of the flax crop is good, the areas sown being as follows:—Belgium, 13,300 hectares, Italy, 8,000 hectares, India 1,402,135, hectares as against 1,255,115 hectares, sown last year. Another culture considered for the first time in this number, is silk worm rearing, information also being given as to the condition of the mulberry trees, which was satisfactory in Austria, Croatia and Slavonia, and Japan, and bad in Italy. The quantity of silk worm eggs placed for incubation was in Austria 29,414 cxx, of 30 to 35 grammes; in Bulgaria 14,336 hectogrammes or 96 per cent. of last year's figure; and Japan 591,000 hectogrammes, the latter being 102 per cent. of the amount placed for incubation last year. Information is also given in regard to vineyards, the vines having suffered in Austria, France, Hungary and Italy.

Departmental Reviews and Notes.

LITERARY.

A NEW BOOK BY S. M. MITRA.

Next month Messrs. Longman & Co. will publish a new volume by Mr. S. M. Mitra, entitled 'Anglo Indian Studies,' including Chapters on 'The Unrest,' the Press, the Native States, and lives of the three Indian statesmen, Sir Salar Jung, Sir T. Madhava Rao, and Sir Dinkar Rao. A leading feature will be a discussion of the views of Sir R. Jendra Nath Mookerjee, who believes that the industrial progress of India lies in European co-operation.

A PLEA FOR CHEERFUL LITERATURE.

In the course of an after-Dinner Speech at the anniversary of the Literary Fund Society the Rt. Hon. Mr. Balfour observed :—

What I ask from literature mainly is that in a world which is full of sadness and difficulty, in which you go through a day's stress and come back from your work weary, you should find in literature something which represents life, which is true in the highest sense of truth, to what is or what is not imagined to be true, but which does cheer us. (Cheers.) Therefore when I ask you, as I now do, to drink the toast of Literature, I shall myself *sotto voce*, as I drink it, say not literature merely, but that literature in particular which serves the great cause of cheering us all up. (Cheers.) I couple the toast with the name of one of the most distinguished of living critics, my friend Walter Raleigh. (Cheers.)

IN ABOR JUNGLES.

General Bower's recent expedition across the frontiers of North East India has found its historian in Mr. Argus Hamilton, who is bringing out a book on the political as well as military results of the expedition with the title "In Abor Jungles." Mr. Eveleigh Nash is the publisher.

LIFE IN THE EAST.

Mr. and Mrs. Sidney Webb are writing a book on some observed phases of life in the East. It will deal with some sociological and economic conditions of the countries they have visited, and will include a chapter on India.

CARDINAL NEWMAN'S CHARACTER.

Mr Wilfrid Ward, in the *Dublin Review* for April, supplements the picture that he has given of the great Cardinal by a special study of his sensitiveness. He says of Newman :—

His taste for wine was so delicate, though he drank it sparingly, that he chose the wines for the Oriel cellars. His musical ear was keen, and music was such an intense delight to him that when he played Beethoven's quartets on the violin, after an interval of some twelve years, he broke down and sobbed aloud, unable to go on. His sensitiveness to smell is apparent in a well-known passage in "Loss and Gain."

This extraordinary physical sensitiveness was the counterpart to his sensitive intellectual perceptions (if the phrase may be allowed), and to his spiritual perceptions. In this latter sphere his sensitiveness gave an insight which, to the believer, was almost miraculously true; yet to the unbeliever his 'intuitions' appeared to be the suggestions of a morbid fancy.

He realised the mind of an Agnostic and the force of the reasons which affected it to a degree which alienated the sympathy of the orthodox, who could not tolerate the notion that unfaith was so plausible. Yet his profound conviction of supernatural truth made him completely out of sympathy with the unbelievers with whose thoughts he was, nevertheless, in closest and most understanding touch.

Personally I think that a profound consistency of view is apparent under all the subtle variations of mood and the interaction of his estimates of different aspects of each case.

EDUCATIONAL.

STUDY OF ORIENTAL CLASSICS

The Government of India have awarded the two State scholarships available in 1912 for the scientific study of Arabic and Sanskrit in Europe to Munehi Abdusattar Siddiqui of the United Provinces and Pandit Tarachand of the Punjab, respectively.

INDIAN STUDENTS IN THE WEST

Lord Crewe has appointed a Committee to enquire into the facilities available to Indian students for industrial and technological training in England with special reference to the system in connection with the State technical scholarships in 1904.

The Committee is composed of Sir Theodore Morrison, Sir Krishna Gupta, Mr Reynolds, late Principal of the Manchester Municipal School of Technology; and Professor Daly, of the Imperial Science College, South Kensington.

It is understood that the Committee will visit University centres in the United Kingdom and hear evidence of professors and others on whose co-operation the success of the system depends.

There are now 27 State scholars undergoing instruction here, in America and on the Continent.

Though it is believed that the system rests on a sound basis, it is held that it may be capable of improvement. It is recognised that if the full benefit that may be derived by scholars and Indian industrials is to be obtained, there must be a somewhat wider and more systematic survey than hitherto of existing facilities in England.

The difficulties of meeting scholars on returning to India are matters for investigation here and not in England, and the present enquiry is regarded as a preliminary to a full examination of the system by the Government of India.

PROF. HENDERSON.

The next Barrows Lecturer to India is to be Prof Charles R. Henderson, Ph. D., Head of the Department of Sociology in Chicago University. The *Dnyanodaya* has the following appreciation of him in its last issue. In his own department of Sociology Prof Henderson is one of the foremost experts in the United States. In 1909 he was appointed by President Taft as the Commissioner for the United States on the International Prison Convention, and when the Eighth International Prison Congress met in Washington in 1910 he was elected its President. He has been Chairman of the American Section of three international associations, viz, the International Union of Criminology, the International Workingmen's Insurance Association, and the International Conference on Unemployment. He was appointed by Congress as a member of the International Committee on Public and Private Relief. In 1908-1910 he was Secretary of the Illinois Commission on Industrial Diseases. He has been President of the National Conference on Charities and Correction, President of the American Prison Association, and President of the American Association for the Study and Prevention of Infant Mortality. As a writer his activity has been correspondingly extensive and prolific. Besides numerous occasional articles in the scientific journals of America, France and Germany, Prof. Henderson is Associate Editor of the "American Journal of Sociology" and Contributing Editor of the "Journal of the American Institute of Criminal Law and Criminology."

THE STUDY OF SANSKRIT.

The Syndicate of the Madras University has submitted proposals to the Government for utilising the recurring grant of Rs. 65,000 and the non recurring grant of Rs 4 lakhs made to the University by the Government of India. The Syndicate is understood to be anxious to promote the critical study of Sanskrit.

LEGAL.

A QUESTION OF HINDU LAW.

The full bench of the Allahabad High Court, consisting of the Chief Justice and Justices Chamier, Banerji and Tudball, have decided an important point in Hindu law on the question whether all existing members of a joint Hindu family should not be impleaded as parties in mortgage suits affecting the joint family property. Their Lordships unanimously held that the question is not one of procedure but of substantive law and under Hindu law the father or manager represents the family and may sue or be sued as such. So, though it is desirable to have all coparceners before the Court, yet no suit ought to be dismissed because some of the junior coparceners have not been impleaded. This over-rules a previous Full Bench ruling.

JUDICIAL APPOINTMENTS IN BOMBAY.

The following reply has been sent to the President and hon. secretaries of the Bombay Presidency Association by Mr. C. A. Kincaid, Secretary to the Government of Bombay :—

Gentlemen,—With reference to your letter of the 28th April, 1912, submitting a representation on the subject of appointment of judges to the High Court of Judicature at Bombay, I am directed to inform you that the representation has this day been submitted to the Secretary of State for India as requested. I am, at the same time, to state that there is at present no vacancy in the High Court, which requires to be filled up. When, however, such a vacancy occurs, the best candidate available at the time will be recommended for appointment by His Majesty within the limits of the Statutory provisions. I am to add that in selecting a person for appointment as a judge of the High Court success at the Bar is taken into due account, but it is regarded only as one of several necessary qualifications for the appointment.

THE NEW COPYRIGHT ACT.

The Copyright Act, 1911, came into operation in the United Kingdom on the first day of this month.

The Act defines copyright as the sole right to produce or reproduce a work or to perform or deliver it for lecture in public, and if the work is unpublished the right to publish it; and it includes the sole right to produce any translation to convert a dramatic work into a novel or other non-dramatic work into a dramatic work. A report in a newspaper of an address of a political nature given at a public meeting is not to be an infringement.

The term of copyright is to be the life of the author and fifty years after his death, but at any time after twenty-five years, or in the case of an existing copyright after thirty years, from the death of the author it may be reproduced for sale if the reproducer proves that he has given a prescribed notice in writing of his intention to do so and has paid to the owner royalties at the rate of 10 per cent. on the price at which he publishes the work.

The Judicial Committee of the Privy Council at any time after the death of the author, on a complaint being made that the owner of the copyright has refused to allow the republication or the performance in public of the work, and that by reason thereof the work is withheld from the public, may order the owner to grant a licence to reproduce the work or perform the work on such terms as they think fit.

In the case of joint ownership the term is for the life of the author who dies first and fifty years afterwards, or the life of the author who dies last, whichever period is the longer.

Copyright in Government publications is to belong to His Majesty and to continue for fifty years from the date of the first publication.

The term in the case of photographs is to be fifty years from the making of the original negative,

SCIENCE.

MR. ALLEN ABRAHAM.

Mr. Allen Abraham, B. A., Professor of Mathematics in the Jafna College, has been honoured with the title of Fellow of the Royal Astronomical Society of England on account of his original work in calculating eclipses and writing articles on other astronomical phenomena. Mr. Isaac Paul in the June number of *Progress* says:—

During the year 1910 while Halley's comet engaged general attention, he (Mr. Allen Abraham) was particularly helpful in diffusing information in regard to this and other phenomena through popular lectures and articles in the papers.

Two points especially are to be noted to his credit in connection with his lectures on Halley's comet. He predicted and explained with diagrams that the comet would be visible to the naked eye in the middle of April, 1910, while other astronomers thought that it would not be seen so soon. In fact, the comet, which was first seen in photograph on September 11, 1909, by Dr. Wolf of Heidelberg, and in the telescope on September 19, 1909, by Prof. Burnham of Chicago, was first seen with the naked eye by Mr. Abraham on April 14, 1910. He communicated the news immediately to the Colombo Press pointing out where to look for it in the heavens.

Again he pointed out in his lectures, and explained with diagrams, that the comet would enter into the orbit of Venus, and reach so near it during the first week of May that its motion would be retarded by that planet. This proved to be a fact which was neglected even by some of the most eminent astronomers in their first calculation of the time of the comet's transit across the disc of the sun, and was noticed only just before the time of the transit after seeing that the comet had not advanced in its motion as rapidly as they first calculated.

PROGRESS OF CHEMISTRY IN INDIA DURING 1911.

The London Chemical Society issued sometime ago their annual Index and Progress Report of Chemistry throughout the world during the year 1911. Looking for Indian names we find very prominent mention of two distinguished chemists of Bengal—Dr. P. O. Roy of the Presidency College and Prof. P. Neogi of the Rajshahi College. It appears Dr. Roy with his pupils Messrs. J. N. Rakshit, R. L. Datta, H. K. Sen, and B. B. De have contributed between themselves ten papers and Prof. Neogi seven papers during the year. Of the seven papers, contributed by Prof. Neogi, three papers have been contributed jointly with Mr. B. B. Adhicari. This record of work is highly satisfactory, as the largest number of papers during the year was fifteen contributed by the celebrated German Chemist Prof. Emil Fisher and his pupils. Some of these papers are of great theoretical interest and the description of as many as twenty new compounds has been given in the papers, of which eleven have been discovered by Dr. Roy and his pupils and nine by Prof. Neogi.

Prof. E. R. Watson and his pupils of the Dacca College have also contributed two papers on dyeing.

In the Progress Report of the Chemical Society Prof. H. B. Baker, F. R. S. makes mention of one paper of Prof. Neogi and Mr. Adhicari on "the reaction between nitrogen and hydrogen and other substances in presence of nickel in various forms." Later on in the same report Prof. Baker refers to Dr. Roy's "long and painstaking researches on nitrites" In the *Analytical Chemistry* section the paper of Messrs. H. K. Sen and B. B. De has been noticed.

From the above it is evident that chemical research work has taken a firm hold in Bengal. The Tata Institute of Science is now an accomplished fact and it is to be hoped that in the near future Southern India will be another seat of scientific work.

PERSONAL.

THE MEMORIAL OF FLORENCE NIGHTINGALE.

Countess Feodora Gleichen, the daughter of the late Prince Victor Hohenlobe Lengenbarg, has been commissioned to model a memorial statue of Florence Nightingale. By permission of the King, the Countess still lives in St. James' Palace, and it was in her studio, overlooking the Park, in which Prince Victor used to work that a representative of the *Daily News* saw her. "The memorial of Florence Nightingale," said Countess Gleichen, "is to be placed in front of the Hospital at Derby, and will take the form of a semi-circle, with seats round, while the marble figure, some 6 ft 9 in. high will stand on a stone pedestal in the centre of the semi circle. Florence Nightingale will be depicted as the Lady of the Lamp." The design is said to be of classical simplicity and beauty.

LORD LOREBURN.

Lord Loreburn, better known as Sir Robert Reid who has resigned the office of Lord Chancellor, has been a very distinguished lawyer and Parliamentarian. He had been successively solicitor-general and attorney-general, and became Lord Chancellor in 1905. His successor, Lord Haldane, has been Secretary for War and in that capacity he reorganised the British army. When he was appointed as Secretary for War he said that 'not for any office in the State would he lay down the task he has in hand.' It is well known that he had a very arduous task in reorganising the army to bring it up to the highest level of efficiency. He has a profound knowledge of constitutional law, is one of the most scholarly men in Parliament, is an untiring worker, copious speaker and an apostle of 'clear thinking.' He has been characterised as the 'brain of the Empire.' By being made Lord High Chancellor, he will now draw a salary of £10,000 instead of £5,000, the salary attached to the office of the Secretary for War.

THE LATE DR ARTHUR RICHARDSON.

We deeply regret to hear of the death of Dr. Arthur Richardson, late honorary Principal of the Central Hindu College, which melancholy event took place at Benares. Dr. Richardson was one of the first band of European Theosophists, who under the inspirations of Mrs. Besant dedicated themselves with unselfish devotion and high-souled enthusiasm to the noble educational work as represented by the Central Hindu College of Benares. His high scientific attainments and capacity for original work built up a great reputation for himself, which spread to academic circles in the West. But more than his intellectual abilities, he had a saintly character, a noble soul and a sweet personality, which won the regard and veneration of all, who had the privilege to come in touch with him. His name will occupy a high place in the history of the great educational movement organized by the Theosophical Society and his memory will long be cherished by troops of his pupils and admirers.

MR ALFRED STEAD.

Mr. Alfred Stead, son of the late Mr. W. T. Stead, and author of "Japan by the Japanese" has succeeded, says the "Statesman's" correspondent to the editorship of the *Review of Reviews*. Mr. Stead, he says, is an able journalist, and has travelled much. His stay in the Far East, some years ago, has been productive of some very interesting writings on the future of Japan and China. We are told that he had a thorough journalistic training at the hands of his father, but he brings to it a natural ability which reveals itself in his work. He is thirty-five years of age, and has held the post of Consul General for Roumania since 1907. Under him the reputation of the *Review of Reviews* will suffer no eclipse.

POLITICAL.

A CEYLONESE IN THE COUNCIL.

The Hon. Mr. P. Arunachalam, of Colombo, has been presented with an address congratulating him on his appointment to the Executive Council of Ceylon. Being the first occasion on which a Ceylonese on his own merits has been raised to such an eminent position, the Ceylonese community offered Mr. Arunachalam their felicitations, and expressed their deep sense of appreciation of the work done by him for the country. The gathering was composed of Sinhalese, Burghers, Tamils and Mahomedans, thus testifying to the approbation by the classes of the action of the Ceylon Government in nominating Mr. Arunachalam to his high office.

AN EXPERIMENT IN CIVIL ADMINISTRATION.

The practice of attaching junior members of the Indian Civil Service to the Financial Department of the Government of India for training has proved a success, and already all major provinces, except Bombay and Madras, have had their turn. The Punjab Government is sending another junior officer this year, and Mr. R. D. Thompson, C. S., has been selected for duty.

PENSION IN POLICE SERVICE.

With regard to the recent questions in Parliament as to the reduction of the period of service qualifying for pension in the Indian Police to 25 years, it is understood that a despatch has been sent Home to the Secretary of State.

FAMINE PROJECTS IN AJMER AND MERWAR.

A survey is to be carried of the famine projects in the Ajmer and Marwar districts, during the current official year for which an expenditure of Rs. 4,000 has been sanctioned by the Government of India. The works are chiefly tanks and weirs of which there are a large number in the district.

INDIANS AND THE PUBLIC WORKS DEPARTMENT.

Mr. MacCallum Scott asked the Under Secretary of State for India how many applications were received for the post of Assistant Engineer in each of the past five years, and how many of these in each case were from natives of India.

Mr. Montagu: The total number of candidates for appointments in the Imperial Service were as follows: In 1907, 139; 1908, 292; 1909, 234; 1910, 234; 1911, 173. In 1907 the competition was confined to European candidates. The number of Indian candidates from 1908 to 1911 were: In 1908, 12, 1909, 10, 1910, 19; 1911, 21. Besides these there were at least one Eurasian candidate in 1908 and in 1909 and 2 in 1910 and in 1911. Some of the other candidates whose names are European may have been Eurasians or statutory natives of India, but no particulars are available on this point.

Mr. MacCallum Scott also asked the Under Secretary of State for India what was the total number of engineers in the Imperial Service of the Public Works Department and the State Railways, and how many of these were natives of India; and if he would state how many Assistant Engineers were appointed in each of the past five years, specifying in each case how many of them were natives of India.

Mr. Montagu: In reply to the first part of the question, the number is 736, including officers of the Royal Engineers. It is impossible, from the records in the India Office, to state the numbers of those who are statutory natives of India. As regards the second part of the question, the figures are as follows:—1907, total appointments 17, Indians 0; 1908, total appointments 39, Indians 0; 1909, total appointments 30, Indians 3; 1910, total appointments 30, Indians 3; 1911, total appointments 23, Indians 3. Indians were not eligible in 1907 but in and since 1909, 10 per cent, of the vacancies have been reserved for Indian candidates.

GENERAL.

LORD KITCHENER ON EGYPTIAN ILLITERACY.

"There is no doubt that illiteracy places the fellah at a serious personal disadvantage in his mutual relationships in life, and impedes at every step the economic and social development of the country," writes Lord Kitchener in his first Report on Egypt. "When the conditions of life were still simple, illiteracy was not perhaps felt as a serious drawback. Modern changes have, however, brought the agriculturist, trader, and workman increasingly into contact with the more highly educated sections of the community, thus making larger demands on their intelligence and capacity, and placing them amongst surroundings in which their illiteracy is an ever-growing disability. Valuable elements of national advancement can be obtained from even a little learning, in addition to disciplines which the character and the intellect undergo thereby."

LORD CREWE AND THE INDIAN PRESS

Lord Crewe, replying to a communication from the Institute of Journalists protesting against His Lordship's statement in the House of Lords on the 21st February, says:—

"The general expression given on behalf of the Institute to the sense of loyalty and responsibility of English newspapers in Calcutta, from which I am in no way disposed to withhold concurrence, makes it the more necessary to emphasise that no newspaper in British India can, on the ground of its general views and sympathies, regard itself as beyond the reach of the statutory limitations which it has been found necessary to impose for the regulation of the Press in India. There appears to exist a misapprehension regarding the scope and purposes of the Indian Press Act which are not confined to the suppression of sedition and treasonable conspiracy."

EAST AND THE WEST.

At the Karachi branch of the British Empire League, Karachi, a remarkable lecture was delivered on Friday on the subject 'East and West' by the Rev. Dr. Dhalla, high priest of the Parsis in Sind, the Punjab and Baluchistan. Dr. Dhalla entered upon a broad historical survey of the separate contributions of East and West to the common stock of human enlightenment. The lecture was a vindication of the East as an indispensable factor in the gradual process of the moral and mental development of mankind. It was also recognised that the East looks—and must long continue to look—to the West for almost all the elements of material progress and prosperity. At the conclusion of the lecture the Commissioner in Sind summed up the matter from the chair by emphasising the true lesson of Dr. Dhalla's lecture, namely, that the thing most to be sought after is a better understanding between the East and the West. All the audience, European and Indian, endorsed that sentiment and applauded it, and the Commissioner added that the *British Empire League* could attempt nothing worthier than the promotion of such an end.

EUROPEAN DEFENCE ASSOCIATION

The Calcutta correspondent of the *Pioneer* says that the European Defence Association of that city started in the days of the Albert Bill controversy but allowed to remain in a moribund condition is taking vigorous action to reform and revive itself. New blood has been introduced into the committee, and a new Secretary, a young and energetic English barrister has been installed. The committee include well known English solicitors and members of the Bar, but for the most part are leading European merchants and traders. A general meeting is being convened to pass revised rules and start what it is hoped will be a new life of usefulness and activity.



THE LATE MR A. O HUME.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

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Allan Octavius Hume

AN APPRECIATION BY

MR. DINSHAW EDULJI WACHA.

—:o:—

Oh! for the touch of a vanished hand,
And the sound of a voice that is still!

Remembered universally with expressions of undying gratitude and cherished with feelings of the warmest affection, Mr. Allan Octavius Hume has peacefully passed away amidst the tears and lamentations of millions of His Majesty's Indian subjects. In the annals of British India, few indeed are the instances recorded, where her people have mourned with such profound sorrow and sincerity the loss of an English commoner, of deep and abiding sympathy with their highest aspirations, of sterling virtues and the loftiest ideals, as that of Mr. Hume. The numerous appreciative obituary notices which have appeared in the columns of Indian organs of opinion of every shade and hue are unchallengeable evidence of the regard and esteem in which he was held and of the remarkably enduring pioneer work he did for the Indian people during the period of a quarter of a century and more after his retirement from the Civil Service of which he was no inconspicuous a member. A civilian of great farsightedness and indomitable courage, of unbounded faith and hope, he unmistakably gave proofs of those qualities during the darkest period of British rule in India when the very fate of the Empire, founded by the genius of the intrepid Clive, and the bravery and statesmanship of the dis-

tinguished soldiers and statesmen who came after him, trembled in the balance.

Myriads of eyes never saw Mr. Hume and myriads of ears never heard his strident but ringing voice, strong to command and stronger still to persuade and convince. Yet these very millions had read and heard of the unceasing and noble efforts he made, almost to his dying day, for their better social and political welfare with a singleness of aim and righteousness of purpose which impartial History will not fail to inscribe on its pages with the pen of iron in the fullness of time.

Mr. Hume was indeed a born leader of men. In him Indians instinctively recognised a commanding personality. To those who had come into close contact and intimacy with him it was manifest that he was an Agamemnon and Nestor rolled into one—such were his force of character, his sagacity and his determined will. They were the admiration of friends and foes alike. Signal instances of those qualities may still be plainly discerned in the trenchant criticisms he publicly hurled, during the earliest stages of the Congress movement, against those who, in the absence of the genuine weapons of offensive and defensive dialectics, had assailed it with the poor missiles of raillery and ridicule, of calumny and abuse. The criticisms were hurled with all the force of the avalanche against that most formidable enemy of the Congress organisation, no other than the benighted Anglo-Indian bureaucracy of which the late Sir Auckland Colvin was the most valiant protagonist. It is superfluous at this time of the day to recall the mortal combat of words which ensued between Mr.

Hume and that adversary. Sir Auckland denounced the movement and its founder because he thought it was premature. Mr. Hume rigorously rejoined and inquired *when* it was to commence. Whether the day would ever come when it was to make a start? Both were keen controversialists. Both were beaux-sabreurs of civilian intellectualism. But none, at this time of the day, after a careful perusal of the "Hume-Colvin correspondence," would deny that the popular protagonist had the honours of the arguments. "*Audi Alteram Partem*" is the facile principle of all the many controversial public writings of Mr. Hume. The rising generation of Indians have every need to read, mark and inwardly digest the contents of that correspondence, if for naught else, to learn therefrom how a national cause could be fought by the exercise of the highest dialectics, supported by irrefragable facts.

It should not, however, be supposed that Mr. Hume was alive only to the greater progress of the educated classes leading to political welfare. No doubt the time was ripe to set a legitimate agitation on foot for their better political evolution, for their emancipation from the leading strings of the "paternal Government" imbued with the spirit of benelolent despotism. The bitter controversies in connection with the harmless but ill-fated Ilbert Bill had paved the way for the institution of the Congress. It is no exaggeration to say, as any unbiased student of British Indian politics may find out for himself, that the Congress was the direct, inevitable and logical sequence of the events and episodes which marked the stormy course of that Bill, outside the Council hall of the Viceroyal Legislative Council, before it passed into law. "The dry bones in the valley," to use Sir Auckland Colvin's own words, had been slowly "galvanised into life." Life came at the heel of the Ilbert Bill. The educated life of India rose like one man to struggle for its emancipation from the bondage of the bureaucracy.

If Mr. Hume founded the Congress, he was no less alive to the necessity of uplifting the masses, the agriculturists who make up seventy

per cent. of the population, and ameliorate their unhappy condition. Long, long before the date of the institution of the Congress, had he, while still in the service, advocated the cause of that indigent and indebted peasantry. It was Lord Mayo who was the first Viceroy to establish an agricultural department, firmly convinced as he had been by his personal experience of the economic condition of the ryot. Unfortunately, after his death, the department was greatly neglected and eventually abolished. It was this very abolition which prompted Mr. Hume to publish in 1879 his most valuable, but, alas, now neglected, brochure on "Agricultural Reform in India." It was published by Messrs W. H. Allen & Co. of 19 Waterloo Place, in London. Why that Agricultural Department, when in existence, had never been able to effect much in the way of agricultural improvement, is fully explained in that admirable pamphlet, written with that verve and nerve, and close reasoning which are the main characteristics of all Mr. Hume's most serious writings. He observed that the Department "knew what was required, and from time to time, when allowed a chance, did a little good on its own motion. So long as it existed, there was always a hope that, amid the vicissitudes to which public affairs are subject, some lucky turn of the wheel might bring enlightened ideas on these subjects into vogue, and thus render possible its conversion into a real working Agricultural Bureau. All this has passed away, and the only hope for India now lies in the chance that the real bearings and vital importance of the questions herein discussed may be better understood and appreciated in England than they ever have been, since Lord Mayo's death, by those in India." This long extract has been quoted here to point out the genuine interest Mr. Hume had at heart to ameliorate the condition of the Indian peasantry. He was for a time engaged in the Agricultural Department and knew what he could and could not do. So that the pamphlet was written from his own inward knowledge and experience of the real agricultural

situation. It needs to be read with the greatest care and attention to discover how Mr. Hume was profoundly concerned with the deplorable condition of agriculture in the country and how he felt for the impecunious ryots. It is a monograph which will endure when even every other public writing of Mr. Hume is forgotten. Mr. Hume was a witness to the horrors of the severe famine of 1877—78 and fully familiar with the hardships and distress, the wants and woes of the peasantry. In that well known other brochure, called "The Old Man's Hope," he again most feelingly referred to the miserable condition of the ryots. The following was his piteous appeal to Englishmen at home:—"Ah men, well-fed and happy! Do you all realise the dull misery of those countless myriads? From their births to their deaths, how many rays of sunshine, think you, chequer their gloomshrowded paths? Toil, toil, toil; hunger, hunger, hunger; sickness, suffering, sorrow; these, alas! are the keynotes of their short and sad existence." It will be thus perceived that Mr. Hume's activities were not all in the direction of the political welfare of the people. Some of the resolutions of the earlier Indian Congress on agriculture and poverty, bear the impress of his old Roman hand. Indeed, as a matter of fact, never did he bate one jot in his keen sympathy for the amelioration of the condition of agriculturists. It is some solace to be able to say that the Agricultural Department, which was unwisely abolished in 1879, was reorganised and reconstructed on a solid and permanent footing during the Viceroyalty of Lord Curzon. Whatever may be the many sins of that strenuous Viceroy none can gainsay the fact that he had earned the gratitude of the Indian masses so far. It was he who laid the foundation of the new agricultural department which is now putting forth its best efforts in a variety of directions for the improvement of agriculture and agriculturists. What has been accomplished during the last ten years is an earnest of what may be expected in the future. There is no burning problem in India these last fifty years of greater vital importance than the agricultural problem, with the

chronic poverty and indebtedness of the agricultural masses. That poverty is the real skeleton in the cupboard of the Government of India. May it be the good fortune of Lord Hardinge to take that skeleton down from its cupboard before he lays down his exalted office!

So much has the Indian bureaucracy remained obsessed with Mr. Hume's activity with the Congress movement, on its political side, that it is not surprising it has given the complete go-bye to his equally keen sympathy for the Indians in the matter of social reform. Indeed, it is well known that the original idea of a national conference had for its principal object social amelioration, convinced as he was that that was also an equal necessity. But for Lord Dufferin's own suggestion, when Mr. Hume submitted to him his scheme of a Social Conference viz., that the inner sentiments and minds of the people on the many difficult problems of Indian Administration should be given preference, it is not inconceivable that the principal plank in the platform of the Congress might have been Social Reform. People have, again, forgotten, that at least at the first few Congresses, problems of social reform were discussed in right earnest, at the conclusion of the political proceedings. At the very first Congress held in Bombay, under the presidency of the ever to be remembered Mr. W. C. Bonnerji, the late Dewan Bahadur Raghunath Rao, a staunch social reformer and the late Messrs. Ranade and Telang, discussed large social questions. Experience, however, was soon gained and it was, therefore, resolved that social reform questions could be infinitely better discussed, with every chance of early realisation, with a separate organisation. Thus it came to pass that what was an adjunct of the early Congresses became later on an independent organisation but still in touch and sympathy with the Congress itself. It should also be remembered that all leaders of thought in those early days deemed it wise that reforms, be they political or social, should proceed on the lines of least resistance. It was recognised, firstly, that politics to a large extent smoothed the way for social reform, and, secondly, that politics proceeded more

easily on the lines of least resistance than social questions.

Apart from this fact, let it be known how keenly and with what sagacity Mr. Hume thought of the necessity of social reform and of the Indian community putting its social house in order. As far as Mr. Hume's keen solicitude for social reform went, the following extracts from his valedictory address will suffice. He told his Indian friends that they would not be free in the sense that the brave Britons are free until they proscribe many a social custom and usage which are the source of the greatest evils and hindrances to people wishing to be great and self-helping. Not only had they to cultivate their intellect, but they must cultivate their morals, their ethics. The evil custom of early marriage, the sad condition of virgin widows, to be computed by the thousands, these must be first removed. Reforms proceed from within and if Indians wanted to be free they must reform their domestic usages and customs, without any extraneous stimulus. He descanted on the degeneracy attending early marriages. "Here lies," he said in his own trenchant words, "the first foundation stone of that national greatness which we fondly hope will hereafter clothe, as with a robe of glory, old India and her regenerated sons. Assuredly, there is no greater, grander or more glorious work before you than the reinstatement of India's women on the exalted pedestal which is their due and which your wise forefathers, thousands of years ago, when India was great and glorious, accorded to them."

Having said so much about Mr. Hume's views on social reforms and about his warm solicitude for the impoverished and luckless agriculturists, it may be as well to hark back to his *magnum opus*, the Indian National Congress, his most useful as well as his most glorious handiwork—that noble edifice the foundation of which he firmly laid and the coping stone of the arch of which he lived, by Divine grace, to see. At a great public meeting called at Allahabad, on 30th April 1885, Mr. Hume delivered a most elaborate and comprehensive address explaining the origin, aims and objects of the nation-

al organisation. "No movement," he said, "in modern, I may say, in historical, times has ever acquired, in so short a period, such an appreciable hold on the minds of India; none has ever, in my humble judgment, promised such wide-reaching and beneficent results; and yet, with that strange perversity which pervades all mundane affairs, none has been ever more persistently, ludicrously misunderstood and misrepresented." What is the origin of the Congress, he inquired. "The Congress movement is the only one outcome, though at the moment the most prominent and tangible, of the labours of a body of cultured men, mostly born natives of India, who some years ago banded themselves together to labour silently for the good of India." Those far-sighted and cultured pioneers of political reform, the real advance guard of the Congress, had laid down some fundamental principles on which the country's work of regeneration was to be carried out. What were those principles? Mr. Hume lucidly expounded them. They were three-fold: "First, the fusion into one national whole of all the different, and till recently, discordant elements that constitute the population of India." "Second, the gradual regeneration along all lines, mental, moral, social, and political, of the nation thus evolved." And "Third, the consolidation of union between England and India by securing the modification of such of its conditions as may be unjust or injurious to the latter country." Those were the basic principles on which the Congress was founded, and those are the principles on which as firm as a rock it stands to-day after all the vicissitudes of the past twenty-six years of its active existence. Those principles, indeed, have been even more crystallised to-day by the written constitution of the Congress adopted at Allahabad three years ago of which the very first clause is the Creed. The Creed of the Congress crystallises and emphasises the earlier basic principles. It very fairly and fully expanded the Congress scheme. Mr. Hume said in the concluding part of that memorable speech, which deserves to have a place in the home of every unit of the vast population of the peninsula, and, aye, even in

the library of every Secretariat in the Empire, that he claimed to have shown "that alike in the basal principles of its original promoters, in the special objects which they designed, and in the measures that the Congress has recommended, there is much, very much, to commend the movement to all good and wise men and nothing, absolutely nothing, to repel the sympathy or prevent the heartiest co-operation of any such in our beneficent work." These are brave and noble words of a true Englishman, burning with a desire to see India united as a nation for the purpose of regenerating herself morally, socially and politically, under the all-spreadng ægis of the great British people.

That the Congress had fully accomplished its first spade work was well testified when Mr. Bradlaugh introduced into Parliament his own Bill, based on the lines enunciated at the historic gathering of 1889 at which he was present and at which that indefatigable coadjutor of Mr. Hume, no other than Sir William Wedderburn, presided, for the reform of the Legislative Councils under the Act of 1859 which had become a mockery and a by-word of reproach to the Indian administration. Unfortunately for India that stalwart and sympathetic Radical did not survive to see to the passing of the Bill in a modified form as finally introduced by Lord Cross. But the reformed Councils of 1892 were unquestionably the direct and most substantial outcome of the labours of the pioneers of the Congress. The institution of that reform was a great encouragement and inspiration giving full hope that the future work of the Congress would prove to be even more useful and enduring. And happily for Mr. Hume he lived to see that further realisation of his noble efforts, namely, the more extended reform of the Councils which are destined to have a far-reaching influence on the fortunes of this great country with its heritage of the richest and most glorious traditions.

It only remains to allude to one more fact in appreciation of Allan Hume. On the eve of his final departure from India in 1894, the Bombay Presidency Association presented him with a farewell address in which it fully and fairly expressed the universal feeling of great

affection in which he was held as the Father and Founder of the Congress. "It is a pleasure to us to acknowledge that you are one of those high-souled Englishmen who have evinced genuine and earnest sympathy for our people, and have striven hard to help us in reforming ourselves and remedying our evils. Your appearance at the helm of our political movements marked a new era in their history, first gave them a new life and a new impetus. To your capacity for arduous work you added fertility of resource and skilful powers of organization. Your inspiring example reared around you a unique band of workers prompted by the same zeal and devotion."

That zeal and devotion, it is a matter of gratification to say, continue unabated. To all the brave but patient and persevering band of workers in the Congress cause it is a satisfaction to know that Mr. Hume's inspiring and inspiring words have been greatly instrumental in making the Congress respected and heard in the Councils of Government as it was never heard before.

Mr. Hume has gone but with the conscious satisfaction of the unchallengeable fact that the seed he sowed has ripened and is bearing fruit. He lived to see the tree growing in all its richness, throwing its branches far and wide in a manner undreamt of. For, looking around us, what do we find at the present day? There are Conferences, Leagues, Samajes, and Associations of all kinds, each striving to do its best in its own special line, be it social reform, or industrial regeneration, be it educational or religious, be it moral or material or any other. Thus another outcome of the Congress is that it has become the parent of so many other progressive and useful institutions all of which have for their fundamental aim and object the greater advancements of the people as a whole towards final unity as a nation. Thus, the Congress is the Mother of all the Conferences and Leagues, as that noble and historical institution at Westminster, which has survived six centuries and more is known as the Mother of all Parliaments in the world. Although the word "National" is derided and derided, there is not the slightest doubt that in the fullness of time it will have

justified itself and vindicated the prophecy of the founder of the Congress. Never was there a seer who had seen his own prophecy fulfilled to so large an extent as Mr. Hume had during his own life-time.

There are visions and visions. But the vision which Allan Hume one day dreamt and prophesied is indeed one of those historic visions which has to be permanently recorded in the pages of British Indian history. With a clear gaze and the true insight of a great seer did he dream of that blessed day when India will be really united. It seemed as if Mr. Hume had borne in mind the lines of the poet who has said :

Our visions have not come to nought
Who saw by lightning in the night,
The deeds we dreamed are being wrought
By those who work in clearer light.

Mr. Hume has passed away, but his name is inscribed in the heart of every Indian with pride and affection. Never more shall we see his like again. In times gone by there have not been found wanting a few Englishmen, who have shewn their sterling sympathy for India in and out of the British House of Commons. Who can forget the names of Burke and Fox, and their burning and inspiring words, their eloquent appeals for Liberty and Justice? Who can forget that great orator who, deriving all his inspired eloquence from the Holy Writ, was never unmindful of India but embraced every important occasion to tell his countrymen in the House of Commons that by Righteousness alone can the people of India be governed, aye, that Righteousness alone exalteth a nation. But John Bright is gone. And so is Professor Fawcett, who by his sterling independence and closest study of the Indian administration from a lofty standpoint, brought down the self-sufficient bureaucracy to recognise the fact that its many acts could be impartially reviewed and criticised without ever stirring out from Westminster Palace. The last of that noble band of stalwart sympathisers was Bradlaugh. He, too, has long since gone to his resting place, but not without leaving an indelible impression of his solicitude for India on the Indian mind. None, however,

can approach Mr. Hume. His was a unique advocacy inspired by the noblest and most righteous thoughts. He alone knew how to charm, how to strengthen and how to teach. He is gone, but not without teaching us that though we have no wings to soar, we have feet to scale and climb, more and more by slow degrees the cloudy summits of our times. Meanwhile India is conscious of and takes comfort in the fact that there lives yet another Englishman, of equal solicitude and sympathy, equally unselfish and equally lofty in thought and deed, to inspire all. United India sends forth her fervent prayers that Providence may long keep watch and ward over Sir William Wedderburn and spare him many a year to witness the complete fruition of the great Congress tree which in company with Allan Hume he was most instrumental in planting. Well may he say with Matthew Arnold:—

See on the cumbrous plain,

Clearing a stage,

Scattering the past about,

Comes the New Age.

Birds make new poems,

Thinkers new schools,

Statesmen new systems,

Critics new rules.

ALLAN O. HUME.

(THE FATHER OF THE CONGRESS MOVEMENT)

A sketch of his life and his services to India, with copious extracts from his speeches and writings and his messages to the Congress. With a frontispiece.

Messrs G A Natesan and Co., Madras, have added to their "Friends of India" series an interesting sketch of the late Mr. A. O. Hume's life and services to India. The pamphlet gives an admirable account of Mr. Hume's activities in the cause of Indians' political and social advancement. *Madras Mail.*

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India's Lost Right.

A Plea for its Restoration.

BY THE HON. M. DE P. WEBB, C.I.E.

HERE are many standards by which the material progress of a nation may be gauged. One of the most significant, and at the same time most obvious, is its monetary system—the nature and composition of the monetary instruments in daily use, and the principles which guide the governing authority in the issue, control, and development of those monetary instruments.

How does India stand, judged by this standard—India, the strongest, wealthiest, and most populous division of the Empire? With a foreign trade equal, but a few years ago, to that of all the Self-governing Colonies combined, and still only second in importance to that of the United Kingdom itself, it might well be assumed that India possessed the best and most highly developed monetary machinery that the accumulated wisdom of mankind had so far been able to evolve. Yet what are the facts? India finds itself to-day handicapped with an embryonic, second-rate monetary system, state-managed after the style of a century ago and, as a result of its defects, a perennial source of a certain anxiety and distrust to Government and the public alike.

Some may consider this statement to be expressed in the language of intemperance and exaggeration. Let us therefore test our adjectives by references to historical realities. Why can India's monetary system only be called 'second-rate'? The answer is plain. It is based mainly on silver, and for monetary purposes, silver is only second rate when compared with gold. Copper money is better than shells. Silver is better than copper. And gold is better than silver. Everybody is agreed on these matters. Further, every civilised nation in the world has now recognised that a monetary system based on one metal is the best arrangement that can be attained up to the present. England was the first to come to this conclusion just upon a century

ago. Since then every nation in Europe and America (except poor Mexico) and the greatest nation in Asia—Japan,—to make no mention of the whole of the Self-governing Colonies, have all followed England's example, and legalised as their monetary standards the best metal obtainable, namely gold. By so doing they have overcome for ever the hindering break of gauge between silver and gold. The establishment of gold currencies, gold purchasing instruments, gold standards of value, and gold measures of deferred payments has raised them all to the first rank economically and politically, as far as a first rate monetary equipment can do, and they command a corresponding respect in the political and financial centres of the world.

Why should rich, powerful India lag behind? India is now the only important division of the Empire that is still attempting to lump forward mainly by the aid of silver. Some say that the peoples of India are too poor to be able to use gold money. Such statements are grossly misleading. One quarter of the people of the United Kingdom are always living on the verge of starvation, and rarely see a gold coin. Yet gold is everywhere current in England. So, too, in India. There may be scores, possibly a hundred or two hundred millions, who would not be able to make much use of gold money for a considerable time to come. Still, there are many millions who could, and would. Probably there are more individuals in India who would handle gold money than in Great Britain itself. Why, then, hesitate? Let us have Indian gold money in circulation and see. Certain it is that as long as we cling to bulky, cumbersome silver coins, so long shall we be regarded by the world at large as second-rate in our currency habits, second-rate with our monetary system, second-rate in our financial ideals and ambitions.

To make matters worse, our present second-rate system is, as a matter of fact, only in an embryonic stage,—that is to say, it is but partially developed,—dependent upon the mother nation for its vitality,—unfit to rank with other perfected self-acting monetary mechanisms such

as we see in every modern civilised country. Why? Wherein is our imperfection? Again the answer is obvious. We lack an open mint. A monetary system without an open mint is not a 'system' at all. It is merely the rudiments of a system—beginnings that may eventually result in a perfect monetary mechanism, but which, in the meantime, can only be regarded as transient and unsatisfactory. An open mint, freely accessible to the public is the one central, essential feature without which neither the quantity of metallic money in circulation nor the general level of prices can be automatically adjusted in accordance with the pressure of surrounding conditions. There being much misunderstanding regarding the true functions of the modern open mint, it may perhaps be advisable to explain the theory underlying this most important state mechanism.*

The general level of prices is admittedly related—though the relation is now-a-days greatly obscured by the magnitude of the credit resting on a small metallic basis—to the quantity of money in actual circulation. If, for example, large quantities of unmanufactured money, i.e., gold, are suddenly discovered in any given locality, then money in that locality is relatively cheap—in other words, prices there are relatively high. This high level of prices attracts commodities from other parts of the world, with the result that goods flow in, and gold flows out, of the gold-producing district. As the precious metal flows into the country supplying the commodities (say England, where, there being an open mint, gold can be easily tested, assayed, and coined into sovereigns), it tends to raise, by its relative abundance, the general level of prices in England. What is the result? Relatively high prices in England attract goods from other countries for sale in England, and England is compelled to ship some of its newly acquired gold abroad, where, with open mints, it can, if required, be at once converted into the legal tender money of the importing country. And so on. Here, very badly and sim-

ply stated, we have the theory of international trade, and the ultimate reason underlying the shipment of money from one country to another. Goods are shipped from countries where prices are relatively low to other countries where prices are relatively high whilst metallic money flows from the lands of high prices to those of cheap goods. As the metallic money runs into its new reservoirs, it tends to raise price levels in the money-receiving localities, and so prepares the way for a further subsequent adjustment of price levels and of metallic monetary levels. And this adjustment and readjustment goes on, year in and year out, all over the world—not, be it carefully noted, at the instigation or by the direct assistance of the Governments of any of the countries concerned, but in response to the activities and requirements of the trading public. Government's sole function in these matters is simply to provide the necessary monetary mechanism—the State mint, where the precious metal in use as the chief monetary standard can be received, refined, and manufactured into money just when and as the public may demand.

Without an open mint, the manufacture of money depends upon the judgment or idiosyncrasy of some individual holding office under Government. And with the result that, instead of being automatic, in response to the general demands of the public, the manufacture or non-manufacture of money is liable to be inspired by the private requirements of a few big money dealers. Thus, the current rates of interest and general level of prices may be influenced by withholding money when it is badly wanted, or issuing it in excessive amounts when there is no real widespread demand for it. The defects and abuses inseparable from State management have been so widely recognised, that closed State-managed mints have been everywhere abandoned long ago. Persia and China are now the only prominent relics of bygone times in these matters. India is by no means anxious to emulate Persia or China in their pathetic conditions of monetary chaos.

If, now, we turn our thoughts to India's past monetary history, we can recall the fact

* The paragraph that follows is extracted from my *Britain's Dilemma*.

that India is by no means so backward as some people might imagine. Gold money has been known in India for fourteen if not fifteen centuries. Historians will remember the *varaha* (meaning the boar of Vishnu) which used to be stamped on the gold coins of Southern India from the period of the Chalukya dynasty. From the sixteenth century, or earlier, the Portuguese called the little gold coin *pardao de ouro*. Coming to more recent times, the star-pagoda of Madras (worth about 7s. 6d.), and also the Pondicherry and Porto-Novo *pagodas* were very popular coins a hundred years ago. These *pagodas* were used in Ceylon, Mauritius, the Cape of Good Hope and St. Helena. In 1800 an Indian *pagoda* was declared legal tender in New South Wales. In 1806, when the reform of Indian currency system and the introduction of a uniform silver rupee was under consideration, the directors of the East India Company decided not to interfere in Madras..... 'where gold is the principal money in circulation and the money of account.' In 1818, however, the coinage of *pagodas* was stopped and the issue of a gold rupee or *mohur* (worth Rs. 16) was ordered. Thus ended the gold *pagoda*.

Gold *mohurs* of about 300 grains were first coined in the fourteenth century. There is very little evidence that *mohurs* were widely used. After 1758 the East India Company endeavoured to make gold the monetary standard of India but without much success. In 1766 the gold *mohur* was declared legal tender as the equivalent of 14 sicca-rupees. In 1774 it was ordained that a gold *mohur* should be struck of the same weight as the silver rupee. Ordinance XLV of Bengal in 1803 expressly declared the gold *mohur* to be the money of trade. And so on, up to 1852, when the Government of India, fearing that the large discoveries of gold in Australia and California would lead to a marked depreciation in the value of gold, suddenly authorised the issue of a Notification demonetising gold, and stating that no gold coins would thereafter be received at the Public Treasuries. Thus ended the gold *mohur*.

It is necessary to recall these facts about India's old gold money, because so widespread

is the ignorance of these matters that we found only a short time ago the celebrated London bullion dealers Samuel Montagu and Co., solemnly informing the world at large in one of their weekly Trade Circulars that..... 'it must be remembered that silver rupees have been from ancient times the only coins familiar to the varied and populous nations of India'....

The banishment of gold money in India by the East India Company and the Government of India was a sad blunder. It was a retrograde step, too, because, as we have seen, every civilised nation in the world has recognised that gold coins and a gold monetary standard are a step in advance of silver coins and a silver standard. The mistake was made in good faith, however, and in the belief,—a belief shared by many of the most learned economists of the day—that gold would depreciate so much owing to the great American and Australian discoveries of the 'fifties' as to be a serious menace in any country's monetary system. A striking testimony to the fallibility of human judgment is the fact that within 30 years of the demonetisation of gold in India, the Government of India once more became apprehensive about their money. This time it was the future of silver that troubled them. In 1893 after much anxious discussion Government at length decided to demonetise silver and return to gold!! There were many opponents to the step at the time; but the phenomenal quantities of gold since made available for the use of mankind, have confirmed the wisdom of the decision arrived at in 1893, and nobody any longer questions the soundness of the policy then initiated.

Unfortunately the step forward taken in 1893 was marred by the withdrawal of a right which the peoples of India had enjoyed uninterruptedly for several generations—the right to have their precious metal assayed, weighed, cut and stamped in the form of legal tender money as they required, on demand. This automatic State machinery which, as explained above, is an essential feature of every modern currency system, enabled the people in times of stress to turn their reserves of metal into purchasing instruments of

irresistible power. Indeed, in famine time, the villagers frequently parted with their silver ornaments which were always—till 1893—worth their weight in rupees. With the closing of the Mints in 1893 to the free coinage of silver this safeguard disappeared. The people suddenly found themselves deprived of substantial portions of their reserves owing to the rupee being artificially raised above the gold value of its weight as silver; whilst the public had no means of freely obtaining large supplies of legal tender money except at the pleasure of the Secretary of State for India who sold his rupees when and as he pleased. The Indian Mints ought, of course, to have been opened to the public for the free coinage of gold simultaneously with their closure to the free coinage of silver so that the principle of an automatic mint—the machinery by which price levels and rates of interest readily adjust themselves to public demands—remained undisturbed. Instead of which, by abolishing India's open mints and substituting a State managed monetary supply Office, Government reverted to the currency methods of a century ago,—methods which every civilised nation has long ago abolished as being objectionable, and which the Government of India themselves condemned in 1876 in a Despatch to the India Office on the subject of Indian Currency.

With the arrival in India in 1899 of a practical business man of financial experience as Finance Minister—the late Sir Clifton Dawkins—an effort was made to put matters right. Not only was the English sovereign made legal tender at the equivalent of fifteen rupees, but the recommendation of the Indian Currency Committee of 1898 that India's Mints should be opened forthwith to the free coinage of gold, was accepted and arrangements made to open the Bombay Mint for the reception of the precious metal from Mysore. Alas, difficulties and objections were raised in London, with the result that the long overdue restoration of India's lost right—the possession of an open mint—was once more deferred. And now here we are, thirteen years later, still without our open mint, and

still at the mercy of outside money mongers who so influence the Government Money Supply Office at Whitehall that our spare cash is transferred to London and lent out there at 2½ per cent whilst the peoples of India are at times forced to part with their goods at low prices because they can no longer afford to pay the 6 or 7 per cent. (or more) which in the cold weather represent under present currency conditions the current rates of interest in India!

Enough has now been written to afford every Indian patriot a clue to the nature of the indignity and loss which India endures owing to her being deprived of a right that she formerly possessed, and which every modern nation enjoys. Australia with its numerically puny population and relatively small trade has a gold currency and three open Mints. Canada with only a slightly larger population and trade, also possesses a gold currency and an open Mint. England, which only produces about 42,000 or 43,000 worth of gold a year, has one of the largest and busiest open Mints in the world. India with its annual gold production of 42 3,000,000 and with a foreign trade far larger and more important than that of Canada or Australia undoubtedly merits the restoration of that of which she ought never to have been deprived—her open mint.

What kind of gold coins are now best suited to the requirements of modern, civilised India must be left for the peoples of India themselves to decide. Sir Vitthaladas Thackersey advocates the minting of a new Rs. 10 gold coin as being of a suitable value for the people. Moreover a unit of Rs. 10 would be simple for purposes of calculation. I fully concur with this. And if Sir Vitthaladas will permit me to add to his proposal, I would suggest that the historic and world-famed name of India's most popular gold coin of a hundred years ago be revived, and the new Rs. 10 gold pieces be named *pagodas*.

As the English sovereign is already known and legalised as money in India, I put forward for consideration that a coin of exactly the same weight and fineness should also be coined at the Indian Mints—to be called the Indian

Sovereign or Mohur. It could bear the King-Emperor's head exactly the same as on the English sovereign on one side; and a shield or other design similar to the old gold mohur on the other side. These Indian sovereigns could and probably would, be exported from time to time, and their appearance would carry the name and fame of India wherever they went.

I notice that in response to a recent enquiry, the Madras Chamber of Commerce proclaimed to the world that its members were not in favour of gold money for India. It is difficult to understand why an experienced body of English merchants should desire to keep India a hundred years behind the times in the matter of its monetary system. Fortunately, Indians themselves are showing greater knowledge and foresight. The report of the Accountant-General and Commissioner of Paper Currency for the Punjab shows that in northern India, all classes of the population from the villagers upwards, are eagerly demanding and daily using sovereigns in their current business transactions. Many millions sterling in gold coins are already in circulation, and the demand for these convenient and beautiful coins is daily increasing. Here we see the people of India acting exactly as the peoples of the West have already acted in these matters. All that is now needed is that India's lost right should be restored, and her mints opened to the free coinage of gold. This accomplished, India will stand on an equality with Australia, with Canada and with England itself, so far as her monetary arrangements are concerned.

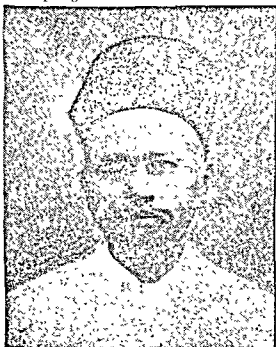
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MR. MALABARI AS I KNEW HIM.

BY MR. A. YUSUF ALI, I. C. S.

THE Editor of the *Indian Review*, has asked me to write a brief appreciation of Mr. Malabari as I knew him. I do so with melancholy pleasure, because Mr. Malabari's life is full of inspiration for young and aspiring India.



Among the Greeks and Romans of antiquity the practice of delivering funeral orations on great men who had passed away afforded an opportunity to their personal friends of dwelling upon some side of their intimate character which did not figure prominently before the public gaze in the stress and battle of life. The opportunity was nobly utilised on many occasions by famous orators, who worthily used all the graces of language and all the solemnity of the occasion to turn their hearers' thoughts to virtues which adorn life and take away the sting from death. This practice is still honoured in Latin countries but has taken no root in Anglo-Saxon civilisation, from which Modern India takes its cue.

The cold, lifeless page of a journal is no substitute for the living voice of a friend speaking to living persons in tones of earnestness and tenderness about the eternal virtues which are never old and never new, but which come to each generation as a special gift from the example of noble lives. And, yet, even the cold printed page may afford the vehicle for a reverent tribute to a life like Malabari's which was full of peace, and which, after a course of 59 years, ended in peace and free from pain.

Peace of the soul! That sums up the very quintessence of Malabari's life and character. No one could ever ruffle his temper. No circumstances ever daunted him or made him lose heart. In his day he fought many public questions, but he never stirred up bad blood or lost his self possession. His singularly lovable character appeared to advantage in his personal relations with men of all shades of opinion. He was an idealist,—no man more so; but there was no impatience in his idealism, and he never lost faith in the power of truth in the end.

I remember the Age of Consent controversy, which we may practically say he initiated. But there was no shouting or wrangling, and no calling of hard names—on his side. He fought calmly, sure of his ground. He spoke with conviction because he stuck to the core of the matter.

The next glimpse I had of him was in London in my student days, somewhere about 1892 or 1893. He had just published his book: *An Indian Eye on English Life*. More than any other book of his, it shows the pre-dominant traits of his character—his keen observation, his detachment from the comedy of life where it broadens out into farce, and his catholic sympathy and friendliness. Even the London cabby loved him and the London cabby of those days was a "Bahadur" compared to his pathetic survival in these days of motor taxi-cabs.

When he started his magazine *East and West* in place of the old *Indian Spectator* he introduced an element into Indian journalism which was altogether different from anything which had existed in the country before. Like his personality, his paper reflected sane views

in an atmosphere of severe detachment. He was the sage in Indian politics, and yet out of politics. His attitude may be compared to that of a Sanyasi who lives in a picturesque cave far from the madding crowd, and yet interested—keenly interested—in everything that goes on and in every one who has an idea.

He spent several hot weathers in Simla for the benefit of his health, but in the midst of the summer capital of India he created a characteristic atmosphere round himself. He shunned no one, and he courted no one. A few devoted friends were always with him, cherishing his personality as a precious gift and learning to temper with his gentleness all the fiery dreams of youth which the crisp air of the Himalayas at once stimulates and purifies. Any afternoon you could meet Malabari walking in Simla,—or the Mall, round Summer Hall, round Jacks, or even on the roads leading up to Jacks. And even his walk was no more perfunctory than his talk. He thoroughly enjoyed his walks and his climbs, and asked for nothing better than the society of his chosen friends to make him happy in the flow of his conversation. No wonder that one such friend—an author and sage himself though much younger than Malabari—remarked on Malabari's death: "I feel like an orphan now."

The larger questions always interested him. Though a Parsi, he made his chief impression in the cause of Hindu social reform. Perhaps it was best so. There may be some who may consider this a disadvantage, but it exactly fitted in with his detached habits of thought. If fruitful ideas are to be worked out and applied in India, the impulse will come best from those who, like the spectators at chess, see "the best of the game" from outside.

And now this personality has passed from the scene. We younger men can but dwell on it and treasure its memories. We can hand them down to those who will soon take our place. But in our own lives we can all say that 'it is good to speak of such a man. Fortunate indeed are those who held personal communion with him. Gentle soul! perchance he will yet speak to them and guide them with a more potent, if less tangible, spiritual force.

THE PUBLIC SERVICE COMMISSION.

BY

DEWAN BAHADUR C. KARUNAKARA MENON,

(Editor, "Indian Patriot.")

THE Public Service Commission has been constituted. There are twelve members on it including the President. Divided according to communities there are two Hindus, one Mahomedan, one Anglo-Indian, and eight Britishers. The Civil Service is represented by two members. Other services are altogether unrepresented. The composition of the Commission has been criticised as inadequately representative of the Civil Service by one school, of Indian opinion by another. It is contrasted with the composition of the last Public Service Commission to show how far defective it is comparatively, and there is surely ground for dissatisfaction. Dividing the Commission broadly according to the politics of its members, it is evident that Liberal opinion on it is overbalanced by Conservative opinion. Nevertheless I am inclined to think that the Commission, as it is, is well fitted for the responsible work it is called upon to do. There is, indeed, Lord Ronaldsday whom many people regard as an extremist of one type. But as against him there is Mr. Ramsay MacDonald whom other people regard as an extremist of the opposite type. Setting aside these two, there are Sir Valentine Chirol and Sir Theodore Morison. In both, in my view, there are good points. Sir Valentine is by no means a narrow minded politician, though he is a Conservative. Though he may be opposed to us in many things, he will be with us in some important respects. So far as he is with us, his support will be very valuable. Sir Theodore Morison, to judge him from the books he has written, has a sympathetic insight into the problems of Indian politics. He is not

a bigot in any sense. Among non-official Anglo-Indians he must be given a place in the front rank as a man animated by a sense of fairness and ready to acknowledge the claims of Indians for larger privileges. Mr. Fisher is another gentleman coming out from England, who will not, I feel, have any views apart from the evidence and from the assistance he gets from his colleagues. He is put on the Commission for his special knowledge of University education and training, and we have no reason to fear that he will cast in his lot with any extreme member of the Commission. Sir Murray Hammick and Mr. Sly are Civil Servants, and whatever their views may be, we have to accept them as Members of the Civil Service. Mr. Madge of Calcutta, the President of the Anglo-Indian Association, is a quite different politician from the late Mr. W. S. White who was on the last Commission. Beyond the special interests he represents, he will be with the Conservative section of the Commission. For ourselves we have Mr. Gokhale, who is not a provincial, but an all-India representative, and the Indian interests have in him the most capable, the best informed and the most persuasive representative. Mr. Justice Abdur Rahim, though he has never been known as a politician, will be a staunch advocate of Indian claims; and he will fully join Mr. Gokhale in urging the main principle of Indian claims. We may also take it that Mr. Chaudhri will go with them rather than away from them. While we may regret there are not more Indians, we may on the whole be satisfied with the constitution.

The last Public Service Commission was expressly appointed "to do full and final justice to the claims of natives of India." But so far from doing full justice, it did partial injustice. Under this injustice natives of India could not long be content to remain, and it was inevitable that their claims should be more adequately met. The Commission which is now appointed is intended to deal with the entire public service (excluding the

The general efficiency of the Civil Service is not questioned; but the judicial branch of it has time and again been condemned. The Commission will have to consider and determine how the efficiency of this branch can be improved, whether by a change in recruitment or by better training. It is doubtful whether the Commission will venture to recommend such a radical change as will exclude Civil Servants from Judicial office. The Civil Service has vested interests which it is not easy to interfere with; and it will not forego those interests even for the sake of efficiency. The general demand is that the Judicial service must be wholly recruited from the legal profession. If this is done, one part of the difficulty to do justice to the claims of Indians will be removed, for Indian lawyers can be freely appointed by selection, distinction in the profession being the sole test. But the Civil service, though it attaches less importance to the judicial than to the executive line, will not be prepared to wholly forego it.

Then there are other departments such as the Medical, the Engineering, the Akkari, Forest, Post, Telegraph and Customs. All these will be reviewed by the Commission, with a view alike to improve efficiency and to meet the claims of Indians. From all the higher appointments in these departments Indians have been virtually excluded. The exclusion has not been due to any special claims or fixed policy, but rather to a custom which has resisted change. Indians, however capable, have not had their due in these services; the higher offices are still held by Europeans. When Indians are qualified, they must be freely admitted into all these departments, since the security of British rule cannot be said to depend upon who manages a hospital, who constructs a bridge or road, who controls forests, who safeguards excise revenue. Broadly, it has to be admitted that British principles and methods have to be preserved more or less in all departments, and British officers will have to be appointed. But British

officers ought not to exclude Indians, but must work with them so as to impart to them the benefit of British experience. There should be no water-tight compartments for Europeans and Indians, and no exclusive divisions. The European must take the place of the Indian, the Indian that of the European, according to the claims of merit and seniority. The Commission can indicate ways and means to ensure the required degree of merit,—it can say when European qualifications, not European birth, are necessary. Its aim must be to so arrange the constitution of the services as to leave no room for different feelings in the European and the Indian as regards their respective status and rights and their prospects of rise.



LORD CREWE'S GOAL FOR INDIANS.

BY

MR. V. S. SRINIVASA SASTRI.



THE now famous paragraph 3 of the Government of India's Despatch dated 25th August 1911 was conceived in the most lofty spirit of statesmanship that has actuated British policy in India at any period. Its transparent aim was not merely to redress the wrongs and assuage the woes of a sore stricken people, but to strike out a bold policy that should reconcile them perpetually to the British Empire by making it in an ever-increasing degree compatible with their growing aspirations. To this much-interpreted paragraph the true key is no doubt to be found in the statements of the Under Secretary of State for India. Mr. Montagu starts his official connection with India with a vivid perception of the ideas and tendencies of the present time. It is a rare joy to find emerging now and then from the Liberal ranks a young politician of his stamp, endowed with imagination to under-

stand and courage to welcome openly the struggles for constitutional freedom of a people held in political dependence. He has apprehended what may be described as the mind of the despatch, though it may not be the mind of every one of its signatories. The Marquess of Crewe, who first approved of the despatch and, presumably, of the policy enunciated in its third paragraph, subsequently took alarm at the large departures that it involved from current ideas of Indian administration, and sought to explain away its meaning with a degree of earnestness, emphasis and iteration which precludes the theory that he was merely trying to conciliate the reactionaries. The complete and unconcealed satisfaction with which Lords Lansdowne and Curzon received his repudiations points to a feeling in Conservative circles that they have secured from the highest authority in Indian affairs a nullification of the hopes raised by the exuberant language of the Government of India. It is, therefore, necessary that the progressive party in India should place on record their determination to take their stand on the terms of the despatch, which, in their opinion, carry greater authority than the pronouncement of an individual politician, though he may happen to be the Secretary of State for India for the time being.

The attack of the reactionaries, according to the noble Marquess, was delivered along two distinct but congruent lines. They apprehended the gradual weakening of the Government of India, and the corresponding development of autonomous local self-government, and likewise the stimulation of the hopes of Indian politicians towards self-government on colonial lines. Lord Crewe explained that the present policy of decentralization was not designed to bring about a federated system in India such as Bright used to advocate, but that it was only a logical development and slight amplification of Lord Curzon's own ideal. It was easy enough to demolish

Bright's almost forgotten idea of a system of independent local Governments with the Government of India left out. But was Lord Crewe quite in earnest or was he merely adopting a familiar Parliamentary device when he claimed the apostle of centralization as the father of the present policy of decentralization in India?

In place of Colonial *Swaraj*, which is the goal of the Congress party in India, the Marquess of Crewe offers them three boons as constituents of a great programme of liberal reform. What are these? The maintenance of British supremacy in India, the continued devolution of powers from the Supreme to the Local Governments, and the giving of more appointments to qualified Indians. Apparently, the Secretary of State is fully satisfied with their magnanimity. Their real character can be judged from the fact that the Marquess of Lansdowne, no friend of Indian aspirations, hailed them as indisputable axioms of Indian administration. Lord Crewe's liberalism is bankrupt of faith. It is devoid of trust in the principles that have actuated a great and illustrious party in English history for several generations. It casts to the winds the glowing belief in the possibilities of humanity that has underlain all the great movements of history and forswears all schemes aiming at the progressive equality and brotherhood of the world's peoples.

Fancy a liberal Secretary of State for India, who has been deservedly hailed as initiator in part of a great era of hope, proclaiming the impossibility of self-government for the Indian people on the ground of their race, and bidding them be content in perpetuity with careers of service in the Empire as contradistinguished from careers of distinction! This surely is an unkind cut. What an answer to those who claim the benefits as well as the burdens of Empire! We have borne these cheerfully and shall bear them cheerfully in the hope that in the fulness of time

we shall be enabled to rise to the full height of equality and freedom possible within the British constitution. The ideal of service contrasts no doubt favourably with the ideal of distinction, but it is only as applied to individuals and not to whole communities. All honour and glory to those great ones, who, with distinction placed within reach of their hands, elect deliberately to renounce it. But the Marquess of Crewe invites a whole nation to condemn themselves and their posterity as unworthy of distinction in their own country by reason of inherent defects. Surely 'virtue is its own reward' is a maxim that ill becomes a master who refuses to raise the wages of his servants. And it does not lie in the mouths of those who hold a practical monopoly of power and distinction in a country to pronounce against the people of that country the doom of unredeemed and unending servitude.

It is necessary, though for some reasons unpleasant, to recall the history of the goal of Indian political aspirations so emphatically repudiated by the Marquess of Crewe. For many years after the inception of the Indian National Congress its leaders were content to go along without committing the movement to a definite ideal. Of course individual politicians could not forbear occasionally to dip into the future, and as early as 1885 Colonial self-government had become a popular ideal, largely owing to the publication of Sir Henry Cotton's *New India*. But the cry was never raised from the Congress platform till Sir Henry Cotton himself gave expression to it in his presidential address at its Bombay Session of 1904. The first authoritative enunciation of the Congress goal was made in the constitution adopted in 1908 under stress of circumstances which will be long in fading out of people's recollection. Suffice it to say that the country was at that time seriously agitated, not to say disturbed, by the prevalence of ideals inimical alike to British supremacy and to peace and order. All eyes were turned with anxiety to the

action that the leaders of the Congress party might take, and there can be no doubt now that it was their clearly and firmly expressed determination to remain within the British Empire which contributed in a great measure to the restoration of tranquillity. At the present moment it is no exaggeration to say that the ideal of self-government within the Empire is accepted by all schools of political thought in India. It is inconceivable that a lower ideal than that of Colonial *Swaraj* would have satisfied a self-respecting people. The Congress party paid indeed a great tribute to the liberal character of the British Constitution in embracing this ideal. Subject to difference in detail which the British Indian statesmanship of the future will know how to adjust, they trust that there is scope within the constitution for India to grow by gradual steps from its present status of dependency to full fraternity with the other members of the Empire. Neither the expediency of the hour nor the large wisdom that looks beyond will justify the denial at this juncture of such possibilities to the people of India or such capacities of adaptation to the British constitution.

That Asiatic races never had, and therefore never can have, any real self government is an old theory held by Conservatives like Salisbury, Mr. Balfour and Lord Curzon. It is sad, though not altogether surprising, that it should be advanced by a tried Liberal like the Marquess of Crewe as a reason for Indians being held in perpetual dependence. Race itself as a cause of difference between nations is nowadays being questioned by scientific observers. Weighty authorities incline to the view that environment and the struggle for existence are sufficient to account for the history and tendencies of peoples, and that race plays a subordinate, if any, part in moulding their destinies. It is no doubt a convenient reason for maintaining the inequalities that have come to exist, and is on the same footing as the theory of individual desert which the haves

have always urged against the have-nots. Even were it otherwise, are the racial qualities of Indians so entirely devoid of the elements necessary to make a self-governing people? The civilization of India has stood the inexorable test of time and has received in the course of its long history many elements of strength and variety. The Rajput has given it his stern chivalry, the Musulman his keen, almost jealous, sense of honour, the Mahratta his endurance and hardness, the Parsi his wideawake enterprise and adaptiveness, and the Brahman his subtle and pervasive intellect. And every day now the Briton is pouring into this rich and complex life his energy, organised knowledge and vastly multiplied power and efficiency. No one who has not peeped into the Book of Fate can deny to such a people a destiny as great and glorious as any that has been vouchsafed to man. No, Lord Crewe cannot stay the march of India any more than King Canute could still the waves of the sea. A great ideal, provided it be not ignoble or disloyal, once planted in the hearts of a people, cannot be killed. Step by step, with many halts and goings back but ever taking fresh starts, it must in the end realise itself.

[In connection with the above article the following extracts will be found useful reading. Ed. I R.]

Paragraph 5, Government of India's Despatch, dated 28th August 1912.

The maintenance of the British rule in India depends on the ultimate supremacy of the Governor General in Council, and the Indian Councils Act of 1909 itself bears testimony to the impossibility of allowing matters of vital concern to be decided by a majority of non-official votes in the Imperial Legislative Council. Nevertheless it is certain that, in course of time, the just demands of Indians for a larger share in the government of the country will have to be satisfied, and the question will be how this devolution of power can be conceded without impairing the supreme authority of the Governor General in Council. The only possible solution of the difficulty would appear to be gradually to give the provinces a larger measure of Self Government, until at last

India would consist of a number of administrations, autonomous in all provincial affairs, with the Government of India above them all, and possessing power to interfere in case of misgovernment, but ordinarily restricting their functions to matters of Imperial concern.

Mrs. Montagu at Cambridge on February, 28.
 "Where the difference lies is in this, that we have endeavoured to look ahead, to co-ordinate our changes in Bengal with the general lines of our future policy in India, which is stated now for the first time in the Government of India's Despatch that has been published as a Parliamentary Paper. That statement shows the goal, the aim towards which we propose to work not immediately, not in a hurry, but gradually.

We cannot drift on for ever without stating a policy. A new generation, a new school of thought fostered by our education and new European training has grown up, and it asks, 'What are you going to do with us?' * * We have never answered that, and we have put off answering them for so long. At last, and not too soon, a Viceroy has had the courage, to state the trend of British policy in India and the lines on which we propose to advance."

The Marquess of Crewe in the House of Lords on June, 24.

The experiment of a measure of Self Government, practically free from Parliamentary control, to a race which was never our own, even though that race enjoyed the advantage of the best services of men belonging to our race, was one which could not be tried.

The Marquess of Crewe in the House of Lords July, 29.

"I reiterate that there is nothing in the teaching of history or of the recent conditions of the world which can make the dream of complete Self Government in India within the British Empire even remotely probable.

"I can imagine there are gifted, most estimable, men loth to abandon the idea that they or somebody like them may be the Premier of an Indian Dominion or the Commander-in-Chief of an Indian Army, but I think it is only those who think less of service and more of distinction who would lose heart if they braced themselves to set aside this vision altogether and settle down to closer co-operation with this Western race for the moral bettering of the country to which they are so deeply attached and of which we are so proud to be the Government.

Patna

BY MR. RALPH E. SMITH, B. A.

THE Coronation Durbar is long past and the discussion aroused over the administrative changes announced by His Majesty the King-Emperor has perhaps spent itself. But in one particular there is something left to say. The readjustment of the boundaries of the province of Bengal and the transference of the capital of India to Delhi have been changes of such magnitude and importance that they have filled the horizon of thought. And of Delhi, its history, its importance, its present making and its future greatness, columns have been written. Delhi is now the capital of all India and it is therefore not wonderful that at the present time it overshadows Patna, which has become the capital only of the new province of Behar and Orissa. And yet in many respects Patna is the more important city of the two.

Delhi was the capital of the great Moghul Empire that at one time embraced nearly the whole of the Indian peninsula; Patna was the capital of Magadha, the first of the Indian Empires. Delhi was the Mohammedan city; Patna was the Hindu, Buddhist and Jain city. Fascinatingly interesting as it is, the authentic history of Delhi dates only from the eleventh century A. D.; the authentic history of Patna begins with the fifth century B. C. Patna has been the capital of great kingdoms and empires and the chief city in the land where both Buddhism and Jainism arose. It therefore derives importance from both religious and political considerations.

The diligent and painstaking research and the translations of a small host of European scholars, such as Burnouf, Rhys Davids, Max Muller, M'Cridle and others have brought much of the history of this ancient city to light.

The name Patna is derived of course from a Sanskrit word and means "The City",—not an uncommon way of designating the capital of a country, as e.g. Kandy in Ceylon, at one-time capital of that country, was and is to-day called in the Singhalese language "The City". The name under which Patna began its history however, was Pataliputra (Lotus City). And we are fortunate enough to possess a reliable historical reference to the founding of the city.

Among the religious writings of the Buddhists there has been preserved a history of the Life of the founder of the Buddhist religion. In it an account of his last journey is given. In the course of this journey it is related that he crossed the Ganges at the point where the Son¹ joins it and that at the time, Ajatasatru, King of Magadha, was building a fort on the spot to keep the Wajjians in check. This fort was the beginning of the city that is now to become the capital of a new province in British India. Gautama died the same year, and, although there is some divergence of view as to the exact year in which this occurred, scholars now generally favour a late date such as that suggested by Rhys Davids, i. e. 412 B.C. So that we have a fairly definite date at which to begin the long history of this interesting city.

Now we learn that in the days of Ajatasatru the kingdom of Magadha had a circumference of 2,300 miles and contained 80,000 villages. Its capital was at Rajgriha, the ruins of which may still be traced near the modern Rajgir. The earliest known king of Magadha was Sisunaga, who is thought to have reigned about 600 B.C. The fifth monarch of this line was Bimbisara who became one of the first converts to Buddhism and the lifelong friend and helper of the founder of that religion. He extended the boundaries of his kingdom by the conquest of Anga and Monghyr, but was finally deposed, imprisoned and slowly starved to death by his son, Ajatasatru, the founder of Pataliputra. Ajatasatru destroyed the

Wajjian clans and warred with Kosala and Kosambi till he made Magadha supreme among the surrounding kingdoms. One of his successors removed the capital of the kingdom to Vesali where, under king Kalasoka, in 380 B. C. the second Buddhist council was held. Kalasoka, soon afterward removed the capital to Pataliputra, and Pataliputra's history as an Indian capital began.

The Nanda dynasty followed the Sisunaga dynasty and at the time of the invasion of India by Alexander the Great, Dhanananda, the last of the Nandas was reigning in Pataliputra. Alexander was told that his army consisted of 200,000 infantry, 20,000 cavalry, 2,000 four horse chariots and 3,000 elephants-of-war. Magadha was famed for the training of elephants and it was doubtless skill in this art that gave her supremacy among the surrounding peoples. Alexander never reached Magadha, although he was informed that on account of the unpopularity of the monarch an attack on the country would prove an easy success. His victorious march over north-western India was arrested on the banks of the Hyphasis by the murmurings of his troops who refused to advance further, and after ineffectual efforts to arouse their courage he was forced to turn back.

What he was turned aside from doing was soon afterward performed by a young adventurer, named Chandragupta. A series of events at this time combined to raise this energetic and resourceful young man, not only to the throne of Magadha but to the proud position of the first Chakravarti or Emperor of India. The history of his early life is not clear. One account makes him the son of King Dhanananda, though not by his queen, but by a woman of low caste.

Buddhist writers, on the other hand, as we learn from M'Orindle's valuable translations, tell us that he was the son of a king of a little Himalayan kingdom, called Maurya, from the great number of its peacocks (Mayura means

peacock). This king was killed in resisting an invasion of his enemies and his queen fled to Pataliputra and was there delivered of a son whom she exposed near a cattle shed. The boy was found by a shepherd who named him Chandragupta (Moon-Protected) and took and cared for him till he grew to boyhood.

At this time there lived in Pataliputra a Brahmin, deformed in body and unscrupulous in character, who cherished a grudge against king Dhanananda because of an insult the king had offered him. Chansky was his name, and when he discovered that the boy whom the shepherd had found was of royal descent and was an energetic and courageous youth, he bought him and gave him a training fitted to a king's son, with the object of making him the instrument of his revenge. And ever after he remained the young man's constant adviser. When Chandragupta had grown to manhood Chansky put him in command of troops whom he had been keeping secretly in his pay and a rebellion was raised. It proved abortive and Chandragupta was defeated and fled. He took refuge for a time, so the Mahavamsa Tika, a Buddhist book of Ceylon, informs us, as an unknown stranger in a peasant's cottage. One day the woman baked a chapatty and gave it to her child. He, leaving the edges, ate only the centre and, throwing the edges away, asked for another cake. Then she said, 'This boy's conduct is like Chandagutta's attack on the kingdom'. The boy said, 'Why, Mother, what am I doing, and what has Chandagutta done?' 'Thou, my dear' said she, 'throwing away the outside of the cake, eatest only the middle. So Chandagutta, in his ambition to be monarch, without beginning from the frontiers, and taking the towns in order as he passed, has invaded the heart of the country and his army is surrounded and destroyed. That was his folly. These homely words of wisdom did not fall on unheeding ears. Chandragutta heard, recognized the wisdom of

them and formed new plans and resolves for the conquest of Magadha.'

He found his way to the camp of Alexander the Great, where, however, his arrogant manner so irritated the impatient Macedonian that on one occasion he was minded to slay him. Had he done so he would have robbed Indian history of one of its most interesting figures and the creator of the first Indian Empire. Alexander, having set Porus, the old Indian king, and other satraps over the Provinces he had conquered in India, turned his face homewards and reached Babylon in 324 B.C., where the year after he died. Shortly after this King Porus was slain by his Greek General, Eudemos. Before Eudemos could make himself king however, a revolt in another part of the province called both him and his army. The Indians immediately rose in revolt, and Chandragupta, who had been leading the life of a robber chieftain on the borders, placed himself at their head and soon made himself master of the Punjab, drove the Greeks out of India in a short time, established his rule over all the Indus provinces. He then turned his face towards Magadha.

Meanwhile in Magadha a barber's son had become a paramour of the queen and with her aid had slain all the princes of the royal house and usurped the throne. He was thought, however to betray by his conduct, traces of his humble origin and was very unpopular. When, therefore Chandragupta swooped down upon the country it fell an easy prey to him and he stepped into the vacant throne.

This was in 315 B.C. Stimulated, doubtless, by the example of Alexander's great empire, his boundless energy and ambition soon led him forth on a career of conquest. Kingdom after kingdom fell before him until all northern India from the Himalayas to the Vindhya mountains and from the mouth of the Ganges to the Indus and beyond, including Guzerat, was brought under his sway and the first great Indian Empire

was formed with Pataliputra as its capital. The uniting of so much power in one individual mightily impressed the people and he was given the title of Chakravarti i. e. "Universal Monarch."

Seleucus Nicator, the successor of Alexander in Babylon and Syria, when he had settled affairs at home, invaded India to reclaim the lost provinces. But he was met by the consolidated power of Magadha under Chandragupta and after an unsuccessful campaign found it expedient to conclude a peace by which he surrendered all his provinces west of the Indus and gave his daughter in marriage to Chandragupta in return for 500 elephants-of-war.

At this time Megasthenes was sent to Pataliputra as Greek ambassador to the court of Chandragupta. It is to this circumstance that we owe so much of our knowledge of that ancient city, for while there Megasthenes employed his leisure time in writing his "Ta Indika" in which he gives us an account of the country and the city in which he was a sojourner. The book itself has been lost but the quotations from it in ancient European writers are very numerous.

He informs us that Pataliputra was the greatest city in India at that time. Being built on the tongue of land between the Ganges and the Son, at the point where these two rivers meet, it was long and narrow. He informs us that in the inhabited quarters it stretched to an extreme length on each side of 80 stadia (nearly 100 miles) and that its breadth was 15 stadia and that a ditch encompassed it all around of 600 feet in breadth and 30 cubits in depth, and that the wall was crowned with 570 towers and had 64 gates. That is there was a tower (probably for archers to shoot from) every 75 yards and one gate to every 660 yards. He tells us, too, that the wall was wooden and that it was pierced with loopholes for the discharge of arrows.

The municipal affairs of this great city were--

managed by a commission of 30 members which was divided into 6 departmental boards of 5 members each. It was the duty of one of these boards to keep an accurate register of births and deaths. This commission was not an elected council it is true, but one is nevertheless surprised to find in such ancient times a municipal government that was so well organized, for efficient service.

The War office of the Government was similarly administered by a board of 30 members, divided into 6 boards of 5 members each, charged severally with the care of the admiralty, transport and commissariat, infantry, cavalry and war-chariots. There was an irrigation department and the land revenue was collected by regular revenue officers. The palace was an extensive pile of probably, wooden buildings in a pleasant park well furnished with ponds and trees. The sovereign in person attended to the administration of justice and would continue to hear cases while even his toilet was in progress. The royal sport of hunting was organised on an elaborate scale.

When we remember that from Pataliputra this vast empire 1,500 miles in extent and, in some places, nearly 1,000 miles wide— was administered in a time when there were no railways or roads, and that it was so firmly held together that it passed down to son and grandson with no disturbance, we must admit that the man who won, maintained, organised and administered it was a man of no ordinary ability.

Of Chandragupta's son, Bimbisara, we know little save that he reigned for about 22 years (291-269 B. C.) and that he was called "Amitrochates," foe slayer, by the Greek and Greek ambassadors who continued in Pataliputra during his reign.

Of Chandragupta's grandson, the great Asoka, who was crowned at Pataliputra in 269 B. C., we know a very great deal, for inscriptions of his are to be found on pillars and rocks all over India to

this day and Buddhist literature is loud with his praise. He conquered Kalinga at the beginning of his reign and established some sort of suzerain power over most of the southern kingdoms. So that in his day Pataliputra may almost be said to have been the capital city of India. Asoka changed the outward appearance of Pataliputra. He replaced the wooden walls with masonry ramparts and filled it with palaces, monasteries, and monuments, the ruins of which as McCrindle tells us, lie entombed 12 or 15 feet beneath the Patna of to day, awaiting proper excavation and identification. It has been shown that an artificial hill of brick debris, called Bhiknapahari, which is over 40 feet high and about one mile in circumference and upon which is now situated the residence of one of the Nawabs of Dacca, is the hermitage hill built by Asoka for his son Mahendra. Fragments of a polished column, the outline of monastic cells, carved stones and other remains, point out the site of the old palace of Asoka, and Dr. Waddell places the site of his later palace in Sandalpur. South of this near the railway is a big flat stone, to which the marvellous story clings that it cannot be taken away but always returns to its place. In another hamlet is a sculptured pillar in polished hard sandstone of a pair of matris (divine mothers) of a very ancient style of architecture. In the land to the South are brick ruins of 5 relic stupas of exceptional grandeur which Asoka is said to have built.

Pataliputra was an important religious centre, for the land of Magadha of which it was the capital and was the birthplace of two of India's great religions. Both Jainism and Buddhism arose here and at about the same time. And for a long time Buddhists looked upon Magadha as their "Holy" Land. At one time streams of pilgrims from Mongolia, China and other Buddhist countries, found their way to India. In 310 B.C. the first Jain council was held in Pataliputra at

a time however when a famine in Magadha had driven most of the Jains to the south. In the 8th year of his reign Asoka became a Buddhist, and in the 18th year of his reign he convened the 3rd Buddhist council in Pataliputra. 1000 monks assembled and the deliberations of the council lasted 9 months. The council is important for, at its close, Buddhist missionaries were sent out into the north, south and west of India, into Ceylon, the Panjab and Kashmir. And thereafter the spread of Buddhism did not cease till it had covered Burma, Siam, Nepal, Tibet, Mongolia, China, Korea and Japan. Asoka became a very zealous Buddhist and at one time is said to have supported 64,000 Buddhist monks in Magadha alone. From this circumstance the country obtained its present name Behar, which comes from the word *Vihara* meaning a monastery.

Asoka died in 231 B.C. and although the Maurya dynasty continued after him till 184 B.C. it rapidly lost territory. The commander of the army slew the last of the Mauryas and seized the throne and so established the Sunga dynasty. This was followed by the Kanva dynasty, under the kings of which the kingdom rapidly crumbled to decay. In 27 B.C. a monarch of the powerful Andhra kingdom to the south slew the last of the Kanvas and annexed his dominions. We have no history of Pataliputra during this period. It probably remained the capital of the kingdom but was shorn of its former grandeur and with the extinction of the kingdom ceased to be of importance.

In 319 A.D. however, 634 years after the founding of the first empire it once more comes on to the stage of history as the capital of a great empire, under the name of Kusumapura. The tribe of the Lichchhavis, who, in the very early days of the Magadha kingdom, had been conquered by king Ajatashatru, once more became an aggressive people and extended their power across the Ganges and occupied the ancient im-

perial city of Pataliputra. A local Hindu chief who bore the name of Chandragupta, married a Lichchhavi princess and in 319 A.D. became the king of Pataliputra and in a short time made it a paramount power in what is now Behar, Oude and the valley of the Ganges as far as Allahabad.

His son Samudragupta, who ascended the throne in 326 A.D. was one of the most accomplished princes that ever graced an Indian throne. He was a musician, poet, and liberal patron of Sanskrit. He conceived the bold design of subduing all India and carried his arms across the Vindhya mountains and even to the extremity of the peninsula. Eleven kingdoms to the south submitted to him and 9 kingdoms in the north. The southern kingdoms were too remote to be held in permanent subjection. But it may be said that for a time at least Pataliputra became once more the capital of an empire that embraced nearly the whole of India. And Samudragupta caused to be revived and celebrated the long obsolete "horse-sacrifice" which could only be celebrated by a monarch with undisputed claims to universal dominion. And during his long reign of about half a century his court became a great and glorious one and many embassies and complimentary presents came to him from many strange and distant lands. At some time during his reign he is said to have removed his capital westward and about the only traces of the Guptas now to be found in Pataliputra is a broken pillar among some Mahomedan graves.

Pataliputra remained, however, an important Buddhist centre during the period of the Guptas. In the reign of Samudragupta's son, Chandragupta II, whom his father chose from among his sons as the best fitted to govern, and who by his actions justified his father's choice, a Chinese pilgrim, named Fa Hien, came to India to visit the sacred land of the Buddhists and in quest of images and sacred books. And the writings which this writer has left throw much light on the state

of India at that time (406-411 A. D.) He tells us that Pataliputra was still a populous and flourishing town. It contained two Buddhist monasteries, one devoted to the older and one to the newer form of Buddhism, which accommodated 600 or 700 "learned" monks to whom people flocked from all parts for instruction. He gives a brief account of the administration of that time with which he was very favourably impressed. Among other things, he tells us that no respectable person engaged in hunting or in the sale of flesh—and all decent people abstained from eating meat, onions and garlic and from drinking intoxicating liquors. So that Pataliputra and other towns near it contained no butcher shops or taverns.

Kumaragupta (414-455 A. D.) was the 4th of the Guptas. He maintained the integrity of the empire but toward the close of his reign he was troubled with incursions of the White Huns—the same who so harassed the eastern provinces of the Roman Empire in the reign of Theodosius. In battle with them he met disastrous defeat. This was retrieved by his son Skandagupta (455-480). But toward the end of this monarch's reign the troubles were renewed and led, at his death, to the disrupting of the empire.

The 6th century is a time of confusion and connected history is difficult. But in 606 A. D. Harshavardhana, called also Siladitya, became king of Kanouj in the west and at once set about the subjugation of all India. For 6 years his armies had no rest "nor did the elephants put off the trapping of war". And soon there once more arose an empire embracing the whole of northern India. But this time the capital was at Kanouj and not at Pataliputra.

Pataliputra fell into ruins. Hiouen Tsiang, a learned Buddhist pilgrim from China who travelled over India from 629-648, tells us that at this time Magadha was subject to Kanouj and that Pataliputra was in ruins, although a new Patali-

putra had sprung up near it. He gives the circumference of the ruined city at 12 miles.

History tells us little of the city in the succeeding centuries. But it would seem that it never regained its ancient importance as a royal city. Kanouj remained the greatest of the Hindu states down to the time of the Mohammedan conquest in the 11th and 12th centuries. Delhi then became the seat of power and gradually rose into prominence till it became the capital of the whole of India.

During the Mohammedan regime Sher Shah revolted, and under him Pataliputra once more became the capital of an independent state, but was soon reduced to subjection by Akbar in 1575. The Emperor Aurangzeb made his son Azim the governor of Patna, from which fact it acquired the name of Azimabad, a name still in use among the Mohammedans of Patna.

In 1763 there occurred at Patna the event which brought to a conclusion Mohammedan rule in Bengal and led to the establishment of British rule. A dispute arose between Mir Kasim, the Nawab of Patna, and the East India Company, over transit duties. It ended in the Nawab driving out the Company's sepoys and killing nearly all of them. The remainder surrendered and were imprisoned along with their English officers and the entire staff of the Cossimbazar factory. War followed and Mir Kasim was defeated in two pitched battles in August and September 1764. As a revenge he ordered all the prisoners in his power to be slain. This order was carried out with the help of a Swiss renegade named Walter Reinhardt. Sixty Englishmen met their death and their bodies were cast into a well belonging to the house in which they had been confined. Fifty others were slain in other parts of Bengal. But the war that followed led to the complete overturning of Mahomedan rule and Patna and all Orissa and Bengal passed into the hands of the British.

every Camp, so that all kinds of *Purdahs*, coverings screens and veils had to depart from Delhi for a time and take refuge in some far distant place ! The Fort was taken without the lectures of any social reformer and the results of the victory are still extant. Many men do not wish to forego the advantages then gained of bringing out their wives, and they still keep it up from time to time.

Various Camps were decorated in various ways. But none could bear comparison with the Kashmere Camp, the outer walls and gates of which were of Kashmere wood work and the inner tents draped and spread with the costliest and rarest embroidered shawls and carpets. We hear the invaluable gate and walls of the Kashmere Camp have been presented to the King-Emperor who was greatly struck by them, and who has accepted the gift with great pleasure.

For some days before the arrival of Their Majesties, rehearsals were the order of the day. All of a sudden one would learn that on the morrow such and such a part was going to be rehearsed, so that such and such roads and crossings would be closed to the public from early morning to a certain fixed hour. Should one unwary pedestrian, rider or motorist be led astray into one of these forbidden paths within the prescribed limit of time, he would find himself unable to retrace his steps through the dense crowd, much less pursue his course ahead. The English sertry on duty would politely address a lady "very sorry madam, can't let you pass. We are in possession."

On December 5th the Delhi Branch of the *Bharat Stri Mahamandal* gave a party to the Rani, Begums and other ladies assembled in Delhi, at which the wife of the Lieutenant-Governor of the Punjab and several English ladies of position from other Provinces were also present. On receiving the invitation every one said, "So the Durbar functions have begun from the 5th." Some

Ranis keenly looked forward to the day and eagerly requested us not to omit inviting so and so, as they had never seen them, and would like very much to be so.

But the organisers of the party were hard put to it that day, poor things ! The night before they heard that the rehearsal of the arrival in Delhi would take place that day, and that the roads would be closed from 6 A.M. to 12 noon. This news came upon them like a bolt from the blue. If the roads were closed till 12 O'clock, when were they themselves to be at the place of entertainment, when were they to decorate it, and how were they to be ready to receive every body by 3 in the afternoon ?

However, there was no help for it. We trusted the mistresses of the Girl's School in which the party was to be held would carry out the preliminary preparations. The next day the organisers started for the school at 12 O'clock. The roads were still packed with soldiers. There was no sign yet of their being open. From twelve to three the ladies had to sit tight in one place and wait in their carriage. Meanwhile, as they looked at their watches and found minute after minute and hour after hour passing, their hearts sank within them. "Oh! how we shall be put to shame!" The whole carriage full of wives and daughters kept praying, "O, Krishen Ji, O Parmatman, O Raghunath, preserve us from shame, deliver us to-day from this difficulty, grant us a successful pass-off for this day's party!"

At nearly 3 o'clock, the hour for the arrival of the guests, the hostesses arrived at the School. The nice sofas and chairs which had been sent on by coolies at 5 in the morning also arrived that time. Their idea of decorating the inner courtyard had to be abandoned, and everything hastily arranged in a comparatively small space. "Have the flower garlands come?" "No. The men sent have not yet returned, the road on that side is still closed, the button-holes have arrived." "The

gold-leaf covered pan?" "Not yet." "Then send for plain pan at once from the nearest shop." "Rose water?—and the scent spray?" "The spray is here, but the rose-water has not yet come." These and such like questions and answers were being exchanged, when a hue and cry arose. "Where is Mrs. ———, send her quick, a motor has come, some one has arrived, it is the Lieutenant Governor's wife! Come along soon and receive her." With English punctuality the carriage of Lady Dane has arrived at the door exactly to the minute. She is accompanied by her daughter and the Punjabi Rani. Henceforth the stream of motor flows without ceasing. Within an hour the courtyard of the Indraprast Hindu Girls' School is filled with a charming array of the sun-secluded Ranis and Begums of the famous Chiefs of India. The whole town was anxious to receive invitations for this day, but unfortunately besides members we were only able to invite a few select families, for want of space.

On account of the road-closing business many people, even the wives of the Governors of different Provinces, found themselves in sore strait from time to time. On one occasion for this reason Lady Hewett was unable to attend a party given at a Begum's house and was put out for not having been able to keep her engagement.

THE ARRIVAL.

On the 7th December the King-Emperor and the Queen-Empress set foot in Delhi. In order to see them one had to buy tickets for the stands erected in different parts of the route just as in Calcutta. Besides there was another advantage in Delhi. Here the Emperor passed through the City. So that one had the chance of seeing him from the terraces and verandahs of the innumerable houses on either side of the street. On that day thousands of men and women became the uninvited guests of the hosts and hostesses whose houses faced the Royal Road. Many had risen at 3 or 4 o'clock in the morning and begun

their preparations. Some had cooked their *puris*, vegetables and sweetmeats overnight and done them up in packets. Some ladies arrived at 5 o'clock before a certain person's house, having regard to the cold weather, however, they did not wake up the household at that early hour but quietly sat in the carriage till sun rise. When day broke and the front door was opened, they went inside the house and took possession of a great portion of the verandah. They had taken with them blankets and *Darris* to spread on the ground and even *Mohras* and cane chairs. Besides, a couple of servants were in attendance all the time, and supplied them with *pans*, *puris*, vegetables, sweets, fruits, and other necessities of daily life whenever they were in need. These ladies had bought Rs. 100/- worth of tickets at a particular stand but had forfeited them preferring to come here as they had heard they could see better.

My hostesses at Delhi had gone to a comparatively uncomfortable place themselves and sent me to the above place, the mistress of the house being a relative of theirs. As soon as I arrived there empty handed, without any necessary preparations I became the guest of all acquaintances and non-acquaintances. Those who had arrived early and taken possession of the place first, received me with open arms. I was addressed variously as "*Mataji*", "*Bhaiji*", "*Bahuji*" or "*Bhabhiji*" by various persons and made to sit on the best position of the vantage ground they occupied. Out of two chairs one fell to my lot, and on that were spread three or four layers of blankets, to make the seat soft and warm. My small boy became a great pet with them, and his care was taken off my shoulders, nor was his servant allowed to attend to his needs any more, his newly found relatives doing everything for him.

One of the houses opposite was packed with people from head to foot. Our house was just the same: there were men on the roof, women

first floor, and again men on the ground floor. We could not see the picturesque effect of our own house but the grouping of the opposite house was charming. There were several familiar faces amongst them too, who greeted me with bows and smiles. They had only women on the first floor, but men and women both on the terrace, some with *pan* boxes, others with boxes of sweet which were being distributed every now and then amongst the children.

When I arrived the roads had not yet been closed. Soon after, about 8 o'clock, 2 bands of Sikh Soldiers came and stood in a row on both sides of the road and closed it. They wore a red uniform with yellow facings and a big iron circlet on the turban. First they dragged one or two barrels into position on one side of the foot-path, then stood in a row. Only two English Officers wearing the same uniform stood at some distance; all the other officers were Sikhs. Shortly afterwards we noticed a stir in the ranks, some word of command had been given. We could not catch the words, but the result was we saw the Sepoys take out a box each from the knapsacks slung across their shoulders and extract their breakfast therefrom,—dry bread and onions, or a little vegetable for some. The work of chewing and swallowing proceeded quickly. Then the Sepoys drew and drank water from the aforesaid barrels, washed their hands and faces, gave the remains of their food to the sweepers standing in the street, cleaned their boxes and put them into their bags, gave all the knapsacks into the charge of a Sepoy in a carriage drawn by mules and stood again spick and span each in his own row to await the arrival of the Emperor. I think the same action must have been performed at the same time all along the line of six or seven miles that the rows of Sepoys were stationed on both sides of the roads.

Hour after hour is passing by. The Governor-General's carriage with its occupants has gone to-

wards the station, one or two miscellaneous Rajahs have passed by too, the Imperial Cadet Corps have also disappeared from view on horseback after dazzling the arena with their silver uniform and blue turbans, yet there are no signs of the King Emperor's arrival. Suddenly the cannon boomed boom! boom!—it went on everlastingly, a hundred and one times. The King-Emperor has arrived at the Station. The front ranks of Sepoys presented arms to order—hundreds of guns were held upright at the same instance, from hundreds of boxes shot was brought out and rammed into them at the same moment, hundreds of loaded guns pointed skywards and roared out at one and the same time, and like the roar of thunder, their rumbling sound rolled on for a long time. Immediately afterwards the "Jalus" or procession was formed. First various Regiments in red, yellow, black, and green uniforms, marched on each with its own band playing. The European or Indian Drummer of every Regiment wore a Tiger-Skin, every English Officer wore a uniform matching the colour of his Regiment, with a shawl *Cummarband* and a black and gold *Cheek-Pagri*. The black head gear was becoming to the white faces, and looked ever so much better than the Englishman's own dress. Then came the Viceroy's Body Guard, then the picture of the Imperial Cadet Corps was again displayed with its Indian Rajas and Princes riding on white horses. After this we again saw splendidly dressed heralds, with swelling chests and eyes fixed exactly in a straight line with the nose, then came a few English Officers on horseback, with plumes on their helmets, and immediately behind was the Empress' carriage, with the state umbrella held over it. The band played "God Save The King", the flags held by the Sepoys on the road were lowered to the ground. Such deference for womanhood and Empresshood! For a moment we forgot the Emperor, but as the Empress' carriage

passed on, every body looked sharp again where was the Emperor? Every-body asked every-body else "Has not the Emperor come yet?" They hoped he was coming behind. But Lord Hardinge passed by, the Emperor's guests passed, the Nizam passed, the Gekwar passed, Mysore passed, the Maharaja of Kashmere passed before the expectant eyes of thousands of spectators in a deep sleep, with his eyes closed and head on one side, completely indifferent to all the noise, all the crowd, and all the eagerness. Yet the Emperor came not and no body saw him. It was as it were a mute and melancholy procession that passed quietly and silently by. No King, no Emperor, only the Empress! What was this? Then the R-jas' suites followed in a stream, gold and silver carriages, followers in various uniforms, horses with various trappings, bands with various tunes. The Raja of Sikkim's suite had one kind of uniform, the Raja of Bhutan's had another fancy kind, the Burmese King's was peculiar, and a Central Province Rajah's more singular still. Here the Begum of Bhopal appeared on the scene, in an open carriage wearing the purdah over her face, and bowing right and left in response to salutations, the Resident Sahib seated on her left and her grandson in front. A great commotion arose amongst the feminine spectators—"Fie, for shame, the purdah on one hand and a strange man sitting beside her on the other!" One woman spoke up for the Begum, saying, "Well, what is she to do, it is the order of Government that the Resident must sit by her," But the justification satisfied no body. They all began talking loudly "Indeed! if Government had ordered her to come barefaced, would she have done so? Then how could she agree to have a strange man sitting beside her? If she had told them that this would compromise the dignity of a purdah lady, Government would never have insisted on the Resident's sitting near her." Various comments were made amongst those present,

several of them being Mohammedan ladies of the Begum Sahib's own persuasion.

When the last remnants of the procession had vanished from sight and every one returned home, elbowing their way through the home-bound crowds even then the same question was on every lip "did you see the Emperor?" "Could you make him out?" Nobody had seen him, nobody had recognised him. A rumour spread through the town that the King-Emperor had not joined the procession, he had been hidden from sight by Sir John Hewett's representations. Some said—"No, he was on horse-back, but no body knew which horse." Some said he has shaved and come to-day so that none should know him and no evil person could carry out his evil designs. In short everybody was very disappointed and dissatisfied, not to see the King-Emperor for whom all had undergone such privations and had remained foodless and sleepless from early morning till 4 o'clock in the afternoon, for whom all these preparations and all this trouble had been undertaken—to think that no one should see him, that he should have kept himself concealed, that there should be the play of Hamlet without Hamlet in it.

The people did not see their King that day but soon after he had entered Delhi, the Indian Rajas, their Chief Officers and the Governors of different provinces assembled on a hill prepared to welcome him. After the procession the Emperor and the Empress went there for the reception and then proceeded to their tents.

The next day there was another crowd on both sides of the road to witness the procession of the King-Emperor through a part of the town to lay the foundation stone of the King Edward Memorial. Every day something like this happened. Except that first day, on every other day the King-Emperor sat in the carriage beside the Empress—and as the State Umbrella was held over him there was no difficulty in recognising him henceforth

But nothing could compensate for the blank of the first day!

THE DURBAR

The Durbar day arrived. The Durbar Amphitheatre was somewhat like that of Calcutta, but much prettier and much bigger. Fourteen thousand men and women sat in it. Different blocks were set apart for the accommodation of different provinces, so that friends and relations who happened to have come from different parts of the country did not meet each other. I searched in vain for two bubbles in this human sea, my brother and his wife, at whose sight the bubble me would have burst into recognition and joy. But as he had come as a Bombay officer and was in the Bombay block and I was with my husband in the Punjab we did not see each other. Many others were in similar strait with regard to their own nearest and dearest relations.

In front of the Amphitheatre was a round high building like the bandstand in the Eden Gardens of Calcutta. On the topmost gallery of which two thrones were placed with chairs below and around. A few yards off facing another set of spectators was another round stand on which there were only two thrones.

Opposite the Amphitheatre for miles there was a semi-circular mound where thousands of the masses had found room. This crowded far-stretching crescent looked very pretty indeed, as if variegated flowers were blooming in a huge garden. From a distance no faces could be seen. Only here a large patch of yellow—there a big patch of blue, again a good patch of all red, and in between a mixture of white, black, green, pink and every conceivable colour. It seemed as if many coloured balsams had flowered in a terrace garden of vast proportions. I had never before seen such an array of colour.

As "God Save the King" struck up thousands of men and women stood up. The carriage of the Viceroy and his wife came and stood before the

deais opposite. They got down and sat on two chairs placed beneath the thrones. A tiny Raj Kuma was in readiness to be Lady Hardinge's page. When he was brought to the front she petted him and made him sit near her. Again the Band played, 'God Save the King', again every one stood up. This time the Emperor and the Empress came. Several Indian princes acted as their pages, and advanced with them holding their gorgeous trains. After they had taken their seats on the thrones, the princes sat on the steps. It was as if the scene had risen in a theatre. This time the Emperor and the Empress wore crowns on their heads. They looked exactly like the Kings and Queens one sees on cards, in story-books and in English fairy tales pictures. Had the King and Queen of England really come all the way from England across so many seas and rivers, hills and deserts? Had they really come to India, to Delhi, to hold a Durbar? Those whose doings and goings and comings to and from Windsor Castle, the Houses of Parliament or the big towns of Europe, were chronicled in the newspapers, were they actually sitting in the flesh to-day before the eyes of their Indian subjects? There, only a short way off, can still be seen the ruins of *Indraprastha*, where Emperor Yudhishtira was once Lord over all, and performed the King-Conquering Sacrifice with Empress Draupadi by his side; where Prithvi Raj also reigned once upon a time with Rani Sanjukta beside him. The relics of Moghal Emperors and Empresses exist there beside them. To-day the British Emperor is performing the King Conquering Sacrifice with the Empress by his side in that same *Indraprastha*, in the heart of that same Delhi. What a difference between that picture and this! In the older day there was only the past. To-day the amalgamation and combination of past and present, of East and West present a new play of colour. All these English men and women, present here,—their

very existence was inconceivable in the Durbar of Yudhishtira or Prithvi Rāj or Akbar. And this Durbar of the British King, with hundreds of thousands of Indian people, this would have been beyond one's dreams in the time of any other King George. Today so many English men seated with so many Indians at the Durbar made the Indians realise repeatedly, this King is indeed ours also, not yours alone—had it been so your King would have remained in your country; if you wanted to see Royalty you would have gone there. The King is the King of us Indians; that is why he has come to his peoples' country to show himself to them and to accept his subjects' devotion. The English are only the fellow-subjects of the Indians. Any further galling pretensions they shall no longer admit. Now that they have seen the real, the false shall deceive them no more.

The Delhi Durbar was an object lesson to us of the necessity of a suzerain power over our heads. Before the Durbar, while going the round of hundreds of Indian Rajas' Camps, while visiting and talking to innumerable Rajahs, Ranis, Nawabs and Begums it had seemed to me that India was an immense Gulistan or flower garden with hundreds of flowers blooming in it. I felt the same thing with greater intensity at the Durbar and realised that a head gardener is absolutely necessary for the superintendence of such a vast garden. In a country where there are so many ruling Chiefs, great and small; where there is no unity of creed, caste or colour, where petty jealousies and consequent fighting and quarrelling amongst rulers is inevitable, unless there be fear of punishment from a greater power, in such a country a powerful sovereign is certainly necessary. And if there needs must be a sovereign then it is our duty to gratefully acknowledge the good fortune of having as Emperor over our heads, the King of such a constitutional country as England. There was one annoying experience, however, of the

Indian spectators present at the Durbar. When the great Princes of India went up to the Emperor and saluted one by one, each in a different style, the nearer any one bowed to the ground, the more claps he received from the English spectators as if the standard of loyalty to the King and lowering of one's self were one and the same thing. I think nothing could be more becoming than the way in which the English Governors saluted the Emperor. Loyalty coupled with self-esteem, that is expressed in the Military salute is the best admixture of manliness and deference. If this is made the common standard of salute for all Indian and English alike, then much misunderstanding and heart-burning would be avoided on both sides.

When the Rajahs had finished paying their homage, the curtain was lifted on the second act. It disclosed the Emperor standing up and holding a paper in his hand ready to read aloud its contents while the Empress stood beside him silently. No sooner the picturesque sight struck our retina than it developed into vivid pictures the negatives of ages closeted therein. The Queen's presence and silent participation in this day's function was not without its meaning and its message to Hindu India. It brought back the scenes of the past when no sacred or civic function could be completed in Indian life without the participation of the wife as the help-meet and the compeer. In the land where Draupadi and Sanjuktā had to take active parts in their Royal husbands' sacrifices, where a Golden Sita had to be placed by Rama's side in the absence of the real one, for the completion of the ceremony of the *Rajanya*, there, in the bosom of that land without Her Gracious Majesty's presence at this day's function the whole performance would not only have lost its beauty and grace but would have been a failure, a thing incomplete, from the Hindu point of view and a humiliating and demoralising spectacle to the hundreds of Hindu women present behind the

screens. The sight impressed our eyes, but only a few sounds reached our ears. We saw a purport of the speech however in print immediately afterwards. It was giddy! The partition was annulled and the Capital transferred from Calcutta to Delhi. The blood surged in my breast. For a minute the power of speaking to those near me was gone. I felt as if some one had given me heaven with one hand and with the other had fetched me a tight slap in the midst of the assembly. Was I glad or sorry? After 30 seconds of hesitation my mind was made up. I braced myself up not to let my face show anything but joy. I said to the English men and English women, to the men and women from Indian Provinces outside Bengal that were besides me, behind me, and in front of me,—“Glory to Bengal! glory to the Emperor! glory to India! Today the King Emperor has acknowledged that the voice of ‘he people is the voice of God, that the feelings of the people are the commands of God. Nothing could be greater for this country than this pronouncement. No subject race has ever had such a grand *Magna Charta*. Today we know we are not slaves, we are free, ours is a self-governed country, and King George is the Emperor of that Swara!”

“And the stealing of your capital? Wont that do you harm?”—Yes! To a certain extent. But this is altogether another matter. That has no connection with the partition of Bengal. We have won in the Emperor’s Durbar the cause for which we protested, for which we agitated. The peoples’ victory over the bureaucracy, that is the thing we must now attend to. And what if Delhi be the capital? Delhi really has long established rights to that. If, by Delhi’s becoming the capital the surrounding inhabitants are likely to advance, if they become quick at everything like the Bengalis, why, then the Bengalis will be pleased. The Bengalis will not fall because of the transfer of the capital, they will not slip from the

heights to which they have risen, but will rise higher still and higher.”

The Emperor and the Empress then descended from that *dais* and walked up to the other. Now they sat on their thrones with their backs to us, and their faces towards the thousands and thousands of their subjects on the mound. The King-Emperor remained silent while the King’s command was proclaimed all around with trumpet-blast. During this interval the English folks began to take out witches, biscuits, chocolates, cakes, &c from paper-boxes or bags or pockets and eat them. Shortly afterwards, the Emperor prepared to leave. The drama was drawing nigh to the close. Again the princes bore their trains, and in a slow and stately manner the Emperor and the Empress stepped into their carriage. Bursts of clappings and cheerings succeeded, and again the band played, “God Save the King.”

For how many years have we, the Indian subjects, been hearing and learning and singing this “God Save the King”. But hitherto it had only been an allegory, a lifeless custom, a mere dry formality one was obliged to go through at the end of every public function. But today how vivid it had become, how living, how real. Today it held a true significance in its every word, its every line. The Band played “God Save Our Gracious King”. And our minds echoed, “Oh Lord, Oh thou who guidest the fate of India, save this great-hearted King, who grants his peoples’ prayers and consults his people’s wishes.”

“LONG LIVE THE NOBLE KING,

Vouchsafe long life to this good and great King.

Send him victorious happy and glorious.

Long to reign over us”.

Give him victory, glory and happiness and bring him back again to us. May he live to reign over us a hundred years!

GOD SAVE THE KING.

Oh! May he return safe and unhurt, he who has come all this way to pour balm on our wounded hearts, may no secret evil-seeking haunt his path.

GOD SAVE THE KING.

May God preserve him.

For the first time listening to the prayer of the band, a trembling foreboding fear for the King's safety entered my heart and tears came uncalled to the eyes.

The Emperor's carriage disappeared from sight. The curtain dropped over the magic play. Ah, no, one more scene remained. The carriage of Lord and Lady Hardinge came round. They both bowed and smiled pleasantly to right and left and thus disappeared. As a representative of the King the band struck up "God Save the King", for Lord Hardinge also. That music recalled to me—true enough, who was it that had thus fulfilled the heart's desire of the people? Was it not this Viceroy, the representative of the Emperor? Every footstep of the path he had trodden in this Indian Kingdom was marked by sympathy with the people. It was by his advice, his initiative and his efforts that the voice of the people had been admitted today to be the voice of God. May God save him, May God grant him a long life with his benign wife. Oh Lord, may such a Viceroy, be long ruling over us!

In the concluding words of the Sanskrit playwright, now if I have any further wishes to add it is this—"May the cows give milk, may the earth abound with harvest, may the clouds pour forth rain in due season, may the sweet winds blow, bringing gladness to the heart of all mankind. May the Brahmans always perform the prescribed holy rites, may good men prosper, and may the King, righteous and with passions under control, protect the earth."*

* The Hero and Nymph.

"Is there ought else the aim of my desires?"—

"My only wish is now the sovereign's glory,
Long graced by virtue, and beloved by friends
Of eminent faith and merit, may he guard
From harm this nurse of elemental life.
Now harassed by barbarians, India repairs
For refuge to the bosom of true royalty,
So to escape second annihilation.

As erst, by strength divine upstaid, she rode
Safe on the tusks of that celestial boar,
Who matched her from the o'erincumbent floods,
And reared her green hills once again to heaven,"†

† *Mudra Rakshasa*—Translated from the original Sanskrit by Professor Wilson.

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REMARKABLE JOURNALISTIC "FUTURISM."

BY

Mr. LEOPOLD KATSCHER.

IN his eccentric but very clever "Anticipations," Mr. H. G. Wells, that famous compound of Bellamy, Jules Verne and—Wells makes some highly interesting remarks on what he thinks will be the Press of the future or the future of the Press. To begin with, he considers it impossible for a newspaper of wide circulation to be sound in its opinions. As soon as it attempts to forsake the favourite clap traps to pass to "some implication of principles and beliefs, directly it chooses and selects" it gets out of touch "with the grey indefiniteness of the general mind, it gives offence here, it perplexes and bores there." In this circumstance Mr. Wells sees the limit of the power of the modern newspaper of large circulation, as well as its limit of power in the future. "It may undergo many remarkable developments and modifications, but none of these will tend to give it any greater political importance than it has now."

With regard to these "developments and modifications" Mr. Wells goes into fanciful details. He dreams of dailies with enormous wide world circulations and almost hourly editions "that will follow the sun and change into to-morrow's issue as they go, picking up literary criticism here, financial intelligence there, here to-morrow's story and there to-morrow's scandal and, like some vast intellectual garden roller, rolling out provincialisms at every revolution."

Such papers will arise as soon as the price "of the best writing (for journalistic purposes) rises actually or relatively above the falling cost of long-distance electrical type-setting." There will be world papers the principal text of which will appear simultaneously everywhere, while each local edition would, in addition, have

its own local part and local advertisements. The transmission of illustrations would be effected by telegraph and a much more extensive use of them was likely to be made than at present.

There will not be one world-paper of this sort only—like Moses' serpent after its miraculous struggle—but several, and as the non-provincial segregation of society goes on, these various great papers will take on more and more decided specific characteristics and lose more and more of their local references. They will come to have not only a distinctive type of matter, a distinct method of thought and manner of expression, but distinctive fundamental implications and a distinctive class of writers. This difference in character and tone renders the advent of any Napoleonic master of the newspaper world vastly more improbable than it would otherwise be. These specialising newspapers will, as they find their class, throw out many features that do not belong to that class.

The sham news would be much restricted—e.g. "that forged and inflated stuff made in offices" which takes away the room for more important things—, whereas at present every paper contains a little of everything, too much of some things, too little of others, and treats of everything in an inadequate manner, with very much of useless stuff, because no newspaper is quite sure of the sort of readers it has, probably no daily has yet a distinctive reader.

The fact that many English dailies at times issue, or say they issue, a whole series of editions in one day, has repeatedly called forth the prophecy that hourly editions will shortly be instituted. With respect to this Mr. Wells says:—

As a matter of fact no human being wants that, and very few are so foolish as to think they do. The only kind of news that any sort of people clamour for is financial and betting fluctuations, lottery lists, and examination results, and the elaborated and cheapened telegraphic and telephone systems of the coming days, with tapes (or phonograph to replace them) in every post office, and near every private house, so far from expanding this department, will probably sweep it out of the papers altogether. One will subscribe to a news agency which will wire all the stuff one cares to have so violently fresh, into a phonographic recorder, perhaps, in some convenient corner. There the thing will be in every house, beside the barometer, to hear or ignore.

With this facilitation one edition a day would suffice, and probably in quarto size instead of the present hyper-double folio. According to Mr. Wells the daily press of the near future

Backed by the acknowledged facts of an ever growing circulation, an unlimited capital and a practical monopoly of all the best writers and news-services of the whole world the directors of the simultaneous newspapers could carry all before them. After the fashion of the great commercial Trusts of the United States, they could simply stamp out opposition and rivalry. It would be in their power to give any rival newspaper concern the option of either combining with them, selling out, or facing financial disaster. They would be able to practically force their own journal upon any city or district. They would hold the newspaper monopoly of the land.

Lord Northcliffe explicitly states that he is not less than a partisan of rings and monopolies, but he considers them unavoidable and would therefore bring out their best side through the exploitation of their advantages. One of the bright sides would be that, in consequence of their extensive service of news and their control of the market, the editors would be able to omit all the superfluous, worthless, commonplace local news which now fills a great part of every newspaper and the insertion of which is quite purposeless and meaningless. Such a boycott would be very praiseworthy and should considerably assist in raising the intellectual level of the reader. But in his extraordinary optimism our "newspaper king" seems to forget that their great power might be a source of temptation to the editors to boycott at times, for private or business reasons, not only the bad but also the good. Herein lies the chief danger of his attractive dream. On his eyes ring papers have only advantages and he closes with the words:

Such a newspaper could maintain a high literary tone, and thus become an educative institution of the greatest value. This is true already of the best journals in most lands. The existence of a gutter Press cannot altogether be ignored. ... Neither can we afford to neglect the fact that a considerable section of the public patronises it. The new regime of journalism will promptly put an end to it. ... Imagine, then, the influence which would be exerted if an overwhelming majority of the newspapers in the U S spoke with the same voice, supported the same principles and enunciated the same policy! Such a state of things would be a terror to evil-doers and to the supporters of anything inimical to the commonwealth.

The Harmsworthian dream, as we have seen, brings out several idealistic traits, but this is done to a much greater extent by the "futurist" ideas

of W. T. Stead, by far the most extensive writer on the subject. His "Twice two are four"—long entirely out of print—was wholly devoted to the fascinating plan of a new-fangled "newspaper as a social centre," entitled *The Daily Paper*, a scheme which, as is well known, he tried to carry into effect many years afterwards, but without success, under that very same title. In that old book he set forth at great length what "a newspaper might be" and "what part it should play in modern society." But the most characteristic exposition of his press ideals is to be found in his highly attractive Annual for 1900—"£40,000,000, Mr. Carnegie's Conundrum." There he outlines the prospectus of an imaginary paper which he entitles *The Week End*.

It will combat as the common enemy all that breeds distrust, whether of nationality or of sect, and will constantly seek to promote the growth of a hearty brotherly comradeship among all the citizens. Its great and ever present ideal will be such a transformation of the conditions of life that no one's child in the poorest district of the city will be doomed to miseries, temptations, and words which we should regard as intolerable for our own children. The "Week End" will endeavour to give every week a summary and a survey of all that has been published during the week relating to the improvement of the city. It will have special features of its own in the shape of short tales, stories from real life, ballads based upon the events of the week, character sketches of leading citizens, and other articles which will enable the reader to understand the inner human and therefore divine element that underlies the dry and uninviting discussion of public questions. To stimulate public interest in all questions of the welfare of the city, prizes will be offered every week for contributions bearing upon the improvement of the conditions of life.

So far from being the rival of any existing periodical, the *Week End* hopes to become the supplement or auxiliary of all, and will rejoice if it is able to co-operate with each of them in helping to realise the great aim of all in making London the ideal city of the world.

Mr. Stead was rightly of the opinion that in order to fulfil its purpose this useful paper should have an enormous circulation, whether by way of subscribers or by regular, free distribution at the expense of some rich philanthropist. In the above-named work, that treats of the different ways in which Mr. Andrew Carnegie could best carry out his intention to give his money away for philanthropic purposes, Stead devotes a whole

chapter to his ideals for future journalism, and appeals to the "steel king's" well-known generosity where things educational are concerned, that he should create a "Newspaper Foundation" issuing three papers: a large, modern, rejuvenated "Times" at 2d, a smaller popular daily at 1d. and a free paper to be called "The Daily Visitor." He wishes above all to counteract the prevalent tendency of the press to pander to the ignoble passion, in the interests of the public. "Others, among whom I should be inclined to enroll myself, plead that it is perfectly possible to make a paper pay even if it is not run on the principle that everybody is dying to know the result of the latest horse-race, or to be distracted by sensational rumours which are printed only to be contradicted." By means of a clear-sighted, serious paper after the style of the *Times*, but written more brightly and interestingly than the venerable model, a moral influence could be exercised upon the ruling classes, the "upper twenty or thirty thousand." The cheaper paper would be for the masses, who are to be won over by it to everything good and beautiful. The third paper, which would have the widest circulation, as Mr. Stead suggests that it should be sent to every family free of charge, would subsist solely upon its advertisements. The advertisements are to be localized according to districts, as is already the case with several widely-circulated Berlin dailies. "Nor would it be impossible to combine with the free system of distribution a system by which great stores might well enter into a profitable partnership with the newspaper. . . . Even if the free paper did nothing else it would always advertise the halfpenny paper and the twopenny *Times*. As all the distributors would be available as amateur reporters, there might be good journalistic profit made out of it." Not a bad idea!

The three endowed papers ought to be backed, and thus rendered entirely independent, by a large "guarantee fund." To Mr. Stead's mind,

they would form the nucleus of a "network of newspapers" covering the whole country, as they would be in a position to maintain a special service of news that could be made to benefit many "affiliated" provincial and even foreign papers throughout the world, in fact, all such as were prepared to follow the example of the endowed dailies in serving the cause of progress and brotherhood. "It would begin in a small way with an interchange of special telegrams and the sharing of special news with selected papers in the provinces, in Europe, and America; it might develop until the news monopoly of the world, now held by Reuter and the Associated Press, would disappear."

The ethical scope and value of the triple paper he sees in the circumstance that it affords "the best people in the community an opportunity to reach the worst" and to "influence the most influential." Certainly there should be no stinting with money. Stead rightly thinks that "nothing can be a worse policy than to stint a newspaper. The best journalistic achievements are spoiled by the niggard policy which wrecks the ship for the sake of a ha'p'orth of tar."

Let me conclude with a very curious and almost unknown newspaper scheme which sprang from Mr. Stead's fertile brain about a quarter of a century ago. At that time he strongly urged Alexander III. to establish a daily which would be "eyes and ears" for the Tsar. The Russian Government having great objection in those days to anything approaching a Parliament, the then Editor of the *Pall Mall Gazette* suggested as an alternative that the Emperor should depute one of the most trusted and intelligent of his cabinet ministers to edit a paper for the double purpose of disseminating the ideas of the Tsar throughout the Empire and of affording his subjects an opportunity of publishing statements of their grievances. Stead proposed that certain categories of persons—such as the repre-

representatives of municipalities, Zemestros, universities, peasants' unions, etc.,—should obtain the right to have published in the Imperial news paper, within reasonable limits, the complaints and representations they wished to make to the Emperor; and the editor was not to be allowed to suppress any petition from any of the qualified categories, unless the Emperor would declare in writing that the suppressed document had been submitted to, and read by him. As a matter of course this very Utopian scheme, though meeting with feigned approval, was never carried out, nor could it have been.

THE SORROWS OF A LIFE.

BY

SWARNAKUMARI GHOSAL.

I.

O, I am not in love with her. It is impossible, a man who has loved once cannot love again. I may be foud of Mrinalini Devi, I like to see her face, to speak with her, to hear her voice. But it is all easily explained. I love her with that love that one bears a friend. My reader may misjudge me after hearing my tale, as I have myself had some suspicions about my own feeling. But no, I come ever to the same conclusion, a heart that has once known love, will never know it again.

I am a physician and have met the lady in my professional capacity and by a strange coincidence, it seemed I was travelling in the interior and came upon one of those little villages that are numerous in Berhal and which consist mainly of a dozen mud huts and two or three villas that serve as country residences for the wealthier people.

I was weary and rested by the river side alone when a servant came up to me and to my great surprise asked me,

"Are you a doctor, Sir? My mistress is ill and requires your service."

And so we met and became friends in a short time.

But stranger still it seemed that from the very beginning the touch of her hand, her voice, her smile—these things filled me with fond secretaries,

still let no one suspect that this is due to any serious case. She strangely calls to mind one whom once I knew. When the light of her eyes is upon me, I see the look of another, one I knew in days of yore. I hear the sound of another's voice in hers; the touch of her hand is the touch of another. It is owing to this that I find myself enraptured while gazing at her, while holding her hand in mine.

Now my fair reader is smiling conspicuously. "Yea, yea, men will find themselves in that perplexity," I hear you say, "You men never tire of the fragrance of the flower of love, but you make it suit your convenience, and when need be resort to analysis. Is this a bud or a full blown flower?" you say.

It may be as you say, my fair Critic, but this notwithstanding, I know the difference between a bud and a full blown rose. And because I knew, I say this feeling of mine is not love but friendship, a delicate, tender yet firmly rooted friendship, a rare boon granted by the gods to mortals. A friendship such as this is possible only between man and woman. Between man and man it could not exist. Could a man unlock his heart and disclose its saddest and most tender secrets, could he lift the veil from his soul and open the deepest chapters of his life before another man, and expect a tear of sympathy in return? This would seem ridiculous. No, it requires the tender sympathy of a woman to do all this. Was it then possible for me to refrain from telling her all?

It was the hour of twilight, we were alone, the room was dimly lighted. The gaze of her beautiful eyes was on my face and with a sigh she asked:

"Whether are your thoughts wandering? I see the shadow of a great sorrow on your face. It would seem there is anguish in your heart."

I do not know whether another could have resisted this pleading voice, but it was impossible for me. I felt my eyes filling with tears as I cried out: "May God never ordain such suffering as mine to any other human soul."

Through the mist of my tears I beheld the slender form beside me. Ah, if there were the spirit of early youth in this gravity, if the sadness of her eyes were replaced by that bright, gay look, if her cheek had been less wan, her form a little more girlish, how beautiful she would have been. She would then no more have seemed like a mere counterpart of her I cherish, but herself indeed.

I heard a sigh escaping those tender lips. This roused me from my reverie. "Have my words pained you?" I asked.

She replied not. The dusk did not permit me to see her face clearly, but I thought I saw tears in her lashes. "What is it that worries you?" Still Mizalini did not speak.

I urged her to explain "Are you ill? You are so strangely silent."

"I had thought I was not such an utter stranger to you." Her voice was low and oh, so sad.

The cause of her anxiety made me smile. "Is this all that worries you? And why have you come to this conclusion?"

"Because I see you are unable to trust me."

"Unable to trust you? What other friend have I whom I can trust so well."

"And still you refuse to make me the partaker of your sorrow."

Her words made me reflect. I could not answer her immediately. "Sister," my heart was heavy when I spoke, "You wrong me with your suspicions. I have none other in the world whom I could take into the secrets of my heart. And if I hesitate to tell you all, it is because I wish not to pain you. Remember the story of my life is sad, very sad." And, now I addressed her with familiar "thou," and called her "dearest sister," it seemed so natural, I but followed the dictates of my heart.

"And if it pained me," replied the same sweet voice, "would not that pain find its compensation in the consciousness of being worthy of the confidence of a friend. What greater happiness is there than that of being trusted all in all?"

"Sister, you have spoken well, you follow the dictates of a true heart, your impulse is noble and has led you aright. If I have doubted, if in my mind I have not trusted you entirely, it is because I did not direct my thoughts aright, because I listened not to the voice of the soul. Yes, if I could have trusted, could have laid bare this heart of mine, to one who would understand, I might have found relief from this great pain ere this, listen then. Sister, and you shall hear the story of my great sorrow, since to her I can tell it no more who should have heard it. And by telling all to you I might expiate a shameful deed, that I could not confess to her for very shame if indeed expiation were possible. Hear me then, and you will know how undeserving of your confidence is this wretched man, still how implicitly he trusts you."

II.

"On my return from England I spent a few days in my native place with friends and relatives, and then came back to Calcutta. There

were but a few weeks left before I was to join my post as Indian Medical Sergeant under Government, and there I spent in the house of a friend and castellan of mine, between whose family and ours there existed a friendship of many years standing. He was a pleader of the High Court and had amassed great wealth. But his life was lonely, his wife was dead, and there was no one to enjoy his fortune but his daughter, his only child, the joy of his heart.

Pran Krishna Babu had never been abroad, still his habits were not conservative. His daughter had received advanced education and had not as yet been given in marriage.

I had heard that Mayabini was ill. She was subject to a strange disease, a hysteria peculiar in itself. She would fall into fainting fits, which were, however, not attended by struggles or any of her violent symptoms. Still she would be apparently unconscious for twenty-four hours. At such times she seemed like one in a deep sleep; but from what she said, it soon became clear that she heard and felt all that went on around her; her eyes being closed, however, she could not see. After having lain thus for twenty-four hours she gradually recovered, but it was three or four days before she regained her old strength.

The disease showed a strange symptom in the fact that it appeared without any warning. The patient could apparently not explain the cause that brought on these attacks, but it was my opinion that she knew and would not tell.

She had had one of these fainting attacks a few days prior to my arrival in the house. When therefore I saw her for the first time she was still in bed. Her father spoke to me of his daughter's ailment and wished that I should see her. I then called to mind the picture of a little girl, slender, romping with dishevelled tresses, with careless dress, a restless eye, seldom quiet on her feet for a minute, and never tiring, chattering tongue.

According to his wish I accompanied Pran Krishna Babu to Maya's room, still expecting to see the mischievous, romping girl I had left five years ago. How great was my surprise when on entering the chamber I saw Mayabini as she was.

Half reclining on a couch lay a young lady, daintily dressed in a white robe, her ringlets falling on her brow; her hair which was twisted in a knot revealed a beautiful neck. She was of that exquisite age where girlhood and womanhood meet. Her unconstrained youthful manner, her frank, cheerful and ever tender smile—these linger

in my memory still and will remain there for ever. The unexpected vision of loveliness awed me. Was this the patient? There was not a sign of disease visible in her save a soft pallor of the face, which only heightened its charm. She held a half-blown rose in her hand of which she was inhaling the fragrance. She was calm and self-possessed and greeted me smilingly while she put the flower on a table beside her.

"I am very pleased to see you, Dr. Das," she said, "you are not changed at all. But for the change in your dress, you look as you did five years ago," and she extended her hand in welcome.

The feeble tremor in her voice enhanced her delicate charm. I could not reply. I could not trust my eyes. Was this "Maya," or was it a delusion? Her father drew a chair near the couch and asked me to be seated, while he took a seat near the window and commenced reading the newspaper. I had not as yet said a word and now began to feel that I must appear awkward in the young lady's eye. "You seem to be still weak, Madame?" I ventured to ask after a short reflection.

A smile passed over her sweet young face. "So I have grown to be 'Madame' in these few years. You are evidently affected by English etiquette."

Her curt remark put me out somewhat. "You were such a mite when I left you, I could not quite realize that you were the same little girl."

"But I had not forgotten you. I see that a short memory is the characteristic of men."

Her voice was very low. Perhaps she did not wish that her father should hear her, but the gentleman was so absorbed in the latest news, he seemed not to be aware of us.

Her words pleased me, they touched my heart. "Maya, you are still as mischievous as ever, or worse if possible. Who can withstand your invincible tongue? If I recall the little girl of five years ago, is not that sufficient proof that I have not forgotten you?"

"I am very glad to receive this proof of your remembering me. But now tell me some of your experience in England."

"There will be time enough for that presently. First let me hear about your illness. I understand that even at the moment one of these attacks comes upon you, you cannot tell that it is coming."

"No."

"Nor are you able to understand the cause that brings them on,—whether it be irregularity in

diet, or too much talking or reading or what else it may be?"

I was not permitted to ask any further questions. Maya interrupted me abruptly. "You are a physician, it is for you to find out all this. I cannot be expected to know what brings on attacks of illness. Don't waste time in idle questions but tell me of England; it will entertain me, and I shall feel better."

From this I concluded that she wished to evade the question. However I might probe the matter later on; it would be better left alone for the present, so I complied with her request. "England? It is a paradise. Once there one does not wish to go away again."

"It is a pity then you have had to come back. I suppose you left half of yourself behind?"

"I should have had no objection to leaving the whole man there, but that no one cared to encumber herself with the burden."

So far Mrinalini had listened to my narrative without interrupting, but now she broke the silence. "That was very generous indeed," she suddenly exclaimed. How strange her words sounded, they were the same that Maya had said on the day of our first conversation. I became confounded and looked in surprise at Mrinalini's face. "And what happened next?" was all she calmly asked.

There was little for me to say. I had lost the thread of my discourse. "Nothing of any consequence," I replied.

"By that time her father had finished his paper and he and I left the room."

"Leaving, of course, your heart behind."

"I do not believe in love at first sight, or I should say yes."

"But it does not appear that you required a long experience to make you believe it."

"I cannot deny it; I now feel ashamed of it, but I did not at the time feel ashamed to ask Maya's hand in marriage of her father. This I did ere a week had elapsed. But oh, the horror of that day. With the curse of it on my head, with the fire of a lost hope burning within me, must I thus spend the remainder of my life? I learnt that day that Maya would never be mine, that she was promised to another and that her marriage had been postponed only on account of her illness. I heard my reply and was overcome by despair. But the pain that now gnaws at the soul of my being is not caused then. There are among men many who have to overcome the pangs of a lost love; those wounds may heal; man will brace up in time and forget. The suffering of my life—"

I could speak no further. Mrinalini tenderly took my hand in hers and dropped her lashes. I felt her tears on my hand "Sister, let my story end here, you will not be able to hear more." This was all I could falter. Her voice trembled as she softly replied, "Continue, I am strong enough to hear the end. Only prove that you trust me."

"Listen then, and you shall hear all. The house of my host was a large, comfortable building. There was a large drawing-room in the centre, adjoining which on either side were two rooms. Those on one side were occupied by Mayabini and her father; of the other two one was the dining-room and the other the guest-chamber.

And now my mind recalls that sad day when my offer to marry Mayabini had been rejected. I did not see her that entire day. I should have entered her room for a while perhaps in the afternoon, but learnt that her fiancé was with her. I had only on that day found out that she was betrothed to Sashi Babu, although I had met the young gentleman several days at the house. That evening Maya did not join us at dinner. This was not unusual, however, since she had her dinner served in her room frequently. After retiring to the drawing-room our host soon made himself comfortable on a couch and fell into a doze, after having had his smoking apparatus placed at a convenient distance. I noticed that Sashi Babu looked very sad, which I could not understand at the time, for he seemed to me like the most fortunate of men. He took up a violin and began to tune it, while I stood by the window and gazed into the moonlit scene before me. Oh, the solemn beauty of the oriental night! Winter was just over, and the young year had come with all its delicate charms. The trees, the shadows, nay the very moonlight itself seemed to tremble and then, was it the voice of magic that called from the palpitating bosom of the night? With a heart-rending wail the violin sent forth its notes until the still night seemed agitated with a deep emotion. I had not been so dejected even at the moment when I had heard my fatal verdict that morning. Then I felt like one struck dumb, my feelings seemed partially paralyzed.

But now the tune of that violin awoke the torment of despair in every nerve. My heart sobbed with every note, as it wailed its doleful message to the world. "She is not mine, she is not mine," echoed back my bleeding heart, life is a desert, a long, cold, death.

I was like one distracted. I could not endure that wail any longer, I left the room hastily.

Passing Maya's chamber I saw the door ajar. Mad with anguish I rushed inside and found her lying on a couch near the window. I stood beside her. How beautiful it was that sleeping face while the moonlight cast its halo around it! I gazed and forgot everything. I no longer realized that she was not mine. Overcome by her beauty, I embraced that sleeping form and kissed her again and again with passionate fondness."

Mrinalini became suddenly excited—"Like a thief, you then her voice choked."

"Yes, it was I who committed so shameful a deed. Hate me, if you must. But remember that I am after all but a frail mortal. Perhaps I might do so again, if similarly placed, who knows. But see the punishment, at which even the most unforgiving heart would melt. Believe me I have suffered for my sin." "Go on" was all her weeping voice replied.

"The next morning her father told me that his daughter had again been in a deep faint since evening. Oh the shame I felt and the remorse at my conduct. But shame and remorse alike were vain. I could never have the courage to confess and ask her forgiveness. Maya got well, however, in the course of three or four days.

Meanwhile I noticed a change in her father. The gentleman seemed worried. He looked like one who had something in his mind of which it was difficult to speak. I was not left in the dark long, however. One afternoon, while we were alone, he suddenly broke the ice.

"Are you still prepared to marry Maya?" he put the question somewhat abruptly.

You may well imagine my surprise. My first thought was her unfortunate betrothed.

"But Sashi Babu?" I asked eagerly.

Pran Krishna Babu looked annoyed, there was an angry ring in his voice when he replied.

"Sashi tells me that he had not so far consulted his parents about the marriage. Having done so now he finds they object. He is therefore unwilling to marry."

I need hardly say that I felt the joy of the elect in heaven. A few days more, and Mayabini and I were married."

III.

I stopped in my narrative. But Mrinalini was evidently impatient. She urged me to continue.

"What happened next?" she questioned eagerly.

"What happened next? How true it is that there is no happiness in this world. I now had her whom I so deeply longed to possess, whose presence had seemed to me the greatest thing under the sun, and yet I was not happy.

There was only a week remaining before I was to join my post. We were spending those days in the garden house on the banks of the Ganges. Nature was beautiful in this place. But the beauties of Nature have no delight for the heart that knows not happiness. Maya had lost her cheerfulness, she was always sad. My caresses might banish her sad moods for a time, but only to have them return with greater intensity. I often saw her eyes filled with tears, while she silently turned from me. When she noticed that this pained me, she endeavoured to speak, but seemed unable to tell us what was in her heart. What could I think but that the still loved Sashi I suffered the torments of hell.

It was a beautiful moonlight night when we were seated together by the river bank. The full moon illumined the sky and reflected her trembling image in the waters below. How enchanting was the scene, a thousand beams sparkled on the waters which flowed along like a mass of molten silver and deepened the shadows on either side. It seemed that the darkness that dwelt in our hearts had assumed a deeper tinge by the contact with this scene. Suddenly there came the sound of a violin from the bosom of the still stream. Maya startled and turned her head away. Her voice gave signs of a great emotion when she said "That evening I heard the same tune. It is he."

"It is who?"

"Sashi Babu. That tune overpowered me. I could not help it—I fell into a swoon. I have endeavoured many times to tell you this, but could not. Forgive me."

"Then I knew to what she referred. Remorse overpowered me, and yet I could not prevail on myself to tell her that the villain who had committed the deed was not Sashi Babu but I. Shame sealed my lips. She spoke again, 'That afternoon I had told Sashi Babu that I could not marry him, because I loved you. He left me without a word. I felt very sorry for him, but I cursed myself and wept. Then when the veil of his violin expressed the sadness of his heart, I felt as if my own heart would break. Soon after I fainted. I had wept bitter tears for him, but in return the shameless man touched me, while I lay in a hopeless state. Forgive me, for you see it was no fault of mine. It is you whom I love.'"

My heart was touched to its very depth. I tried to gather courage with all the strength I possessed at that moment, and taking her hand in mine, was ready to utter these words, "That villain was

not Sashi Babu but I." But these words remained unsaid for ever. Maya fainted suddenly and fell into the water at our feet. For a minute I stood like one struck dumb and then plunged in after. But———"

My strength failed me: Mrinalini weeping by my side roused me. "Do you not know me?" came her faint whisper, "I am not dead, as you supposed me to be. Oh, why did you not say these words then as you are saying them now?"

And now I realised all, the scales fell from my eyes. Yes, this was Maya, Maya whom I had mourned as dead.

"Yes, I am Maya" came her soft sweet voice, "you did not know me, but I saw you by the river side and from the distance knew you at once."

"And why did you not tell me this sooner?"

Maya smiled through her tears and said "I wished to see whether you would love me without knowing me."

"You are the same mischievous girl, I see, as mischievous as ever."

"Oh, the miserable life I have led during these five years" Maya said sadly "I recovered, but why, oh, why was I saved? Why did Sashi Babu rescue me from the river? But where were you all these years?"

"Where was I? The shock had been too great for me. When I recovered my senses I found I was in a hospital for nervous patients. How I was rescued, who rescued me, how I came into the hospital, of all these things I know nothing. My mind was a complete blank until a month ago, then my lost memory returned. But of my life from the moment I leaped into the water after you, I still know nothing to this day."

I saw the sweet sadness in Maya's face, I saw the tears that filled her eyes. "Ever since my recovery I have searched for you," I continued, "from Calcutta I went to Dacca, and from there I returned to Calcutta, and went to the garden-house where we were so cruelly separated, and at last when hope had forsaken me, tired and weary, I came to rest in this strange place, and here I found you. How came you here?"

Her voice was feeble when she told me of her father's death and how she had silently retreated to this quiet place to live with a maternal aunt, having rented the family residence to strangers.

Clasped in each other's arms, we know there was no longer any secret between us. The dark past was forgotten at last.



DEWAN C. RANGACHARLU.

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BY

MR. D. V. GUNDAPPA.

EARLY LIFE.

A man of the people in origin, habit, interest and sympathy" was Cettipuniam Veeravalli Rangacharlu. He was born in 1831,—the year in which the British took possession of Mysore deposing the Maharaja,—in a village in the Chingleput District, Madras Presidency; and if intelligent and respectable parentage is a fortune, he was fortunate. His father Raghavacharlu, a Sri Vaishnava Brahmin of the middle class, was a clerk in the Collectorate of that district. Among his close connections who won distinction in life may be mentioned the late Mr. Vembakkum Rama Iyengar and Sir V. Bhashyam Iyengar. His father was keenly alive to the benefits of English education and was therefore anxious to send him to Madras; but his income being modest, his ambition seemed almost impossible of attainment until, by the death of a relative, he got, it is said, *a considerable sum of money* and Rangacharlu secured, besides, the patronage of Mr. Raghavachariar, the first Indian Magistrate in Madras. Rangacharlu's youth was marked by an unusual degree of precociousness. He was diligent in his studies, distinguished in his class and loved by his teachers. He came under the influence of Mr. E. B. Powell, one of the pioneers of modern education in Southern India, who obtained him a scholarship; and took the Certificate of Proficiency in 1849.

Education being over, he successfully passed the Public Service Examination and took up service as a clerk under Mr. Ellis, Collector of Madras. After some time, he was transferred to Chingleput and then to Salem. Experience in the lower ranks of office gave him a deep insight into all the details of Revenue administration; and the corrupt practices prevalent therein excited his moral indignation. Then came out, in 1856, that bold and outspoken paper "On Bribery" which might well be taken as

the first manifestation of his popular fibre and popular sympathies. Among those whom it attacked were, it appears, some of his own kith and kin; every page of it bears testimony to his deep-seated suspicion of red-tapism. It set forth (1) inadequate pay of the native servants, (2) insufficiency of a superior educated and moral agency, (3) imperfections of the Revenue system, and (4) errors of the administrative officers, as the causes of official malpractices and also suggested some remedial measures. It put forth a plea for the formation of popular assemblies in all important towns and for the starting of a "native paper" to voice forth public opinion, disseminate correct notions regarding the nature of the British Government and check the irregularities of public servants. The pamphlet was at first intended for private circulation, but was after two years given to the public under the pseudonym of "A Native Revenue Officer," at the instance of "a gentleman who is deeply interested in the intellectual, moral and social improvement of the native inhabitants,"—probably Mr. G. N. Taylor.

From Salem he was sent to Saidapet as Tahsildar and thence to Nellore as District Sheristadar. In 1859 Mr. Taylor, President of the Inam Commission and afterwards of the Railway Commission, selected Rangacharlu as his special Assistant. In this capacity, he crossed the sea on an official journey to Calcutta, along with Mr. Taylor, laying aside the objections of his relatives and co-religionists. This shows that he was imbued with liberal views in social matters also. His "excellent judgment" and "wonderful capacity" were of great service to Mr. Taylor; and when the latter became, later on, member of the Viceroy's Council for Madras, he used to consult his old colleague on all points of importance and quote his opinions in the debates. In 1864, Rangacharlu was appointed the Deputy Collector of Treasury at Calicut.

IN A KING'S TREASURY.

It will be remembered that in 1831 Maharaja Sri Mumtaz Ali Krishna Raja Wodeyar Bahadur, G.C.S.I. of Mysore was dethroned on account of alleged maladministration. But the

stout-hearted Maharaja pleaded "not guilty," and kept on petitioning and vigorously agitating through an expensive agency in England for 36 long and weary years, in order to redeem himself from the unwarrantable dishonour and be restored to his rightful position. At last, in a despatch dated 16th April 1867, the Secretary of State communicated to the Government of India that "Her Majesty desires to maintain that (the Maharaja's) family on the throne in the person of His Highness' adopted son upon terms corresponding with those of 1799 If at the demise of His Highness, the young prince should not have attained the age . . . for his majority, the territory shall continue to be governed in his name, upon the same principles and under the same regulations as at the present time."

In the meanwhile, a telegram dated the 28th March 1868, from the Commissioner of Mysore to the Secretary to the Government of India announced: "Maharaja died at 11 o'clock last night. Regiment from French Rocks arrived at Mysore and occupied Fort gates. All is quiet. Valuable property sealed up; and ladies and servants received expression of condolence and assurance of protection." Previous to this, Sir Richard Temple, Secretary to the Government of India, had, hearing of the Maharaja's serious illness, instructed Mr. L. Bowring, Commissioner, that "the young Maharaja should be treated personally as successor to the late Maharaja, and suitable arrangements regarding the palace and the household should be made." Accordingly, the Commissioner reported on the 7th April that he "had an interview with the young Maharaja and the Rani," that "schedules of all property belonging to the late Maharaja have been obtained and a complete inventory will be made," that "considering the laborious nature of the duties entailed, a first-rate native will be required" to assist Major Elliot in scrutinizing the establishments and invoicing the property" and that "the advice of an experienced native would be very useful on such an occasion." On 5th May following Mr. Bowring wrote:—

The Government of Madras have, on my application, been good enough to transfer to me the services of Mr.

Rangachariu, a Deputy Collector of that Presidency, for the purpose of aiding Major Elliot in the laborious duty before him. Mr. Rangachariu served for a long time under the Honble Mr Taylor in the Inam Inquiry of Madras and I have little doubt that that gentleman will testify to his remarkable aptitude for business and his high character. I have no hesitation, therefore, in soliciting the confirmation of Government of his appointment to the post referred to.

On May 23, the Government* sanctioned the appointment on a monthly salary of Rs. 800. About three months after, we find the Commissioner reporting "the successful accomplishment of the reduction and revision of the Palace establishments of the Maharaja of Mysore, a laborious duty which, owing to the judicious arrangements of Major Elliot, the Superintendent, who was ably seconded by Mr. C Rangachariu, has notwithstanding its formidable nature, been performed so as to command the acquiescence of all those concerned in it" Major Elliot himself wrote:—

It is matter of considerable regret to me that I have been compelled by the state of my health to relinquish the charge without for a short time at least having any opportunity of watching the working of the Palace departments under the new regime, I am satisfied that what remains to be done as well as what further explanation may hereafter be required in regard to the past settlements and the principles followed in obtaining them will be readily attended to by Mr. C. Rangachariu to whose value as a public officer I have again, at the close of my labours, to record my testimony and beg to commend him most strongly to the favourable consideration of Government as one eminently qualified to do honour to the highest branches of public service. To his able assistance I have been much indebted throughout the whole of this, in many respects, debate and most fatiguing and intricate inquiry and I am desirous that Mr. Rangachariu should receive the credit which he so justly deserves for the ability, energy and great accuracy in the details. . . .

This was in November 1868. In December next, the Government of India appointed Lieutenant Colonel J. Heines to be guardian to the minor Maharaja of Mysore and suggested to the Commissioner that "it would conduce to good order and management to place under the guardian a highly qualified native gentleman who might be of much use in regulating and controlling the affairs of the household and who might from his knowledge of native habits and character give valuable advice and suggestions to Lieutenant Colonel Heines. Such a qualified person His Excellency in Council believes, is at this moment available in C. Rangachariu. . . ." The

suggestion of course took effect. In 1860, Lieutenant Colonel Heines was succeeded by Lieutenant Colonel G. B. Malleon; and an official paper of August 1871 states:

Associated with Lt. Col. Malleon and now with Mr. Gordon, his successor, in his important work, are Mr. Rangacharlu and Mr. Jayaram Rao. Mr. Rangacharlu had already earned the good opinion of Government by the meritorious assistance which he rendered to Major Charles Elliot.

In 1874, Rangacharlu wrote a characteristic paper on the "Fifty years of British Administration of Mysore" which was published in London and created considerable sensation among the Parliamentary friends of India. It was only a fragment; but as it fearlessly exposed the shortcomings of British rule,—how it was expensive without being adapted to the special circumstances of the Province and how certain individuals were fattening at the cost of the State,—the remaining portion of it was not allowed to see the light of day. A deserved honour in the form of a C.I.E. came to him in 1879, and in the next year Chief Commissioner Mr. Gordon appointed him his Revenue Secretary. About 1880, some baseless slanders were set afloat to the effect that Rangacharlu was a selfish alien and that he was responsible for the alleged disappearance of certain valuables from the Mysore Palace. It was almost inevitable that many should have turned. Rangacharlu's enemies when he was engaged in the onerous task of purifying the Palace and reforming its administration. As many as 6,000 persons who were maintained at a needless expense of Rs. 38,000 a month were, in all, thrown out of employment in the course of his retrenchment. These and the others who were prevented by him from exercising their undesirable influence on the young Prince and the Rani made common cause and employed all sorts of tricks to defame him. There were also some who thought that they had claims of their own for the office of Dewan which was certain to come into existence soon and was likely to be conferred on their rival Rangacharlu. Even some honest and respectable folk were for a time deceived into a belief in the groundless reports circulated by these interested people so much so that popular feeling ran very high against Rangacharlu at one time.

But nothing ever shook the trust that had been reposed in him by the British Government as well as by the young Maharaja and his real well-wishers.

THE DEWAN.

When the long, wearisome and arduous process of making a statesman was thus well-nigh over, Chamarajendra Wodeyar attained the age of majority and was fit to assume the charge of his territories. He was intelligent, noble and patriotic; a careful training, in which Rangacharlu himself had taken no mean part, had developed in him all the graces of conduct requisite in a ruler of men; and the influence of the high-minded Britishers of those days as well as his own peculiar circumstances had instilled into him a profound sense of his exalted duties. In fact, on his worthiness depended the sole chance of success for any one who would become his minister,—especially for Rangacharlu. "The most disastrous famine of which we have any record" had laid the people low, ruined trades and industries and driven the state into heavy indebtedness. Amidst these trying conditions it was that the Government of Mysore was transferred, on March 25, 1881, to His late Highness Sri Chamarajendra Wodeyar Bahadur, G.C.S.I. On the same day, "placing trust and confidence in the loyalty, ability and judgment of C. V. Rangacharlu", he was appointed "to be our Dewan for the conduct of the executive administration of the said territories;" and then was formed also the Maharaja's Council, with the Dewan as President, "to submit for our consideration, their opinion on all questions relating to legislation and taxation and on all other important measures connected with the good administration of our territories and the well-being of our subjects."

Undaunted by private foes and public adversities, Rangacharlu went on with his work of reconstruction. His adamant will and nerve of steel stood him in good stead. He skilfully husbanded the resources of the state, economised expenditure, carried out a convenient redistribution of Taluks and districts, abolished or transferred superfluous courts and offices, substituted natives—parti-

cularly the sons of the soil,—for the Europeans in service, reorganised the several departments of administration, laid down principles and policies for their guidance and, in short, continued the work of administrative reform which he, as Revenue Secretary, had initiated in co-operation with Mr. Gordon. Marks of Rangachari's personality are still clearly visible in the working of every branch of the Mysore Government. A few facts of his administration and a few of his leading economic ideas can be gathered from his own two addresses to the local Representative Assembly, the first delivered on 7th October 1881 and the second on 26th October 1882.

I wish now particularly to dwell on the fact that the ordinary routine of the Administration of the Government is not the only subject which requires our notice. The development of the various industries on which the prosperity of the country is dependent equally demands our consideration, and, His Highness Government will be always prepared to give every attention to any suggestion which may be made upon these subjects. The appointment of a special officer for the purpose cannot be of much service as the experience and knowledge of a single individual can accomplish but little. His Highness the Maharaja is desirous of organizing a large association of private gentlemen who are likely to interest themselves in the matter and when such an association is formed, His Highness Government will consider it to be its duty to help the efforts of the association to promote the industries of the country.

His Highness Government regards the opening out of the province by means of Railways as a preliminary to the development of its resources.

I cannot conclude this address without referring again to what I urged last year—the great importance of the development of the various industries of the Province—though owing to the heavy work of organization which devolved on the Government during the year, it has not been able to accomplish anything in this direction. The association which was proposed for the promotion of science and industry has not yet been formed but I assure you that no further time will be lost in organizing it. I must, however again report that whatever government or any few outsiders can do must be small compared with what the great mass of the population engaged in industrial pursuits could accomplish in their several occupations when stirred up by a desire for advancement. When all the world around is working marvellous progress, the 200 millions of people in this country cannot much longer continue in their long sleep, simply following the traditions of their ancestors of 2,000 years ago and earning a miserable subsistence, ready to be crushed on the first occurrence of a famine or other calamity. Steam began to be utilized in Europe as a motive power in manufactures only at the beginning of the present century. India then used to export cloth to England. Now England, notwithstanding a severe competition from the other countries of Europe and America, supplies the greater portion of the world with cloth and other manu-

factures. These are not the fruits of any large individual discoveries which alone can attract the attention of the official mind, but the result of numerous individual men devoting their intelligence to effect small discoveries and improvements from day to day in their several occupations which in their aggregate produce such marvellous wealth and general prosperity. What then may not be accomplished if the large population in this country once entered on a similar career of progress?

Comment is needless. It only remains to be said that none of Rangachari's successors has spoken to the people in the same winning and sincere tone about their occupations, their needs, their difficulties and their prospects. None has taken them into so intimate a confidence, told them so frankly about the futility of relying for help on the official "birds of passage and of prey" and laid such great emphasis on the necessity for self-help. No one has expended so much earnest thought on their problems, and met them with a head so full of advice, admonition and suggestion. And no one, in short, has endeavoured so persistently and so zealously to raise the intellectual, moral and political status of the ryot—the back-bone of the state. Within the thirty years since Rangachari's death, the receipts and expenditure of the Mysore Government have more than doubled themselves.

THE DEMOCRAT.

A skilful financier and able administrator as Rangachari was, the distinguishing trait of his character was his democratic leaning. In the order announcing the formation of the Representative Assembly dated the 25th August 1881, he has expressly stated: "H. H. The Maharaja is desirous that the views and objects which his Government has in the measures adopted for the administration of the Province should be better known and appreciated by the people for whose benefit they are intended; and he is of opinion that a beginning towards the attainment of this object may be made by an annual meeting of the representative landholders and merchants from all parts of the Province, before whom the Dewan will place the results of the past year's administration and a programme of what is intended to be carried out in the coming year. Such an arrangement by bringing the people in im-

mediate communication with the Government would serve to remove from their minds any misapprehensions in regard to the views and action of the Government and would convince them that *the interests of the Government are identical with those of the people.*"

Many and vehement were the objections raised against Rangacharlu's scheme. It was said that the people were not educated, that they were not accustomed, that they were not prepared, that they were not eager and that they were not fit for representative political institutions. But he heeded them not. He believed that capacity for active participation in politics can be acquired only gradually and only by actually taking part in it for some time, just as swimming can be learnt only by a long practice of that art in water. He was not blind to the existence of certain communal ideas among the people, as evidenced in their ancient institutions such as the *Panchayet*, and he could see nothing intrinsically wrong either with the brain or with the body of the Indian, to render him unfit to make "a beginning" in taking some share in the administration of his country. And like the philosophical Radical of our day, he held that "no Government can be trusted if it is not liable to be called before some jury or another, compose that jury how you will, and even if its majority should unluckily happen to be dunces."

It is perhaps necessary to add here that the Representative Assembly was instituted not only with a view to render the people happier and the State more prosperous, but also to prevent the possibility of a catastrophe such as had befallen the State fifty years ago.

Others there are,—and they are officials,—who maintain that the Representative Assembly was meant to be merely a consultative body, that no responsible powers were ever intended for it, and that it had only favours to solicit but no rights to demand or safeguard. This is a mistake in which they persist to their own convenience. To them Rangacharlu's reply is decisive: "The one great problem to be solved by Indian statesmen is how the people could be roused from

the crushing influence of officialdom and stirred up to industrial enterprise and progress. His Highness' Government is most anxious to do what lies in its humble power, in this direction; but now that a new era of representative institutions and self-government is commencing to infuse new life into the nation, the Government must look to you, as the representatives of the people, to spread these ideas amongst them, and rouse them to a sense of their true interest and importance."

The following extracts from his speech before the Representative Assembly of 1882 contain his opinion on the momentous question of self-government for Indians:

It is gratifying to find that since His Highness the Maharaja initiated this popular measure, the Government of India have resolved upon a comprehensive scheme for extending self-Government in local matters throughout the British Territories in India. Their Despatch of the 8th May, 1882, which contains their orders on the subject, may, from its earnestness of purpose, its liberal views, and far-seeing statesmanship, be truly regarded as introducing a new era in the Indian Administration. The universal satisfaction with which it has been received throughout Southern India, and, I believe, in other parts of India also, is proof of the appreciation of the boon by the people, and refutes the assumption often made that they are not yet prepared for self-government. If the spread of any high degree of education among the great mass of the people were to be insisted upon as a *sine qua non*, we may have to wait for ever, meanwhile every year, under an autocratic system of government, will find the people less fit for representative institutions. The sprinkling of educated men who are sure to be found in these representative bodies will serve for all purposes of leading and guiding; but what is required in the great body of the representatives is common sense and practical views such as characterized your discussions on the occasion of our last meeting, and which are sure to be possessed by men of ordinary knowledge engaged in industrial and other useful occupations. The real education for self-government can only be acquired by the practical exercise of representative functions and responsibilities under the guidance, as observed by the Government of India, of officers possessed of administrative tact and directive energy, and evincing an earnestness in the success of the experiment.

The trend of recent political thought and reform in this country fully confirms the wisdom and penetrativeness of the author of the above speech. The Representative Assembly, which in his time consisted of 144 ryots, land-lords and merchants, is now twice as strong and counts some lawyers and other educated men among its members. The general tone of its deliberations is also improved. The repre-

representatives are better informed and more independent. But they are systematically snubbed and browbeaten by the all-powerful Dewans. About 500 subjects are pushed through the formality of a discussion within a week,—formality, because a number of questions remain unsettled and recurring for years together. Nor is there any influential officer, active or retired, anxious to educate the people politically and develop their institution. The present weakness and ineffectiveness of the Representative Assembly is attributed by some to its being a boon got unasked and not a right won by laborious agitation. To them, the only answer is that it was not given a fair and friendly chance for growth by the successors of its founder. The very care and persistence with which these have sought to stifle its voice are proofs positive of the jealousy and fear which it has already inspired in the official mind. In 1892 Lord Lansdowne received an address from it and said in reply:

It reflects the greatest credit upon the statesmanlike instincts of His Highness; and I feel sure that the fact of its constitution being to some extent based upon the principle of representation will greatly add to the weight of its deliberations and to the respect with which its suggestions will be received.

Mr. Keir Hardie, M. P. referred, of course, in graceful terms to the Institution in the course of the debate on Lord Morley's Reform Scheme in the Parliament. But in spite of all the boasted progress of recent years, it must be confessed that in power and prestige it remains the same as Rangacharlu left, if not worse. It is time for another democratic statesman to appear on the scene and turn it into a more useful and more respectable body.

VIEWS ON EDUCATIONAL AND SOCIAL QUESTIONS.

Advanced as Rangacharlu's political views were, it would be highly interesting at present to know what opinions he held on questions of education. Speaking at the distribution of prizes to the students of the Maharaja's College on 24th March 1882, under the Presidency of H. H. The late Maharaja, he said:

HIGHER EDUCATION.

If then Government had to contribute a portion of the cost of these collegiate institutions, whether Government

or aided, out of its revenues, it is a necessary contribution not to the students of the colleges, but to the people at large. No nation can thrive without a highly educated class at its head, and the system of Government schools can never be complete without the colleges. So long as these colleges are attended by all classes of people and a well-divided system of scholarships place them within the reach of the more gifted students of the poorer classes, Government must regard that it is the national and not individual interests that are served.

LEGISLATION FOR WOMEN.

Regarding the Position of women Rangacharlu said:—

I attach great importance to getting up amongst our leading families numbers of young ladies with a high English education who could feel for the advancement of their sex, and take up the same position to regard to them as that occupied by educated men in relation to their ignorant brethren. We cannot altogether trust in the legislation of men for the softer sex, any more than in the legislation of one class for another. Such legislation soothen apt to err as much on the side of extravagance, as on that of despotism, indulging in imaginary ideas of women's rights and other extravagant notions. The happy mean will be arrived at, if we leave to women all that concerns themselves to be judged and determined by the standard of their feelings and ideas on the subject.

The rational, progressive and yet nationalistic character of these conceptions is obvious. And considering the date of their utterance, no one can help admiring the breadth of their author's mind and its openness to modern healthy influences. Especially the last paragraph quoted above marks him off as a staunch liberal also in social matters.

CHARACTERISTICS.

We have characterized Rangacharlu as a democrat. He was also an autocrat in some respects; and in none more so than in the way in which he dealt with officials of a questionable character. He would fine them, transfer them over long distances or dismiss them summarily and even arbitrarily. His ear was always eager for reports regarding the conduct of officials. He had an ingenious way of collecting information about mofussil affairs through the leading men of Taluks and Districts and through the rural population. When news of some wayward or tyrannical officer reached him, he would himself set out, if possible, to the scene of tyranny, or send out spies, or summon the accused person himself to his presence. If the last was the case,

the very reception accorded to the accused would suffice to strike him with terror and turn him to the path of rectitude. If his guilt was proved, there was no escape for him from an exemplary punishment.

His was a life of untiring activity. He travelled often; and while travelling, he was not fastidious about his retinue and paraphernalia. He could not adhere mechanically to one programme of business, and would not confine himself to one topic or one language in his conversation. His brain knew no rest, and work seemed to be his rule of life. And this blessed contagion of restless, public-spirited work, he transmitted freely to those around him. A writer says:

If the archives of the Secretariat at Bangalore could be explored, a number of his minutes and memoranda might be brought out to guide and instruct the younger generation. The very G. O's issued under his authority or committed to him by the Chief Commissioner to be drafted are instructive and relate to almost every branch of the administration.

Rangacharlu was, as we have already seen, a great friend of the cultivator and this friendship he sometimes carried to such an extent as to seem offensive to the official class. When at a meeting of the Representative Assembly, an official referred tauntingly to the poor intellectual attainments of the ryot, he retorted by applauding the ryots' strong common sense and wide worldly experience which were sadly lacking in the official. When some one else remarked that, if the Dewan continued to show so much consideration and leniency to the representatives, the day would soon come when the officials would have to bribe them, Rangacharlu replied that he heartily welcomed that day. He would not have countenanced the idle contention that Mysore is a *Svaraj* State and that there is no gulf there yawning between "the tax-payers who are producers and the tax-gatherers who are consumers." He deplored the false ideas of authority and prestige that were then, and are even now, associated with the tenure of public office, and his foremost intention was to make the ryots, "whose status at the time of the Rendition was inferior to what it was in the neighbouring British districts," feel (1) that they possessed complete rights of property in their lands,

(ii) that the fruits of their labour were entirely theirs and (iii) that Government servants could not use them and could not command their services as they pleased. As to what Rangacharlu personally contributed towards the realisation of that intention, we have only to breathe out a heavy sigh of sorrow remembering that cruel death snatched him away on the 20th of January 1883, from amidst his labours. The event happened at Madras whither he had been to recover his health which had been shattered by official cares and ceaseless toil. But he had already laid the foundations and prepared the plans for the future edifice. As his successor himself admitted before the Representative Assembly in 1883,

The present policy of His Highness' Government is in the main, based on the lines so ably chalked out by him in many of the public speeches, both here and elsewhere, and I have no doubt that the great example which he has set us in his unwearied solicitude for the welfare of the people will long continue to encourage us in the discharge of our onerous public duties.

We have it on the authority of Lord Curzon that the Rendition of Mysore was "a great experiment. For if the result had been failure, then a cruel rebuff would have been administered to the generosity which dictated the proceeding, and the cause of Native States and of Native Administration throughout India must have suffered a lasting recoil." His Lordship has, however, acknowledged "unhesitatingly" that the State has been "well served." Towards this happy result, Rangacharlu's indirect and invisible contribution is perhaps not less valuable than what he personally and directly contributed. "I can confidently say that that 'remarkable statesman' Sir Seshadri Iyer owed to his chief Rangacharlu not a little of the strength and the noble thoughts and deeds which characterised his service to the state and its Ruler as Dewan."—so says Rai Bahadur A. Narasim Iyengar who calls Rangacharlu "a saint and genius" and who possesses a more intimate knowledge than most living men, both of Rangacharlu and of Sir Seshadri who, in the words of Lord Curzon, "for eighteen years wielded an authority that was a reflex of his powerful character and abilities."

During the days of Sir K. Seshadri Iyer and of alien ascendancy, the people learnt to value the republican virtues of their departed friend at their full worth. Even the most bigoted Mysoreans began to see distinctly that in the distribution of official patronage, Rangachariu had given preference to local talent as far as possible and had in all matters behaved as a native among the natives of the State and not as an outsider among outsiders. All India and India's English friends felt what a great and good personality passed away in Rangachariu and even the *Times* had a reference to make to the loss. *The beautiful Town-Hall in the heart of the Capital testifies to the gratitude of the people of Mysore to their great benefactor*

CONCLUSION.

It is not seldom that Indians have been characterized as a nation of dreamers and dotards, not endowed with a capacity for the practical affairs of the world and unfit for independent political or industrial life. But Rangachariu and Madhava Rao, Salar Jang and Seshiah Sastri, Ganishankar and Dinkar Rao have proved the utter absurdity of these reproaches. Again, even men of high authority in politics and sociology have called into question the suitability of representative political institutions for Indians. Some answer to them is surely furnished in the fact that such institutions had found favour with at least one indigenous statesman of modern times who was not a revolutionary or fire-brand and who lived and laboured when public agitation of any kind was practically unknown in the land. As a matter of fact, he anticipated the British Rulers in associating the governed with the Government.

But of late, there has been a lamentable scarcity of men who can take charge of the Governments of Native States and manage them at least keeping pace with, if they cannot surpass, the British Government. The Indian National Congress, if it has achieved nothing else, has at least given British India a good number of men who can intelligently study and discuss their administrative and economic problems. The affairs of Native States not being among the planks of the Congress

platform, they are not generally studied by British Indian politicians. Moreover, it is not every Native Prince that has the courage and personality of a Gaskwar to secure for the office of Dewan a Congressman of the type of the late Mr. R. C. Dutt, even if there should be such an one. In most of the Native States, the atmosphere is uncongenial for the growth of real statesmanship. If a State has, therefore, to import a Dewan, where is it to find one? Some old or retired servant of the British Indian Government might be available. But it is often doubtful whether he possesses the requisite physical and mental fitness. If he were to satisfy both these conditions, he will perhaps be too aged when he will have become conversant with all the details of the administration. And after all, he remains an outsider. Therefore, the best course in the matter for a Native Prince is to encourage the local men in public service and simultaneously to develop a vigorous public life in the State. A spirit of healthy rivalry may grow up between the two, each vying with the other in the promotion of public good. If the ruling class is shrewd and sympathetic, it will forestall the schemes and suggestions of the non-officials; if it is weak and vagrant, it will be led and controlled by the latter. This is no more than Rangachariu's own policy; and the Rulers of Native States will do well to consider it seriously betimes and convert their popular assemblies from mere ornamentations into realities. It behoves also the subjects of Native States to be more earnest about their own "interests and importance." They should keep themselves in touch with the current liberal thought and literature, watch the modern democratic and humanitarian movements and study the development of political institutions in the West. Lethargy which has hitherto been their ruling principle helps "neither altruism nor egoism." Now that with the late Dewan Bahadur R. Ragunatha Rao, the old generation of Native statesmen has disappeared, it is indeed a problem as to how the reputation which that generation has earned for Indian genius in the art of Government can be sustained.

LORD MORLEY ON HISTORY AND POLITICS.*



When I had the pleasure of coming among you a few months ago, I offered some remarks upon the obvious truth that democracy in the discussions of the day means government working through public opinion, and upon the equally urgent importance of a body, like this University, making its one part of its duties to help in forming those habits of mind upon which the soundness of opinion depends. To-night I propose to harp upon the same string, and to say something about politics and history. I intend a double subject with a single object. I need your indulgence, for of history I know too little, and of politics some of you may think I know too much, and know it wrong.

NEW SIGNS OF THE TIMES

Any reflective observer, if he likes, can sketch some of the signs of the times in rather formidable outline. Let us look at it. Political power is described as lying in the hands of a vast and mobile electorate, with scanty regard for tradition or history. Democracy, they say, is going to write its own programme. The structure of executive organs and machinery is undergoing half-hidden but serious alterations. Men discover a change of attitude towards law as law; a decline in reverence for institutions as institutions, and this change is not peculiar to England. Time and mutations of political atmosphere are incessantly attaching a different significance to the same ideas and the same words; yet we are apt to go on with our manful battles as if the flags and banners and vehement catchwords all stood for old causes. While intent, and with good reason, on the topics of the time—on strikes, aeroplanes, the gold reserve, the price of Console, China, Persia, Mesopotamian railways—is it possible that we are somnambulists, only half awake to strong currents racing in full blast over our heads and under the ground at our feet, and sweeping through the world of white men, black men, brown men, yellow men?

May I, without peril, add another element in the political landscape? I will borrow the language of a French critic. You have all heard how, just before the revolutionary storm broke over France in 1789, Sieyès published one of the most effective pamphlets ever written. Its title was this:—

* Address as Chancellor of the Manchester University.

"What is the Third Estate? Everything. What has it been in politics until now? Nothing. What does it ask? To become something." Our critic of to-day warns us that behind the third estate, behind the fourth estate, a fifth estate has risen, with which we have to count. "Women who were nothing, and who rather claim to be everything, to-morrow are going to be something."

Nothing is easier than to make a crisis out of this signal conjuncture of interesting, perplexing, and exciting circumstance. Still the long experience of our national history shows it safest, wisest, soundest, in respect of all English-speaking communities, to be in no hurry to believe that, in John Bunyan's pithy phrase, "passion will have all things now."

Contemporary history alone might teach us to take deep reaching change more patiently. One thing is certain. When new social ideas are slowly taking possession of a people, then is the time for all of us to remember the spirit of a passage from Spinoza, which I quoted here last time. "When I applied my mind to politics, so that I might examine what belongs to politics with the same precision of mind as we use for mathematics, I have taken my best pains not to laugh at the actions of mankind, not to groan over them, not to be angry with them, but to understand them." By understanding them he says he means looking at all the motives of human feeling, love, hatred, envy, ambition, pity—not as vices of human nature, but as properties belonging to it, just as heat, cold, storm, thunder belong to air and sky.

ROUSSEAU'S GREATNESS.

To-day, as it happens, is the anniversary of the birth of Rousseau a couple of hundred years ago. In the French Chamber, on a proposal last week to vote public money for its celebration, one side argued that it was absurd to magnify the father of anarchist theories, at a moment when police were shooting down anarchist bandits. The other side insisted that Rousseau was the precursor of modern conceptions of social justice, and had achieved decisive and persistent influence on French, German and Russian literature. A score of books in political literature rank as acts, not books. Whether a score or a hundred, the "Social Contract" was one. The "Institutions of the Christian Religion," launched in Geneva two centuries before Rousseau, was another. But Calvin, the Protestant pontiff from France, was no theorist. The rock on which he built his church was his own uncorrupted will and power.

to meet occasion, and this it was that made him one of the commanding forces in the world's history. Burke scourged Rousseau's name and his work with an energy only less savage than his estimate on the same page of Charles II. He rejoiced that Rousseau had none of the popularity here that followed him over the Continent of Europe. He went on as Wordsworth saw him—forewarning, denouncing, launching forth keen ridicule against all systems built on abstract thought, proclaiming the majesty of institutions and laws hallowed by time; with high disdain exploding upstart theory. Yet Maine, the most eminent English member of the Burkinian school—I do not forget Sir James Mackintosh—tells us that Rousseau, without learning, with few virtues, and with no strength of character, has nevertheless stamped himself ineffaceably on history by the force of a vivid imagination and a genuine love for his fellow-men, for which much will always have to be forgiven him. So the storm of our world-battle opened. It reached not politics only, but philosophy, art, letters, churches, education; for what strikes deep in politics, strikes deep all round. History on one side, Law of Nature and Rights of Man on the other.

THE "CONTRACT SOCIAL"

You know the electrifying first sentence of Rousseau's "Social Contract." "Man is born free and everywhere he is in chains. One supposes himself the master of others, who is none the less for that more of a slave than they are." The second sentence of Jefferson's Declaration of Independence 14 years later; the just sequel to Petition of Right, Bill of Rights in our earlier civilian wars, is a resounding echo. "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness, that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

It is so easy for the judicious critic of a later day to riddle a book like the "Social Contract" with shot and shell of logic, doctrine, figures, history. More than one distinguished master of political and legal philosophy in our own day and generation has subjected it to searching analysis, of weight and significance. But besides all that, it is history that matters and the long tale of consummating circumstances. And, after all, the association of the law of Nature with humanity has in all ages been very close. Let us realize

with what effulgence books burst upon communities oppressed by wrong, sunk in care, inflamed by passions of religion or of liberty, the two eternal fields of mortal struggle.

THE POWER OF POLITICAL BOOKS.

The power of a political book depends on its fitness for occasion as occasions emerge. Crop depends on soil as well as seed. It is not abstract or absolute strength in argument or conclusion, but the fact, half accident, of its happening to supply an impressive, persuasive, exciting, attack or defence, or some set of formulae that the passion needs, or curiosity of the hour demands. Books, doctrines, ideas have been compared to the flowers in a garden. 'Tis not always the best argument that prevails, and the gardener wins the prize who chooses his season right. How much of their time do even good writers pass in minting coin that has no currency. And in passing from that glorious dome of printed books in the British Museum to the sepulchral monuments in another department I sometimes think that in vitality there is not much to choose.

It is easy to expose fallacies in the Declaration of Independence. The point is that, as an American historian records with truth, it was "the genuine effusion of the soul of the country at the time." Yet what a sound instinct for politics, addressed to Englishmen of the stamp of the American colonists, inspired Tom Paine when he fired the revolutionary train by the most influential political piece that ever was composed, and called it by the wholesome, persuasive and well-justified name of "Common Sense." Quarrels about the best form of government, the balance of orders in the State, even natural rights were comparatively old stories. Men are wont to use so much of these great oracular deliverances as the moment needs, and four score and seven years passed before a nobler President than Jefferson was able to bring his country round to his faith that if slavery is not wrong, nothing is wrong. It is not abstract books that thrive in the day of trouble on either side of the Atlantic Ocean. The language of our great Agamemnon of political conflict, alike in France and in America, went deeper to the potent roots. It was, as Burke said, not on these things, but on the point of taxes that the ablest pens and most eloquent tongues have been exercised, the greatest spirits have acted and suffered. They took infinite pains to set up as a fundamental principle that in all monarchies the people must in effect themselves, mediate or immediately, possess the power of

granting their own money, or no shadow of liberty could subsist.

Yet rates and taxes are not everything. Evolution is the most overworked word in all the language of the day. But we cannot do without it, and those are right who say that in the evolution of politics nothing has been more important than the successive emergence of such new moral entities as justice, freedom, right. History made English their vernacular. Whether Burke in his best pieces or Aristotle in his "Politics" shows the wider knowledge of human nature learned men do not decide. At least the philosopher of small city States, even with the intellect of Aristotle, could not be expected to have any idea of that representative government which is the greatest political fact of to-day. It was Locke in the 17th century who in connection with the settlement of the Monarchy, that we are to call a revolution, not a rebellion, first set out, as has been said, constitutional government in terms of thought, and furnished the main-spring of political philosophy for long ages after. From him both Montesquieu and Rousseau, the famous heads of two opposed schools and rival methods, drew their inspiration. Countless are the governing systems all over the globe that have found their model here, and we may record with no ignoble pride that the tongue of our English masters of political wisdom is spoken by 160 millions, as against 130 for Russia, 85 of German, 60 of Spanish, and 45 of French. I do not forget that among 90 or 100 millions of our triumphant figure the King's writ does not run; for they live under the Stars and Stripes.

WORDS AND IDEAS IN POLITICS.

Let me give you a sobering thought from Locke himself:—

"If any one shall well consider the errors and obscurity, the mistakes and confusion, that are spread in the world by an ill use of words, he will find some reason to doubt whether language, as it has been employed, has contributed more to the improvement or hindrance of knowledge among mankind."

Dismal as this thought must be at any time, how especially perturbing to people with such questions before them as we are called upon to face to-day? Now, if ever, what mistakes and confusion are likely to follow an ill use of political words, and of the ideas that words stand for. What would become of a lawyer at Lincoln's Inn, who argued his cases with the looseness in point and language, the

disregard of apt precedents, the slack concatenation of premiss and conclusion, the readiness to take one authority for as good as another, which even the best of us find good enough for politics? Is there any other field where Bacon's famous idols of Theatre, Tribe, Market Place, and Cave keep such complacent house together?

A learned man who was Chancellor of the Exchequer in 1857 wrote a little book on what he styled the use and abuse of political terms. It has little sap, but puts useful posers as to the exact classification of the varieties of Republic and Monarchy. It is democracy where a majority of adult males have direct legal influence in the formation of the sovereign body. It is aristocracy where this majority have not direct legal influence. Is democracy a system in which the many govern or, as Aristotle supposed, a system in which the poor govern? And so forth, with a general suggestion of loose and inapplicable terms being the links that chain men to unreasonable practices.

The ideas and words that seem simplest turn out most complex. If anybody doubts ask him to try his hand, say, on Liberty, Equality, and Fraternity. He will be very lucky if, besides being complex, he does not find their contents and applications directly contradictory. Take Cavour's famous formula "A free Church in a free State." What could be simpler, more direct, more pleasant and easy music to the politician's ear; yet of what harsh, afflicting, and intractable discords was not this theme the prelude? Of liberty, we have been told on the best authority, there are 200 definitions. Even the consecrated name of public opinion has many shades. One constitutional writer in whom learning has been by no means fatal to wit—and neither law nor politics is without possible points of humour—puts it that the opinion of Parliament is the opinion of yesterday, and the opinion of Judges is that of the day before yesterday. That is, the Judges go by precedent and old canons of interpretation, while Parliament makes laws, imposes taxes, regulates foreign relations, in response to movements outside, and the ebb and flow of political tides outside seem to obey the motions of an inconstant moon. In politics, is it the voice of the electorate? Beyond politics, is it that favourable balance of leading articles which is called a good Press?

Who of us in arguing for or against an institution draws distinctions between its formal and legal character and its actual work in practice? Or make allowance for the spirit of those who carry it on? Or for the weight of its traditional

associations? A very interesting writer of our own time emphasizes the non-rational element in politics, impulse, instinct, reaction. As a man who has spent most of his days in politics you will not wonder that I read with a rueful eye Mr. Graham Wallis's rather cynical dictum that the empirical art of politics consists largely in the creation of opinion by the deliberate exploitation of sub-conscious non-rational inference.

POLITICAL SCIENCE.

Here you are excellently furnished with teachers of politics both directly and in connection with ethics, economics, or law. I have been looking through the examination papers, with sincere respect for those who set them and a touch of envy for those who could answer. London University has notably broken ground in a well-known school served by accomplished professors and attended by hundreds of assiduous listeners. At Oxford, where in my days there long ago such projects would have seemed irrelevant and Utopian folly, they have recently instituted a lecturer on political theory and institutions, and a diploma in economics and political science. International law and political economy have lecturers and professors. There and at Cambridge they are trying to cover a good deal of the ground that is occupied by the well-known school of political science founded in Paris after the catastrophe of 1870, and with the express design of repairing the political ignorance in the governing classes, which was one, at any rate, of the causes of that catastrophe.

Its courses include international law, public, and private, the diplomatic history of Europe, the history of colonial expansion, the history of the Eastern question, the study of Constitution, commercial geography, administrative law, and so forth. Its ends have been attained. Embassies, Consulates, the Council of State, the inspectorships of finance are manned by former pupils. Parliament, letters, the better journals owe it an acknowledged debt, and its influence upon the generation that have sprung up since the war 40 years since has been marked.

To-night is not the time for discussing whether there is such a thing as political science. I need not try, for the work has been incomparably well done for our purposes in Sir Frederick Pollock's short volume on the History of the Science of Politics. Is there any true analogy between the body politic and the body natural; are the methods and processes of politics to be brought

within sight of the methods and process of biology? The politician may borrow phrases from the biologist, and talk of embryos, germs, organisms, but surely those are right who insist that we have not come near to the definite erection of an inductive political science.

That is certainly no reason why either the politician should not reason, or the historian should not explore, say, with the methodical energy, caution, conscience, candour, and determined love of truth that marked Darwin, and the heroes of the natural sciences.

A NEW PROFESSORSHIP.

Political science suffers from the same defect as political economy in the earlier part of the nineteenth century. There is a certain rarefaction in the atmosphere. The politician man wears the same artificial character as the economic man. Ethical considerations pass for so much fiction. Matters are too much confined to description of political mechanics. The propositions are too mechanical and too elaborate, and too little account is made of ministering to the progress of society. The growth and direction of new opinion, the effectiveness of political institutions in giving expression to new opinion, are treated as secondary, or not treated at all. The lines laid down by my friend, Professor Dicey, in his book on the relation between law and opinion in the 19th century, deserve to be followed, and they are sure to be. The science so conceived will realize that the value of political forms is to be measured by what they do. They must express and answer the mind and purposes of a State, in their simplest bearings. I hope all this is not ungrateful to a group of writers in this country who in the last few years have filled a truly important bookshelf in any library pretending to be on the highest level in this truly important sphere—with Green, Pollock, Dicey, Hobhouse, Bosanquet, Wallas among them. Let nobody suppose that speculations as to the State and its various relations to the individual are immaterial. It is held that the attempt of certain French teachers to present German theories of the State in French dress are directly responsible for Syndicalism in France. I venture to believe that here is the field for a new course, and an extra chair in your splendid list. I mean a chair that would set an example of accurate use of terms in great national affairs and relations; of a systematical inquiry into historical origins of contemporary cases; of the commonplace, but neglected truth that it does not follow that if

only people enough hold an opinion it must therefore be both true and apt; of coherence and classification in our survey and treatment of political problems. If I had the privilege of adding a new chair it should be a Chair of Politics. Politics, in the sense that I am suggesting, is different from law because law tends to stereotype thought by forcing it into fixed categories, but political science, rightly handled is for ever re-opening these categories to examine how they answer to contemporary facts. Political science is wider than law, because its work may be said to begin where law ends. It is less wide than sociology, because it starts from the assumption of the State with all its rights, powers, and duties.

More than once the most tremendous political effects have flowed from books and speculations that had nothing to do with politics. Who can measure the influence on contemporary politics of Duran and the other literature of survival of the fittest, and not only on practical politics, but its decisive contributory influence upon active and powerful schools of written history? How constantly again, have the immense phenomena of Churches, Catholic and Protestant, so imposing and so penetrating, been the gravest chapter in the history of States!

THE CONTINUITY OF HISTORY.

Contemporary history is a long affair. A fortnight ago in the foreign telegrams that fill an invaluable page in the *Times* every morning you would have found this from Athens:—

"To-day being the anniversary of the capture of Constantinople by the Turks, a Litany for the repose of the soul of the last Greek Emperor, Constantine Palaeologus, was sung in the Cathedral here in the presence of Princes Nicholas and Andrew, the Prime Minister, and other dignitaries."

This commemoration at Athens of the tremendous event that came to pass at Constantinople 460 years ago is no cinder from a dead fire, but quite a live coal. At least one of the modern giants of political philosophy seems to regard it as a blessing that Mahomed II. put an end to Byzantine confusion, just as Landor used to regret that Charles Martel won the Battle of Tours.

The first speech I heard in my life, when I was a school boy, I suppose some time in 1850, was in your neighbouring Blackburn, one of Keoth's passionate denunciations of Austrian power and Russian intervention. The telegrams tell you every morning that this question too still smoulders. For some of you foreign politics

begin with memories of the Crimean War. The near East is assuredly no dead volcano.

A man who wishes to trace its perplexities to their source will not forget the history of the claims, ambitions, and pretensions of Prussia, Austria, Russia, when they partitioned Poland 140 years ago. Well did Burke, in 1772, warn Europe that Poland was but a breakfast for the great armed Powers, but where would they dine? "After all our love of tranquillity," he exclaimed, "and all our expedients to preserve it, alas! poor Peace!" And well does the historian to-day declare in a poignant sentence, the partition of Poland might have been a statesmanlike performance if it could have stopped in 1772, but *history never does stop short*, and in 20 years Europe found itself in the whirlpool of the French revolutionary wars which came to a close at Waterloo.

That is the worst of it. History never does stop short. If you are of the school that insists on the event being its own justification, on fact and reason being the same thing, on the real and the rational being identical, on force and right being all one, at least be sure that you have the fact in full, and the event in all its dimensions, and its duration.

THE SNARE OF PARALLELS.

Historical parallels are a snare to working statesmen, and ludicrous misapplications from Greece and Rome inspired some of the worst aberrations of the French Revolution. They are convenient to the politician; a plausible parallel makes him feel sure of his ground. Mr. Bryce, no second rate authority, holds that, though usually interesting and often illuminating, what are called historians' parallels are often misleading. He tells how during the great dispute in 1876, after the Bulgarian massacre, between those who thought we ought to back the Sultan, and those who were equally convinced the other way, he met one day in the street an eminent historical professor who was fond of descanting on the value of history as a guide to politics. They talked of the crisis in the East. This is Mr. Bryce's story:—"I said, 'Here is a fine opportunity for applying your doctrines. Party politicians may be divided, but no student of history can doubt which is the right course for the Government to follow towards Russia and the Turks.' 'Certainly,' he replied, 'the teachings of history are plain. You mean, of course,' I said, scenting some signs of disagreement, that we ought to warn the Sultan that he is wholly in the wrong and can't

support from us? 'No indeed,' rejoined my friend, 'I mean just the opposite.'

In truth, say what we will of the unity of history and the identity in the elements of human nature, the general body of a political case is never exactly the same.

Machiavelli will have it that the revolution of the wheel of human fortune brings past situations back to new points. A wiser school insists that history never repeats itself.

According to some scientific historians with a right to speak, history does not solve questions; it teaches us to examine. After a life of labour in examination a great event, they say, is seldom fully understood by those who worked for it. Our vision is surer about the past, there we have the whole: *we see the beginning and the end*, we distinguish essential from accessory. To contemporaries events are confused, obscured by passing accidents, mixed with all sorts of foreign elements. Both contemporaries and historians, more often than they suppose, miss a vital point because they do not know that intuitive instinct which often goes farther in the statesman's mind than deliberate analysis in argument. A visitor of Bismarck's once reminded him that Schopenhauer used to sit with him at dinner every day in the hotel at Frankfurt. "I had no business with him. I had neither time nor inclination for philosophy," said Bismarck, "and I know nothing of Schopenhauer's system." It was summarily explained to him as veering the primacy of the will in self-consciousness. "I dare say that may be all right," he said, "for myself, at least, I have often noticed that my will had decided before my thinking was finished." Improvisation has more to do in politics than people think.

IS THERE A GUIDING THREAD?

I can do no more than name another question that has had such invincible interest for powerful minds: Is there a central thread to guide us along a main course in the movements of the world? Are the movements onward?

History, in the great conception of it, has often been compared to a mountain chain seen far off in a clear sky, where the peaks seem linked to one another towards the higher crest of the group. An ingenious and learned writer the other day amplified this famous image by speaking of a set of volcanic islands heaving themselves out of the sea, at such angles and distances that only to the eye of a bird, and not to a sailor cruising among them would they appear as the heights of one and the same submerged range. The sailor, I take it

is the politician. The historian, without prejudice to monographic exploration in intervening valleys and ascending slopes, will covet the vision of the bird.

The unity of history is now orthodox doctrine, though accepted, as orthodox doctrines sometimes are in various senses. Acton put it that "History embraces ideas as much as events, and derives its best virtue from regions beyond the sphere of States."

A younger student, whose ability Acton recognized and highly valued, puts it a little more fully—"No presentation of history can be adequate which neglects the growth of the religious consciousness, of literature, of the moral and physical science, of art, of scholarship, of social life."

The essential merit of the statesman, that he does not mistake a part for the whole, belongs equally to the responsible citizen with a sense of public duty, and to the best historian. But on another side the temper of the time is adverse. Harnack says that in 1700 the most universal or encyclopedic mind, that is to say, mind at home over the field of knowledge, thought, feeling—was Leibnitz, and in 1800 it was Goethe. I suppose nobody would dispute that in 1600 it was Bacon. To whom would competent authorities give the palm in 1900? If we are slow to answer, is not the reason that advance of specialization over the whole field of knowledge has made the encyclopedic mind an anachronism?

PROGRESS NOT UNIVERSAL.

Many people, and among them some of the wisest and most helpful of mankind, treat Progress as if it were as much a universal law of the human race as the law of gravitation in the world of matter. A universal law, for all times, all States, all Societies, it is not. Even for ourselves, authority is not all our way. Angles and distances make all the difference to the eagles and falcons who survey history. We know more and more of Nature in the world of matter; have more power over its energies, men have increased and multiplied and spread out over the globe, life is longer, vigour and endurance have waxed, not waned. International law, though important chapters are still to come, has made much way since Grotius wrote one of the cardinal books in European history. Forgive me for mentioning a word of wrath, but the curse of the industrial system is insecurity, and the principle of insurance, applied to risks of every kind, has extended and ramified in a really extraordinary way during the last 60 years, and

it is now one of the subtlest international agencies, uniting distant interests and creating perforce a thousand mutual obligations. A fraction of mankind has access to higher standards of comfort and well-being. For a thousand years, Michelet says, Europe was unwashed. That at least is no longer absolutely true. Even in this sphere there is more than one set-off to the exhilarating advance. Coal supply, iron ore of the American Lakes, the oil supply in Russia, Persia, Burma, are not inexhaustible. Towering States have vanished like shooting stars. Rome is not, in Byron's desolate line, the only lone mother of dead empires.

You remember Gibbon's declaration that if a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would without hesitation name the period between the death of Domitian and the accession of Commodus. It is nearly a century and a half since Gibbon wrote. The great historian of Rome of our own day and generation with characteristic daring puts and answers the same question. "If an angel of the Lord," Mommsen assures us, "were to strike the balance whether the domain ruled by Severus Antoninus was governed with the greater intelligence and the greater humanity then or now, whether civilization and general prosperity have since then advanced or retrograded, it is very doubtful whether the decision would favour the present." Then again observers who know and have thought much about it pronounce it not clear that Western contact with Eastern races will increase the sum of human happiness.

After all, it is well to measure the procession of changes that have marked culture, civilization, and the modern world, against some stupendous fixities of human things. If we think, for example, of all that language means, of the unplumbed depths of mortal thought, mood, aim, appetite, right, duty, kindness, savagery, and yet how stable language is amidst the vortex and how immutably the tongues of leading stocks in the world seem to have struck their roots. And in the four great faiths—Christianity, Judaism, Islam, Buddha—in spite of reformation, counter-reformation, internecine conflict within, displacement by fire and sword from without, yet how steadfastly the same, the rites, the practices, and traditions persist.

IDEALS AND FACTS.

A well-trained observer finds history abounding in volcanic outbreaks of fire and flame, seeing only

to leave behind hardened lava and frozen mud. Only too true. But it is wrong to be over-impatient with what may prove to be fertilizing Nile floods; they will subside, and something will remain for the hand of the reaper.

Ardent spirits have common faults in a stirring age. We know it all. They are so apt to begin where they should end. Pierced by thoughts of the ills in the world around them, they are overwhelmed by a noble impatience to remove, to lessen, to abate. Before they have set sail they insist that they already see some new planet, swimming into their ken, and touch the promised land. An abstract *a priori* notion, formed independently of experience, independently of evidence, is straightway clothed with all the sanctity of absolute principle. Generous aspiration, exalted enthusiasm, is made to do duty for reasoned scrutiny. They seize every fact of circumstance that makes their way; they are blind to every other. Inflexible preconceptions hold the helm. They exaggerate, their sense of proportion is bad. If by chance any party politicians are with us they will observe that in this place to-night I am bound to carry political impartiality to the point of passion, and they will not quarrel with me for saying that such vices of political method as I have hinted at—the substitution of generous illusion for cool induction—are just as common among glowing Conservatives as among glowing Liberals. Nobody in camp will quarrel with the view that one of the urgent needs of to-day is a resolute attempt to systematize political thoughts and to bring ideals into touch with fact. There is no reason why that should turn brave and hopeful men into narrow, dry, or cold-hearted.

Books on political fundamentals are apt not to be refreshing. They do not always keep on the level of the noblest aspects of the State; though government is concerned with men and life, yet few books are so little written in terms of life as books on government. "The true law-giver," says Burke, "ought to have a heart full of sensibility. He ought to love and respect mankind, and to fear himself Political arrangement, as it is a work for social ends, is only to be wrought by social means. Mind must combine with mind. Time is required to produce that union of minds which alone can produce all the good we aim at." There is exemplar both in aim and method; Burke, not Coleridge; not only wisdom, but wisdom; applicable and applied; and there is the philosophy of political party. "How vague and cloudy, we are told, were many

of the German treatises of the last 60 years on the theory of State."

This was said by that admirably equipped historian, jurist, traveller, and man of State affairs, who now represents this country at Washington. Even those who insist most strongly that the abstract paves the way for the concrete; transcendental is the only secure basis for order by government; and evolution of the Absolute is the right precursor of Sadowna and Seldan, cannot but admit that in Germany at least, it was the dynasty of historians, and not the abstract men, who supplied the clenchers for public opinion and resolve. And, by the way, pilgrims to Konigsberg should not omit from their happy musings the fact that one of the notable minor writings of the Konigsberg philosopher was a solid plea for perpetual peace.

Treitschke, the last and most brilliant of the dynasty, one day fell upon a volume of the letters of Cavour. "Nothing for a long time has chained my attention so fast. This intensely practical genius is no doubt different by a whole heaven's breadth from the great poets and thinkers that are so trusted by us Germans. Yet he stands in his own way before the riddles of the world as great as Goethe or Kant." Never was statesman, not even Machiavelli, to whom the abstract

was more alien than to Cavour, though nobody took better advantage of the ardour kindled by less practical idealists than himself. With Treitschke reaction went far. He delivered lectures for several years on what he named *Politik*, now accessible in a couple of volumes, twice as long as Machiavelli's *Prince*, and 20 times as little tending to edification. No professor in this University could keep a class for a month upon *Politik* of that stamp.

A LESSON FROM AMERICA.

I will end where I began. I said something here last November about the importance of erecting an active, alert, and trained public opinion. Only a commonplace, to be sure.

The star of strength and greatness rises or sinks in a State according to the proportions in its numbers of men and women with courage, energy, will, and open, supple, teachable intelligence, and then, besides, on their power of making their qualities effectively felt. If we are in Carlyle's genial phrase so many millions mostly fools, and if those who are not fools are but as dumb dogs, then the case is desperate. But before losing heart, let us be sure that our political arithmetic and algebra are right.

REQUIEM.

(In Memory of a Beloved Sister.)

BY MRS. SAROJINI NAIDU.

She who would guard our sleep with anxious care
To day we watch her sleeping;
She who would still our tears upon her breast
Now leaves us weeping.

She who hath sewed us with a love so deep,
Loyal and sweet and tender—
To day for her these last few poignant rites
Sadly we render.

She who would answer to our lightest call
To day she gives no token!
Does She not know because her lips are dumb,
Our hearts are broken?

Current Events.

BY RAJDUARI.

BLUFF OR CIVIL WAR?

THE question of questions which is at present agitating the United Kingdom is the bitter, angry, nay threatening, war of words between the ministers and Messrs. Bonar Law & Co. outside the hall of St. Stephens, in reference to the Home Rule Bill. The men of Ulster, backed by the fire eating spirits of the extreme party or faction of Unionists, are all for a fight, tooth and nail, in the event of the passing of the Home Rule Bill. "Ulster will fight," that is the cry. But there are many a sober people who shake their heads whether the cry will ever become a reality. In other words they understand it as a mere game of "bluff." Whether it is or it is not a bluff will soon become apparent. At present there is a lull in active parliamentary warfare owing to the short adjournment. The wearied legislators are taking rest. The brief respite is unlikely to be marked by any stirring "event," albeit that we may hear more of sound and fury from the new species of Solemn Covenanters who have just formed themselves into a league. "They stood prepared to die," so said the poet who had sung of the sturdy Covenanters of old. Is this new-fangled genus of the opening Twentieth Century going to rival or even surpass the stern and devoted bard who had vowed themselves to die? We shall see. The air of Ulster may resound with the war-cry under the banner of Bonar Law and Sir Edward Carson. Whether the war-drum will beat fast and furious and array these mock heroes to the reality of action is a question. Arms and ammunition are talked of. So, too, treason against the state. It will be an evil day when the die is cast and the solemn leagues march on Dublin Castle and plant their banner of territorial independence. Home Rulers meanwhile are amused

and await the mighty events with deepest coolness and composure. They at least do not scent the gunpowder from far or near—and they are an index to the Irish cyclone, if it be at all coming. To us onlookers at this great distance all this seems to be a matter of regret. Party politics have indeed run high and hot. But it is to be devoutly hoped that calmer counsel would prevail and each side soon sheath the weapon that they are so wildly brandishing in the air which is charged with their own partisan electricity and all the present presage and wrath will prove to be a mockery.

THE MASSINGHAM MISSILE.

As if Irish affairs were not enough for the two great parties to fiercely wrangle about, there are the dissensions in the different camps—of Unionists, of Radicals, and of Labourites. The quarrel, however among the extreme wing of the Radicals is the subject of much animated controversy in the Press. The Radical party is a house divided against itself. Sooner or later it is inevitable that the split will lead to new developments and add some more party names to the existing nomenclature in politics. As we write the intrepid Massingham is waging a war outright in the columns of his own paper and the *Daily News* against that effete Liberalism which is undistinguishable from Tory Chauvinism. Having come to power six years ago with a deliberate promise to their electors to effect retrenchment and economy all round, notably in connexion with the bloated armaments, the Liberal Ministry so-called and their supporters have miserably failed to keep up their promise. No doubt there have been extenuating circumstances, and circumstances, they say, alter the best resolutions. Many an event has happened in international politics which has made old England tremble for her very safety which is all based on her naval supremacy. But apart from international politics there have been questions of domestic economy. Local reforms of a Colonial character

have been taken on hand with a rapidity which has been more than once challenged. The more cautious and slow-going have questioned "Lloyd George finance" They cannot share the opinion that it is a blessing every way. Immense strides have been taken in colossal financial undertakings ostensibly for the benefit of the poor and the helpless, which have been condemned as not only hasty but ill planned, ill-considered and ill digested. There is waging at present a bloodless rebellion against Mr. George's Insurance Act. The medical faculty has raised the standard of revolt against the measure, more or less on purely personal grounds. They have conjured a host of nonsensical evils because their vested interests are supposed to be threatened. And as there are divers medical organisations in the country there is no limit to the combined conspiracy of the faculty against the new law. These have been actively propagating their own ill judged propaganda among the mass of the ignorant and semi-ignorant shop girls, seamstresses, domestic servants, and so on, which is certain to give infinite trouble. Judging from afar it would seem that there is little of a rational foundation in the revolt led by the British Medical Association. It is the case, once more, of working on the mute nature of unthinking humanity. The large majority who will come under the scope of the Insurance Law are not capable of thinking for themselves of the benefit or evil of that measure. They believe what the interested agitators have been sedulously instilling in their unsophisticated minds. In short, they are a flock of sheep who follow, for the time being, those who lead them in the present moral and unpatriotic agitation. Of course Mr. Lloyd George has raised a swarm of hornets around him. He has been over-confident in the ultimate success of his legislation. At the same time sagacious and cautious statesmanship might have taken care to conciliate opposition by taking it into his confidence, duly considering objections,

and offering to remove such as were really harmful. So that, practically mistakes have been made on both sides. Things have gone out of hand and it remains to be seen whether it is the revoltors who bend the redoubtable Chancellor or that the Chancellor brings to bay the hallooing pack of the medical faculty supported by its unthinking mass. It is feared that the Ministry, whenever it goes before the electors, is bound to go unrespected because of this unpopular measure. There will be such an aversion to the party that out of wantonness alone, the votes of the majority in the country will go to their opponents who will march triumphantly to Westminster Palace to take their seat on the ministerial front bench.

COLONIAL NAVAL DEFENCE.

Meanwhile the Colonials are forging ahead through their trusted representatives in the Council of Naval Defence. The Ministry has been confabulating with the Colonial Premiers, notably Mr. Borden of Canada, and endeavouring to formulate a working basis as to how the Naval Defence of Great Britain in her overseas dominions should be conducted. The daughter colonies are exceedingly affectionate towards their great Mother Country and vying with each other to come to her protection, strong as she is, in case she is threatened. There can be no better proof of filial gratitude at the bottom of which also is that innate spirit of British patriotism. Britannia has ruled the waves supremely for over a century. Britons never can be slaves. It is to prevent their becoming slaves to any mighty power in the future that they are all now concerting together. But there are people who are equally patriotic, albeit indeed with a sensitive economic conscience. These inquire whether it bodes any good that in pursuit of the future naval will-o'-the-wisp or hobgoblin which they have conjured they should blindly go on constructing huge naval armaments and vessels, burdening the taxpayers to an extent unparalleled. Have these

men thought of the morrow? Have they given a thought to the contingency that English wealth and English prosperity may decline, that the taxpayer may be crippled, and that with that crippling the day of tribulation and humiliation may come. Indeed these sober economic people, while not unmindful of naval rivalry by other powers, are of opinion that a serious abatement in the mad pursuit of bloated naval armaments is imperative. For, long before naval injury can take place there will set in a dry economic rot in the nation which by itself may render harm worse than a defeat by a foreign power.

TRADE AND CONSOLS.

Meanwhile there is no limit to the growth of Great Britain's foreign trade which first began to take a leap upward three years ago. Nothing could be a better indication of the greater prosperity of the people than this trade. But when all is said it must not be forgotten that trade has its cycles of lean and fat years. There may be years of the lowest depression and years of the greatest prosperity. If at one time the nadir has been reached at another the zenith is also reached. But the steady fall in Consols is the subject of much discussion sometime past. The *Economist*, however, has rendered useful service in offering in one of its recent issues a lucid explanation of the decline. The extension of the scope of the investment of Securities by private and public trustees under the Trustees Act gave the opportunity to select other securities than consols for investments. To the extent that such investments went on the investments in consols necessarily diminished. There was less demand. While this economical phenomenon was going on almost unseen, there came the Boer war entailing an immense loan of 160 millions sterling. Such a tremendous supply of consols necessarily aggravated the previous economic situation. Consols were less and less in demand. Necessarily prices have steadily fallen. The only way to pre-

vent a further fall, if not to induce a rise, is to make consols more marketable. In other words there should be created a large demand for them. It is doubtful if investors can cause such a demand in the face of competing Trustees' securities. The only way is for the Government to extinguish a part of the national debt by a moderate purchase of the consols themselves. The phenomenon, however, it should be remembered, is not confined to England alone. France, Germany, Austria, Italy, Sweden, Denmark, all have witnessed a decline more or less in their respective securities. Consols, or *Rentes* or state bonds everywhere must remain in a condition of diminished demand so long as other competitive securities, allowed by the different states, continue to be more attractive by reason of a more profitable investment. Industrialism has in reality diminished the demand for this kind of paper.

FRANCE AND RUSSIA.

Once more Europe's attention was attracted by the recent visit of the French Premier, Mon. Poincaré to the Tsar, following so closely on the interview of the Kaiser, with that autocrat in the Baltic. It seems that the Great Continental Powers are revising their alliances and spheres of influence and interest. It is not at all surprising, therefore, if France has been anxious to see that Russia in no way deviates from her friendship, so long and so close, with her. Germany is naturally the suspect of both France and Russia. And she is now the subject of great suspicion to the generality of the people of Great Britain. She is coming to be regarded as the one foe in Europe to be greatly dreaded and therefore to be closely watched. If the battle of Waterloo witnessed a complete change in the "balance of power" on the Continent, it seems that the present political condition, backed by bloated armaments, naval and military, has produced altogether a new revolution the end of which none can forecast. The drama has just

begun; but all the states, with the natural instinct of life preservation, are trying to put their respective houses in order. Necessarily a revision of alliances, influences and interests, has been to the fore. And if Mon. Poincaré has returned with greater re-assurance and confidence from St. Petersburg, we are led to hope for greater chances of a pacific condition of Europe in the immediate future.

ITALY AND TURKEY

It is reported that there is a feeling now to bring about some practical arrangement by means of which peace might be brought between Italy and Turkey. Both the belligerents are sick at heart and would like that some good fairy would intervene who might bring an honourable peace. Such a peace must have for its working hypothesis *do ut des*, give and take. Italy must be prepared for some reasonable sacrifice and so, too, must Turkey. If each is disposed to treat for peace in this fashion the happy end might soon be attained. False pride and sentiment, too much about hollow *prestige* and so on, however, often comes in the way of the warring parties. This makes itself difficult to establish peace. But Italy is daily sinking deeper and deeper in financial mire, albeit the eyewash which the Foreign Minister and the Chancellor strenuously endeavour to apply to the ordinary Italian eye. If naught else, a depleted treasury, with the growing burden of national debt and national expenditure, must compel Italy to end the war. Turkey may not be so financially embarrassed as Italy, but she is immersed in domestic difficulties of no ordinary character, apart from Albanian and other Balkan imbroglios now thickening. The Balkan states are in an exceedingly bad plight. They have been causing great alarm to Europe. So much so that Austria has been furtively inviting the great Powers to a conference the aims of which are still in a nebulous condition. What may be behind Mr. Borchgrevink's invitation can only be guessed. The Turks are

alarmed lest it may be the precursor of Montenegrin and Albanian independence. The former is just now warlike, no doubt, secretly under Austrian inspiration or instigation. The Albanians, as we write, are said to be sheathing their weapons and returning home from the frontiers. But all these are mere ephemeral truce. One cannot say, when Albania may have permanent quiet. Meanwhile the revolution which took place in the Turkish Cabinet some three weeks ago is the subject of much curiosity and interest to the neighbouring powers. The back of the Committee of Union and Progress, with its replica of a modified Hamidian regime is being broken, as it were, by the Ministry of all the Talents now in power. It was forecast that it would not last a week, but there is every sign of its lasting many, many weeks. Turkey is a house divided against itself while enveloped on all sides by complications which, on the least provocation, may burst out into a terrible conflagration. Much will depend on the new Ministry, how it steers the bark at Bosphorus.

THE EAST

There is nothing special to say about Persia. Things seem to be quieting down. But there is the recess in British Parliament, and if we are to rely on our past experience, we ought soon to hear of something important connected with the subterranean diplomacy of Russia. It is always active when Ministers have some rest from inquisitive interpellations in the British Parliament. Anyhow that has been the case in reference to Indo-Russian policy. Our scares, expeditions, embassies and what not, all have been known in the past to be most active when Parliament is not in session.

Japan has lost her first constitutional Emperor, while his trusted Minister, Prince Katsura, was in communication at St. Petersburg as to how they should take joint action under certain eventualities against China with reference to Mongolia

and Manchuria. The "arrangements" how to stew John Chinaman are now said to be all completed and the diplomat is back on his way to Tokio. Soon after the funeral ceremonies of the deceased Emperor are over, we may hear of some fresh developments in the Far East. Already the authority of Yuan-Shi-Kai is being threatened by a faction of malcontents who are breathing fire and fury at the executions of two suspected generals by order of that great President. Peking is in a ferment and the Southerners are defying the President. There was a wild rumour of the assassination of Dr. Sun Yat Sen but happily for the Republic it had been contradicted. China is at sixes and sevens and though Yuan-Shi Kai is a great statesman it may be doubted whether he alone is capable of bringing order out of the chaos reigning in the kingdom of the Celestials. The situation is exceedingly trying and none can prophesy what a day may bring forth. The foreign Powers are watching this game of the new Republican Government which, of course, still remains unrecognised. Meanwhile the patriotic party is hostile to the raising of any foreign loan which is thus handicapping the President. Internal loans are certainly to be preferred, but the question is whether patriotism would pour into the coffers of the celestial treasury the many millions badly wanted to place the Empire on a stable footing, with order and peace tolerably well established. Let us hope there may be such both in the middle East and the Far East. That is a consummation to be devoutly wished.

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Art and Swadeshi. *Ganesh & Co, Madras.*
(Price Rs. 1.)

This is a volume of addresses and essays by Dr. A. K. Coomaraswami illustrated by 18 photographic reproductions. In *Art and Swadeshi* the author preaches with an apostolic fervour resembling that of John Ruskin the gospel of beauty developed and practised by the Indian people.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

A Son of Perdition. *By Fergus Hume. (William Rider and Son, London.)*

This novel by Mr. Fergus Hume belongs to the class of what may be called psychical novels and is dedicated appropriately enough to Mrs. Annie Besant. The work is intended to illustrate the truth of the doctrines of Karma and Re-incarnation and ought therefore to appeal with a special force to Hindus who believe implicitly in these doctrines. Avowedly didactic, the novel serves its purpose in a way, but the author, like all didactic novelists, falls easily into the trap of making his characters not individuals but rather types. Don Pablo is the type of all that is evil and Dr. Eberstein of all that is good. Unfortunately we rarely, if ever, meet with such types in real life. But we turn with relief to some refreshingly individual characters in the story—Mrs. Barrast, Mr. Cane, Mr. Sparrow and others. On the whole, the story is interesting enough and the plot develops easily from situation to situation. The doctrines which the novelist sets forth to teach being good, one certainly must feel the better for having read the novel, however short it may fall of the standard of perfection as a novel.

Vyapara Dharma-Soochike. *By Mr. H. Venkataramaniah. Published by H. N. Rao and Brothers, 264 Chickapet, Bangalore City.*

This is perhaps the first book of its kind in Kanarese. It is a valuable treatise for tradesmen. With the development of trade and the increase of competition in India it has become necessary to change our antiquated methods of business. This handbook sets out in the plain and simple vernacular of the people the latest ideas in business methods.

Evolution And Regeneration By *Henry Proctor F.R.S.I., M.R.A.S.* Published by *L. N. Fowler & Co, London.*

The early chapters of this work, are devoted to a study of the esoteric or inner meaning of Scripture in the light of archaeology and other Sciences. The author considers that the existence of Man prior to Adam can be proved from the Bible itself, that Adam was the progenitor of the Caucasian race only, that people existed long before him who knew metallurgy, music, and other arts, and that the stone and bronze age had passed away before Adam appeared on the scene.

The British Esoteric Society, founded in 1907 is said to be based on the author's practical experience of the extreme importance of chastity and the conservation of the vital fluid, and the doctrines and recommendations of this society form the topic of the latter part of the book. There are chapters dealing with deep breathing exercises, rules of diet, the fast cure, continence, and other allied topics. And various biblical doctrines and incidents are explained as possessing an inner meaning differing from the apparent ones.

Swami Ram Tirtha. *Ganesh & Co, Madras Re 1.*

Messrs Ganesh and Co., Publishers, Madras, have brought out a second volume of the Life and Teachings of the late Swami Ram Tirtha. The writings of Swami Ram breathe the true spirit of Vedanta and are marked by an originality, freedom from conventionality and individuality of presentation that give them a force all their own. The present publishers issued a few years ago the first volume of Swami Ram which has already run three editions. Encouraged by the popularity the book has achieved and actuated by the desire to spread the Teachings of Swami Ram Tirtha, the publishers have now issued a companion volume. The book is printed on antique paper and contains four portraits of the Swami.

Thirteen. By *E. Temple Thurston*, "Bell's Indian Library."

The title of this book is rather threatening. It calls up visions of something dreadful, bewitching, mysterious, desperate, fatal and what not. It is an appropriate title for a sensational novel. But nobody need be afraid of it now. For it is after all the name of a book containing thirteen short stories delightfully told. The French model of the short story has been successfully copied in Germany, Russia and Italy. England does not lag behind them. Mr. Thurston has already earned a name as the author of some very precious and telling stories. This volume completely fulfils the expectation. Each story is complete in itself: it has no reference to the previous or succeeding one. And each story expresses one incident, one situation, one emotion. This method of expressing artistically one moment of experience and conducting the interest so as to turn on a single fact or emotion is effectively done by the author. It is a gifted man that can tell a tale aright. And Mr. Thurston has done his part well.

Women's Suffrage By *M. G. Fawcett Messrs. T. C. and E. C. Jack, London and Edinburgh*

Much has been said for and against the Women's Suffrage movement, chiefly against, by those who, through indifference or prejudice, are ignorant of the real meaning of the struggle. Like all movements that the world has known, movements going to the root of human society, many can talk, but few, very few, have any real knowledge. No one, however, can be ignorant after reading Mrs. Fawcett's little book. It is invaluable, covering, in a clear, concise, unbiased and attractive manner, the whole of the movement, which began in England in the year 1792. The whole can be read in a couple of hours, and with advantage by the believer, the indifferent, and the unbeliever alike.

A Primer of Indian Botany. *P. F. Fyson, B.A., F.L.S.* [*The Christian Literature Society for India, Madras Re. 1.*]

This neatly got up book of 160 pages is mainly intended for beginners in secondary schools to be used with illustrative material before them and the aim of the author has been to make the study of plants education and to avoid the mere imparting of facts. The book is divided into two parts, the first consisting of twenty-two chapters, while the second is devoted to systematic botany, and the author has always used the simplest language so that the beginner may be better able to appreciate the infinite subtlety of the simplest things in Nature. This excellent handbook which contains 51 newly-executed figures is sure to become immensely popular in all secondary schools.

Character Training. *By E. L. Cabot; revised by E. Eyles. 3s. 6d. net. George G. Harrap and Co. London.*

Originally written by E. L. Cabot, it has been adapted to English Schools. It is intended to impress moral ideas on the young by a series of stories, most of them in prose and the rest in poetry. They are well-chosen and easily understood by the young. Actual incidents from the lives of men such as that of Abraham Lincoln illustrating kindness to animals; the quarrel between "the Pig and the Hare," in poetry to show their later mutual adjustment and life in peace, the choice between virtue and vice are only a few out of the examples of beautiful stories nicely told.

Whether in India or Europe and America, it is again of questionable utility to set apart periods in the time-table for religious or moral instruction. It ought to form a part of the whole course of teaching in language and history. When we see spectacles used by young boys in Indian schools, we ought to recommend only books so beautifully printed.

Diary of the Month, July—August 1912.

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July 23. Under the auspices of the Empire Press Union a deputation of representative Newspaper proprietors including Dr. Stanley Reed of *The Times of India* (Bombay) Mr. Wade of the *Englishman*, (Calcutta) and others waited on Mr. Herbert Samuel, the Post Master General to ask for the common registration of all the papers in the Empire and for a uniform rate for newspapers within the Empire.

July 24. The P. and O. Steamer *Malca* to-day shipped £ 110,000 gold for India.

July 25. A public meeting was held in Calcutta to consider the decision of the Privy Council in the Mymensingh case and Lord Crewe's interpretation on the Government of India Despatch.

July 26. The Calcutta Committee has addressed a note to the Institute of Journalists in London on Lord Crewe's reference to the English papers of Calcutta for consideration at the Annual Conference.

July 27. Lord Selborne in his inaugural address on the British Empire laid stress on the complexity of the Indian problem.

July 28. The Mikado of Japan is fast sinking in health. Tokio presents a pathetic sight, the people thronging the palace and the temples with prayers for his recovery.

July 29. It is announced that the Mikado is dead. The succession of the Crown Prince has been proclaimed.

July 30. In the House of Commons to-day Mr. Montagu introduced the Indian Budget in a lengthy speech and announced the names of the members of the Public Service Commission. The members of the Commission are Lord Islington, (Chairman,) Lord Ronaldshay, Sir Murray Hammick, Sir Theodore Morison, Sir Valentine Chirol, Mr. F. G. Sly, C. I. S., Mr. Mahadev Bhaskar Chaudal (Member of the Bombay Executive Council), Mr. Gokhale, Hon

Mr. Madge, (Viceroy's Council,) Mr. Justice Abdur Rahim, (of the Madras High Court,) Mr. Ramsay Macdonald and Mr. Laurens Fisher.

July 31. The death is announced of Mr. A. O. Hurre, the Father of the Indian National Congress.

August 1. The *Times* vigorously assails the appointment of Mr Mallet as Secretary for Indian students and the inclusion of Mr. Ramsay Macdonald in the Royal Commission.

August 2. It is announced that Mr. Young-husband's scheme of Khairpur Scholarship is now complete, the requisite fund having been collected.

August 3. The 4th annual meeting of the Bengal Depressed Classes mission held its sitting in Calcutta with Mr. Justice Choudhury in the chair.

August 4. The Commissioner of Police, Calcutta has issued orders prohibiting the celebration of the Boycott anniversary.

August 5. A rumour is afloat that Lord Morley will retire shortly and that Lord Crews is feeling the strain of the India Office.

August 6. In the House of Commons to-day Mr. Asquith declined to reconsider the appointment of Mr. Ramsay Macdonald in the Royal Commission.

August 7. It is understood that Mr Justice Chandavarkar will be appointed a Member of the Bombay Executive Council.

August 8. The Muslim Educational Conference at Poona concluded its sittings to-day after passing several important resolutions.

August 9. The Mill Strikes at Upper Hooghly Jute Mills and Bengal Cotton Mills have ended. The workmen have been reinstated.

August 10. The earthquake shock in Turkey was most severe on the shore of the Sea of Marmora. Great loss of life and property is reported.

August 11. The Rajah of Mahmudabad and the Lucknow Municipality gave Farewell addresses

to Sir John Hewett to which the latter replied sympathetically.

August 12. The latest estimate of the people killed in the earthquake in Turkey is reported to be 1200. Fifteen thousand are said to be homeless.

August 13. The *Punjab Advocate*, a vernacular newspaper published at Mianwali, has been called upon by the Punjab Government to furnish a security of Rs 2,000.

August 14. This evening the Chief Justice, the Judges and the Senior Barristers met in the central hall of the High Court of Bombay to celebrate the Jubilee of its establishment.

August 15. The Diwan of Travancore announced to the Durbar the plans and estimates of the extension of the State Railway from Quilon to Trivandrum.

August 16. The death is announced of Captain Stiffe, late of the Royal Indian Marine.

August 17. The Senate at Washington has adopted the Panama Canal Bill as modified by the Conference of the two Houses.

August 18. A meeting was held in Poona this evening to concert measures to give a public entertainment to Their Excellencies Sir George and Lady Clarke prior to their departure.

August 19. It is understood that the All-India Sanitary Conference will be held at Madras early in November.

August 20. His Excellency the Governor of Bombay laid the foundation stones of the Emperor George's Hall and Sir George Clarke Library in connection with the Guzerat College, Ahmedabad.

August 21. Mr. Chimulal Lalabhoj died to day of typhoid fever at his residence in Ahmedabad.

August 22. It is announced that Mr. Montagu, the Under-Secretary of State for India arrives at Bombay on the 18th October with his brother Dr. Lionel and his Secretary Mr. Horace Peel.

TOPICS FROM PERIODICALS.

The Future of India.

Mr. Everard Digby writes on the above subject to the *Asiatic Quarterly Review* for July. The impermanence of British rule in India has for long been in the minds of certain distinguished Englishmen. That gloomy thought has been awakened from a study of history and particularly the history of India. In a country where sudden outbreaks and violent conspiracies were so common in the past it is not strange that such pessimistic forecasts are often made with regards to the future of India. The writer says that up to the middle of the last century such a belief had much that was valid in it. But now the conditions have thoroughly changed. India is not as she was of old.

With the years that have followed, certain changes have taken place which are about to lift the country out of the old groove in which affairs happened and recurred with a regularity almost as invariable as the seasons. It is because this is overlooked that there is nowadays so much prophesying of evil for the future. India is entering the stage of modern State building. If we draw any conclusion based solely upon the semi-feudal conditions that exist at present, or if we believe that the country will attempt to show the instability of a South American Republic, we are likely in each case to be equally wrong. For since India is becoming modernized we must make due allowance for the action of distinctively modern forces. When we have set up a model of the man with the gun against the man with the bomb, we may be speaking of the actual warfare to be waged in one small corner of the field. But we overlook the areas where co-operation and fellow-feeling are forming a coalescence stronger than what the disruptive actions will be able to overcome.

The future of India does not walk insecurely between bombs on the one hand and unprincipled exploitation of the people on the other. The future may possibly be less adventurous, but more to its permanent benefit. It may be argued that the conflict between the rulers and the ruled in India will always present a racial struggle of lasting potency. It is not so. For the questions that more and more gain prominence in this country are likely to divert any

such racial animosity into channels of more pressing concern.

There is, firstly, the heavy and almost overpowering work which lies ahead in the raising and improvement of the lower and poorer classes, in which all who are educated, whatever their race, will more or less share. There is, secondly, the exactly contrary influence of the conservative forces, which will fight together to prevent the widening of the horizon of these people. And there is, thirdly, the attractive force of a great idea, that idea being the modern conception of an Empire as a partially decentralized, and not wholly centralized, consolidation of nations, in which country can fit itself into country and work with its companions, without the too-present sense of over-lordship and subjection. For these two influences, after the initial benefit which often accrues from them, act in the third and fourth generations as cankers sapping the strength of the conqueror even more unfailingly than of the conquered.

A fourth factor is the Hindu Muslim Problem. This question has however received the due attention of all India and is every day gaining in importance. It is more and more recognised by both the communities that their co-operation is a requisite factor in the making of modern India.

After all, says the writer, the British Empire is the biggest fact in the world to-day. It is a consideration which the Englishman nowadays is liable to overlook under alternate waves of self-depreciation and over laudation. He concludes:—

The British Empire is the only consolidation of the present day which combines on a large scale races of two colours under one system of government. It is the supreme laboratory in which is being attempted the experiment of organising immissible societies in one organization. Should that experiment succeed to the equal satisfaction of both parties, a great battle will have been gained in the cause of the world's peace, and in the prevention of a future in which the globe will be divided into free and semi-servile races; occasionally checkered by fruitless and sanguinary servile risings. With the development of the world we are seeing more plainly every day the narrowness and instability of the nineteenth-century ideal of the multiplication of little nations. Such organisations lead to waste, limitation, and the prospect of continual wars and dictatorships. Instead we are working to the ideal of forming the biggest aggregations of people that the organizing ability of mankind can admit. To throw away that ideal in connection with India, or to base it on force rather than consent, will be to perpetuate the divisions of mankind, and to lead us a step nearer to the era of race wars, which would be as destructive to Asia as the religious wars of the seventeenth century were to Europe.

Religion and Economic Progress.

The *Wealth of India* publishes a valuable symposium on the question, how far religion is responsible for the slow growth of the material prosperity of this country. Superficial observers of Indian life seldom fail to ascribe our lack of capacity for business to the puritanical character of the religion we follow. Dr. Sir S. Subrahmanya Aiyar Kt., C.I.E., who leads the first instalment of this series remarks in concluding his observations:—

It seems to me wrong, with reference to the existing state of material progress, to cast any blame on the religion. And in these columns devoted to discussions of matters connected with the wealth of India, I think I may without presumption claim for that religion the character of a national asset of inestimable value. For, I hold that, if its dictates are rightly understood and lived up to, that would pave the way to a peace and happiness which no amount of riches could confer. No doubt, erroneous notions as to those dictates prevail—a state of things of course not peculiar to this particular religion. But to condemn it because it is misunderstood would be, to speak mildly, indeed as queer as condemning sanitary science because its directions are hourly violated, and morality because moral precepts are day after day ignored in practical life.

The next note is from Dewan Bahadur K. Krishnaswami Rao, C.I.E. In a luminous analysis of the question he demonstrates the importance of religion in any scheme of corporate life and discusses the utility of the caste system as an economic arrangement.

He says that in the past when the observance of the Hindu religion was much more strict than it is now, Indian civilization stood very high. India then held a conspicuous position in arts, industries and commerce. Hence he believes that religion has little to do with the rise or fall of a nation's material resources. He has diagnosed the causes of economic depression in India with true insight and points out the real obstacles to material prosperity in the following words:—

The real obstacles to the economic progress of India are the weakness of the spirit of enterprise and co-operation, want of punctuality and mutual confidence, absence of technical knowledge, timidity of investment, lack of business habits, abnormal fear of failure, tardy performance of obligations incurred, and above all, strong foreign competition.

Colour Prejudice.

Under this head a writer who calls himself "Bacillus" contributes a valuable paper to the July number of *East and West*. He sums up the factors underlying "Colour Prejudice" as follows:—

(i) The inherent antipathy of difference of nationality

(ii) The greater cheapness of the cost of living to "coloured" people, or in other words, their ability and willingness to work for less pay than "white" people are able and willing to work for.

(iii) The ability which "coloured" people are showing of doing as well as and better than, "white" people in various walks of life.

(iv) The belief inherent in "white" people that they are superior by virtue of their whiteness to "coloured" people.

(v) The resentment of this belief by "coloured" people.

(vi) The failings which are characteristic of "coloured people" —

(a) Wrong methods of resentment.

(b) Impatience of results

(c) Want of cohesion.

He then examines each of these factors in turn and exemplifies them with illustrations. He gives a warning and a lesson to both the white and the coloured peoples. *Tolerance among the Whites* and mere cohesion among the coloured are the only needs to better the present condition of the race. Both have their rights and their obligations. They must realise it and work for the amelioration of the depressed part of mankind. He concludes —

I have tried in this brief sketch to show something of the mutual responsibilities which "white" and "coloured" peoples owe to themselves and to each other, for the experience of men and things show clearly that this problem of the clash of the "white" and the "coloured" races is the greatest which humanity will ever have to solve.

Solved it must be, and solved it can be only either by bitter strife or by honest, consistent, manly effort.

The Wealth of the Nation.

The July number of the *Modern Review* has a very inspiring article on the subject by Mr. Har Dayal, M.A. The writer says that the wealth of the world consists in the intellect and the character of its men and women, that this moral and mental capital leads to all happiness and that its proper investment should be the chief care of all noble souls. Applying this general principle to India, he says:—

The people of India have an abundance of mental and moral power. They are in this respect on a par with the noblest Caucasian races. The Hindus belong to the Aryan division of the human family and inherit its earnestness, inventiveness and social genius. Modern India has produced many distinguished metaphysicians, orators, novelists, journalists, scientists and mathematicians and could achieve still greater triumphs in this field, if her millions were educated in any sense of the word.

As regards moral power he continues:—

It is not much in evidence, as far as a superficial observer can judge. But a more careful survey reveals hidden springs of moral force which have not ever been tapped. India is sadly deficient in moral strength, but, as we shall see by and by her small stock is all wasted and misused by persons wanting in judgment and foresight. The world can never have too much of character, and India has in fact too little of it. But that little should be spent for worthy objects. We are more foolish than selfish, more demented than depraved.

He then discusses the use to which India puts her intellect and moral power and finds that she employs the first in (i) Prostitution (ii) Philosophy (iii) Amusement; and she makes about

as bad a use of the latter as of her mental force. Contemplation in isolation is one favourite method of spending time adopted by India's noblest sons. They rise above petty selfish desires and ambitions, but fall into the vacuous abyss of contemplation and inaction.

Another mode of wasting moral power is mysticism.

Many sects are devoted to the worship of Krishna, Rama and other deities. Parties of devotees would sing hymns, to the accompaniment of music, and work themselves up to a high pitch of emotional excitement. They would weep and dance in rapture, singing the names of the Lord. They would forget all worldly cares and duties.

He concludes with a pathetic appeal to the young men of India to follow the footsteps of the savants of Western civilization and to cast aside the old world notions of life and destiny which have marred the progress of India these many centuries.

The Average Boy.

The average boy in spite of his being trained by the million in schools, elementary and secondary, still presents a puzzling problem to solve with his mind unexplored and his energy running to waste. In *Science Progress* for April, Mr. Archer Vaessl, Science master of Harrow School points out the source of the general ignorance of the average boy and our inability to bring out the best in him. He suggests a method by which Science and the average boy may be brought into mutually helpful relations:—

All through their school career the majority of boys are taught with reference to an ideal far beyond their capacity, and methods suitable to this ideal are in vogue. The ideal, of course, is the production of such erudite classical stylists or embryo pure mathematicians as may win scholarships at the Universities.

The result is that work for the average boy, instead of depending on his reasoning power and stimulating his mental self-reliance, is reduced to mere memorizing. Consequently there is a loss of plasticity and a lack of resourcefulness which are highly detrimental to him in earning his own living.

But plasticity, resourcefulness, and self-reliance are exactly the necessary attributes. Hence it becomes more and more important that science masters by their methods should seek to strengthen and not thwart these characteristics as far as possible.

He then outlines a scheme of education which he says is the most practical under the existing circumstances and gives the most stimulating interest in Science.

Experimental work bearing on whatever problem may be under investigation is done throughout by the boy himself, and this is accompanied by occasional demonstration, information giving, summarising, and heuristic lectures. The practical work is taken in small divisions which make a form of heuristic seminar possible. The boys begin with simple Natural History and the work of great biologists such as Darwin, Pasteur, Lister. The matter is not taken as a "subject," but simple chemical and physical phenomena necessary to the issue are considered; thus the presence of an atmosphere, the nature of oxidation, respiration and combustion are investigated experimentally as they occur. It is neither chemistry nor physics nor biology, but all these "subjects" are drawn upon as necessary.

In 120 hours a boy can get a good deal more scientific information and rather more scientific training than is possible in the like time for his examination-ridden brother of similar capacity. A boy so trained will probably be ploughed in most conventional science examinations for boys of his age. But the writer firmly believes that he would keep his mental plasticity and his interest in scientific subjects and respond to his environment more intelligently than do many average boys differently trained.

International Law and Subject Races

The Journal of the Society of Comparative Legislation reproduces the paper contributed by Sir John Macdonell, C. B. to the first Universal Races Congress on the subject of International Law. It must be understood that International arbitration does not touch many internal and domestic questions profoundly interesting to races which are not dominant. For instance, the condition of the Jews in Russia and Poland, the Poles under Russian rule; the Roumanians in Hungary; the Finns in Russia, the Macedonians and Armenians in Turkey; the East Indians in South Africa; the natives of the Congo State under Belgian rule—International Arbitration does not help to solve, except very remotely and indirectly, the problems which these names recall. *To day each State says, and will long continue to say, "I must be master in my own house"* That position must be accepted—at all events for the time. Sir John therefore turns to the question, how far, if at all, is International Law applicable to the relations between subject and dominant, between civilised and uncivilised races. *Opinions on this head are very divergent. The writer cites Mill's view of the case. John Stuart Mill said:—*

*To suppose that the same international customs, and the same rules of international morality, can obtain between one civilised nation and another, and between civilised nations and barbarians, is a grave error, and one which no statesman can fall into, however it may be with those who, from a safe and unresponsible position, criticise statesmen. Among many reasons why the same rules cannot be applicable to situations so different, the following are among the most important. In the first place the rules of ordinary international morality imply reciprocity. But barbarians will not reciprocate. They cannot be depended on for observing any rules. Their minds are not capable of so great an effort, nor their will sufficiently under the influence of distant motives. In the next place nations which are still barbarous have not got beyond the period during which it is likely to be for their benefit that they should be conquered and held in subjection by foreigners. Independence and nationality, so essential to the due growth and development of a people further advanced in improvement, are generally impediments to them. . . . The only moral laws for the relation between a civilised and a barbarous Government are the universal rules of morality between man and man (*Dissertations*, vi. p. 167).*

After quoting some observations from Bluntchli to the same effect, Sir John Macdonell deprecates that there is not a clear line of separation between civilised and barbarous nations in the passages cited. Very often they differ from each other by small degrees. What is the test of superiority?

There is the often suggested test of proficiency in war according to which the Turks some centuries ago were probably supreme among all nations, the Italians, contemporaries of Michael Angelo and Leonardo da Vinci, not excepted. There is the test of wealth, a test the justice of which, if applied to individuals, would be denied. There is the test of morality, the existence of a legal moral code and conformity of conduct thereto; a test the application of which, if possible, might lead to startling results. Nor is the distinction between the progressive and non-progressive races so clear to modern ethnologists as it was to those who knew little. The so-called stationary races are often merely those whose changes are unrecorded. As Professor Royce justly remarks, this test has never been so fairly applied by civilised nations as to give exact results. The application of a well accepted test is impossible. The superiority for which writers such as Gobineau and Houston Chamberlain claim will never be conceded. But what is clear is that the world would be the poorer if one type of civilisation were to be universal, what we cannot be sure of is that an unpromising race, if left to itself, may not be the starting-point of a development which will enrich mankind.

After considering the opinions of various scholars the writer says that some principles are commonly recognised—principles that determine the conduct of civilised nations among themselves and with those of their less fortunate brethren. They have not as yet been codified into a system of law but the fact remains that they are tacitly understood to be binding in them. That there should be less of the "intolerance of civilization," that minor races should retain their means of existence, that the major ones should stand as faithful guardians, that there should be some respect for the law and manners of the less gifted races, that there should be mutual understanding and mutual sympathy by more frequent meetings—these and other such facts are clearly recognized by all.

The writer is summing up the suggestions says:—
Closely connected with, if not a part of, International Law is a group of duties on the part of dominant races to those under their control or influence. These duties, now imperfectly recognised, may be made clearer, they may be enlarged, the observance of them may be made stricter by wise co-operation. Fostering and preserving diversity of race, we may attain to something like unity in spirit and policy.

Muslims and Non-Muslims

The Hon. Mr. Justice Abdur Rahim discusses this question in a very illuminating article in the July number of the *Hindustan Review*.

The relations of the Muslims towards the non-Muslims are mainly determined on the basis whether the country or state of the latter is to be regarded as Darul-Harb literally territory of war. There can be no question but that a country governed by a Muslim ruler according to the laws of the Islamic religion, is Darul Islam. Nor can there be any doubt that a country under a non-Muslim Government in which a Mahomedan cannot live with personal security and freedom to perform his religious duties, is Darul Harb. But it does not follow that a self-governing Muslim country passing into the hands of non-Muslim conquerors, or of the Dhimmies rising against Muslim Government, becomes by that fact alone Darul Harb. It turns into Darul Harb if it fulfils three conditions, namely, that the laws and regulations of the non-Muslims be enforced there, that it should be surrounded by other countries answering the description of Darul Harb, without any country of the description of Darul Islam being contiguous to it, and if no Muslim or Dhimmi, that is, a non-Muslim subject of a Muslim state, can live there, in the same security as under the previous Muslim Government.

Now one of the tests, as to whether a country should be treated as a Darul Harb or Darul Islam is, whether congregational prayers during Fridays and Ids shows be held in the country. The learned writer then discusses under what condition the holding of Friday prayers is allowed by the Mahomedan law. He concludes by explaining the two aspects of Mahomedan law. He says:—

As I have had occasion to point out, the Mahomedan Law, generally speaking, has two sides. In its worldly aspect, it is enforceable by the court; and in its spiritual aspect, it affects the conscience of every individual Muslim. The head of the Muslim state can obviously enforce Mahomedan law only within his own jurisdiction. A Mahomedan living within the territory of non-Muslims is required to conform, as far as is practicable for him to do so, to the rules and injunctions of the Mahomedan law and religion. If he violates them, he incurs religious guilt, and when he finds that he cannot stay in a particular non-Muslim country with safety of person and property nor discharge his religious duties there, he is expected to retire to his own state. If such a person finds that the non-Muslim Government actually interferes with his property and reduces his children to slavery or suffers it to be done, or is guilty of other similar acts of oppression, he would be justified in interfering with the lives and properties of the non-Muslim inhabitants of the place. But otherwise, he must forbear from interfering with the non-Muslim Government and inhabitants of the country of his adoption, as that would be an act of perfidy on his part which the law absolutely forbids.

European Politics and Asiatic Aspiration.

In the course of an article on the above subject in the *National Monthly* of Ceylon Mr. Lionell A. Mendis gives the following observations:—

The spirit of the Asiatic Renaissance is veritably the spirit of progress—for Asia has decided to be no more asleep. It is the spirit of Truth—for Asia seeks to know and learn from the outer world. It is the spirit of Life and Light, for it means the development of all that is highest and best in Asia and the realization of the highest manhood by her peoples.

It is best for both East and West that the West should understand that this New Spirit in Asia must and will have its fulfilment; that the day must soon come when Europe should realise that "a nation can no more ultimately justify the ownership of other nations than a man can justify the ownership of other men" (Dr. A. K. Comararawamy), that it will not do to say with Dr. Dillon: "Persian Reforms are the work of a few rebel Caucasian filibusters, Reforms in Turkey mean no more than Hamidism without Hamid, and Reforms in China but a new Chinese Puzzle, all bound to fail, because "Oriental nations are unfitted by ages of political thralldom, by religious tenets, and by a feudal cast of mind which has become second nature, for that form of self-government which goes by the name of Parliamentary regime," or (as he applies it in particular to Persia), "They lack energy, self-help, moral staying powers, in the word the sum of those virile qualities—which we sometimes designate as back-bone—which sustain men and nations in hours of danger and suffering." Statements such as the above are a blasphemy on the Almighty, in condemning half his creation with deficiencies that are not there; "also that if the British Government were deliberately to oppose national aspirations, then undoubtedly the (National) movement would become wholly anti-British, and would finally sweep away men who had betrayed their God-given trust" (A. G. Fraser, 1911).

And yet, though the New spirit in Asia must in the end be triumphant, will Europe foster it, or will Europe attempt to stifle it? On their answer to this question depends the progress of the world. There are however, says Mr. Lionell A. Mendis.

Three strong movements which are daily growing in strength and on which Asia may look with some interest as likely allies in days to come: (1) Socialism, a movement of the masses for the masses, resting on the brotherhood of man, and opposed to war. (2) Women in Politics: women, risen to political power, will bring to every question the rights and wrongs of an act, and not merely the expediency of it. She will represent the softer side of Western nature and take away from politics its hard, inhuman features. (3) Missionary aggression: there is a strong movement of missionary enterprise in the world to-day. In ten years, the missionary forces throughout the world will have doubled or trebled in number. If the men who come to Asia are true to their God, they will not be false to man, and therefore to Asia, in the hour of her need.

Buddhism in Japan.

The *Japanese Magazine* publishes an article entitled "what Buddhism has done for Japan." After briefly sketching the historical progress of Buddhism and its bearing on the life of the people the writer proceeds to enquire what influence the religion has exercised on the genius of the Japanese civilization. He says that that influence has been greater in Japan than in China or India. The effect of that religion on Japan may be twofold first in the new ideas and manners introduced into that country and secondly in the developments it caused in Japanese ideas of religion, culture and manners in general.

Among the more conspicuous influences of Buddhism in Japan may be mentioned its effect on *Sculpture and metal work*. In the work of Embroidery, too, Buddhism had an equally far reaching influence on Japanese Art.

History relates that in the thirteenth year of the Empress Suiko a Buddhist image was made in embroidery by a Japanese artist. This may have been the beginning of that long succession of highly wrought and beautiful work for which Japan has become justly famous. The making of Buddhist robes and hangings also encouraged the art. On the other hand the amount of decorative work necessary in Buddhist temples had a direct effect upon Japanese painting, so that in Japan as elsewhere religion may be said to have been the mother of Art.

Then again the effect of Buddhist doctrine and culture on Japanese civilization is most conspicuous in the general character of the people's education and culture. In fact, says the writer —

We owe our first incitement to general education to the good influence of Buddhism. We received our philosophy and literary inspiration from China, and our authorities continued to send students there to draw, and refresh themselves, from the fountain head of learning and thought, but in later times, this good custom fell into neglect, and then Buddhism fell into the breach and did a very important and necessary work for the education of our people. While Japan was in the hands of the military class and subjected to almost constant civil war, education became entirely neglected by the government. In this dark period, the Buddhist monasteries were centres of learning, and the Buddhist temples, with their priests of culture and education, were a light shining in a dark place.

The effect of this form of education to which the nation had been so long subjected, was a *spirit of toleration* which is perhaps the most distinguish-

ing feature of the Japanese civilization. The writer says:—

Buddhism was the most tolerant of religions, welcoming our national gods into its pantheon on equal terms, and honouring our ancient customs with due deference to our prejudices and tastes. Some of the sects were extremely narrow and bigoted, but the general influence of the religion was one of toleration and magnanimity. Nor was it a toleration that could be identified with mere religious indifference. Its root idea was, and is, that at heart all religion is one. The foreign missionary teaching in Japan, who does not take this for granted, will meet with many surprises and disappointments. Many, or most, of our people belong to both Buddhism and Shinto, an attitude in which they see no more incongruity than in a man belonging to various secret orders, like Odd-fellows or Masons, the purpose of all being good.

'To reach the mountain's crest are many ways;
But all meet there beneath the moon's bright rays
From yonder tow'ring peak her smile serene,
Reveals the beauty of the native scene'

These lines suggest the spirit with which Buddhism inspired the Japanese mind. It is now almost constitutionally impossible for them to change it. It may, however, be contended that Buddhism was an active agent in the days of the persecution of the Christians. The writer defends the Japanese attitude in the following words:—

Let it be understood that it was not as Christians *per se* that the persecution was visited on the adherents of the foreign religion, but as enemies of the state, the authorities and the Buddhists believed that Christianity was a scheme of European governments to pave the way for the invasion and subjection of Japan to a foreign yoke. It was not so much as Buddhists that the temples were active in the campaign of eradication, but as Japanese subjects in defence of their country. Otherwise the persecution could only be looked upon as the insane rage of inhuman devils. It was no more than was the Christian persecutions of fellow-Christians in Europe. In fact our persecution were more rational because patriotic in origin, while the burnings and scourgings and tortures of Medieval Europe were the outcome of religious bigotry, and an overbearing assumption that the perpetrators were the viceregents of the Almighty.

Lastly the Japanese *Love of Nature* is the direct result of Buddhism and it pervades their art and literature.

The Buddhist temples usually occupied sites commanding the most beautiful and imposing views of natural scenery, and sometimes to get the delightful view one had, as one still has, to climb long flights of steps or travel far into some rural spot.

Thus the writer illustrates that almost every aspect of Japanese life and civilization is tinged with the influence of Buddhism.

Indian Art in China.

Dr. A. K. Coomaraswami, D. Sc. traces the influence of Indian Art in China in the current number of the *Dawn Magazine*. From the time of the introduction of Buddhism in that land, which is generally reckoned to be 65 A. D., the influence of the ethics and art of India in China has been paramount. The first two Buddhist Missions to China only paved the way to the triumphant success of the third which was able to do effective work in the service of the great religion. Early in 148 A. D. the mission from Parthia established a regular organization in the Cathay, which was to convert the whole country to the religion of the Enlightened One. But the effect of the mission in the Art of China was even more than in the other aspects of the people's life.

Chinese architecture goes back to Indian sources. The symbolism of the pagoda, for instance, is Indian. The four-sided base has representations of the guardians of the four quarters, the octagonal centre representing the Tusita heavens has Indra, Agni, etc., as guardians, while the uppermost storey represents the heaven of the Dhyan Buddhas. The stone toran of Indian stupas is the original form from which both the Chinese *pailu* and Japanese torii arches are derived.

The influence of Indian on Chinese architecture was not confined to the early period but lasted up till the fifteenth century at least. In the reign of Yung Lo (1403-1421), a Hindu Pandit came to Peking with golden images and a model of the *vajrasana* at Buddha-Gaya. A temple was built for the images on the model of the *vajrasana*, and finished in 1473. An inscription states that it reproduced in every detail the Indian original.

Again we are told that in the fifth century artisans went to China from the Yueh-Ti, an Indo-Scythian kingdom on the North-Western frontiers of India, and taught the Chinese the art of making different kinds of coloured glass.

He concludes in the following words :—

It may be remarked here that while a great deal of Chinese literature about painters, more or less biographical, is preserved, much of it consists rather of folklore than true personal history, and the folklore is largely of Indian origin.

Without going into further details it will be clear even to one who studies the matter no further than this short abstract permits, that the influence of Indian on Chinese and Japanese art during the period 400 to 900 A.D., was profound and far-reaching.

The King's Visit to India.

In the July number of the quarterly organ *The East and the West* Rev. O. F. Andrews discourses on the Missionary bearing of the King's Announcement at Delhi. He sums up the two principal factors of the announcement as follows :—

A. The growth of provincial Self-Government.

B. The Centre of Imperial Government at Delhi.

After briefly explaining the two factors of the announcement, he says that two important points strike him more clearly every year viz, The growing nationhood of Bengal and the temperamental difference between North and South India.

He then sketches the plan of future missionary work in India. In any reconstruction of Christian organisation, he says that Bengal, North India, and South India must sooner or later be treated separately as far as the work of the Church is concerned. With this re-organization for effective work he proceeds to indicate the line of work that the mission should undertake. He appeals for greater co-operation and energy on the part of the Churches so that they may embark on the scheme he suggests. His suggestion is as follows :—

The most hopeful sphere has been found to lie in higher educational work. It would appear to me personally to be wise to invite the new Missions, which will now arrive, to co-operate mainly on this educational side. The missionaries who would come to Delhi for such educational work would naturally be keen and able missionary thinkers. They would be the best men, therefore, to set forth before the very able Government officials the point of view of their own Missions, and the missionary cause as a whole.

The Anglican Mission in Delhi has already approached the imperial Government, with a view to obtaining a large central site in the new city for a men's residential college. The Baptist Mission has also approached the Government for a site for a women's educational institute, which may develop into a college. Each scheme is of such a character that expansion would be possible without loss of intensity in missionary educational method. The form of expansion would be by hostels established in connection with the central institutions. I believe myself that here, both on the men's and women's side, is the most useful field for that necessary co-operation in the new capital which modern missionary method demands.

Provincial Finance.

This is the subject of an elaborate paper read by Mr. N. Gopalaswami Aiyangar before the South Indian Association at the Ranade Library Hall, Mysapore. The quarterly organ of the association publishes a full text of the address. The Indian financial system presents several features of great interest and importance both to students of the science of finance and to practical politicians, not the least important part of which is that position of India's financial machinery which may be broadly designated by the term "Provincial Finance." In reviewing the whole course of the financial arrangement in India he says that the present system of Provincial finance has been evolved by slow gradations during the last 40 years—

The practical impossibility of directing the finances of a continent like India from one centre was recognised soon after the transfer of the Government of India from the Company to the Crown. A forerunner of the measures of decentralisation which took final shape 10 years later was given by Mr Samuel Laing in his financial statement for the year 1861-62. The necessity for finding more money for Provincial Public Works, the difficulty of fixing upon a uniform and unobjectionable Imperial tax, for raising the additional revenue, the desirability of enabling Local Governments to raise considerable sums by local taxes for local objects—these were the financial reasons which induced him to put forward a scheme which, in its main outlines, is characterised by breadth of view. In his view, decentralisation was not limited to the narrow object of giving relief to the Imperial Exchequer; he was so optimistic as to predict the growth of financial autonomy of a permanent type in the Local Governments. He desired to place no limit on the powers of Local Governments to impose additional taxation except that every such proposal should be sanctioned by the Governor General in Council and the Legislative Council, in order that they might insure that it was not inconsistent with Imperial taxation or with Imperial policy. He would have enacted Local budgets and subjected them to the scrutiny of the Local Legislative Councils. He intended the scheme to foster that "spirit of Local self help and self-guidance, which is at the bottom of a nation's greatness."

He then refers to the great work of overhauling the financial arrangements that Lord Mayo undertook. By the resolution in this subject aimed by him, on the 14th December 1870, a new system of financial administration was inaugurated which was to take effect from the 1st of April following. Till then the whole of the revenue and

expenditure was controlled by the Government of India though indeed the Provincial Governments were allowed considerable administrative powers. All expenditure had to be under the authority of the Governor General in Council, and the Provincial Governments could not incur any fresh expenditure though curiously enough, the Supreme Government sanctioned such measures that involved enormous expenditure. Indeed the Government of India was unable to realise the defect and the inefficiency of this method of financial administration. Lord Mayo proposed to remedy this state of things by so investing the Provincial Governments with financial powers as to make it their business to effect economies and to improve local sources of revenue. The speaker then passes on to the altered schemes of Sir J. Strachey and the work of the Finance Committee in turn, discourses on the Permanent Settlements of 1801 and 1811 and pleads for more elasticity of finance and separation of estimates. He concludes his thoughtful address in the following words:—

The Legislative Assembly of India—both Imperial and Provincial—are subordinate lawmaking bodies and their powers of taxation are undefined. Practically, no limit appears to be recognised to the power of the Imperial Legislative Council to impose taxation. The Provincial Councils have no authority to impose additional taxation without previous sanction by the Government of India. The local and municipal bodies have, however, their functions and sources of revenue placed on a legislative basis. The experience and practice of Governments on the Continent would seem to suggest that Local Governments may safely be entrusted with the powers of imposing by legislation certain additional taxes or additions, subject to a maximum percentage, to the Imperial taxes. The existence of the Provincial Legislative Councils with a non-official majority is sufficient guarantee that additional taxation will be imposed with the consent of the tax-payers. As all taxation is imposed by the enactment of a law, the Governor-General in Council and the Secretary of State can check extravagant expenditure in and excessive provincial taxation by the legislative veto they possess. At present the provincial Governments are the delegates of the Government of India and possess no financial powers apart from such delegation. A definition by statute of their functions and sources of revenue would give them a legal status and stability and obviate the necessity for making any Settlements at all between them and the Imperial Government.

QUESTIONS OF IMPORTANCE.

Indians in British Colonies.

At a meeting in Bombay on the 31st July with Sir Jamset Jeejeebhoy in the chair the following memorial was adopted for presentation to H. E. the Viceroy :—

For many years the position of His Majesty's Indian subjects resident in certain parts of the Empire outside of India has been a cause of keen distress and great heart searching to the people of this country. Though Indians have been recognised by Royal Decree as equal subjects of the Crown, and India has been described by British statesmen as "the brightest jewel in the British Crown," and as "the keystone of the arch" of the British Empire; yet the Colonies have regarded India, her people, and her culture with studied contempt, and Indians resident therein, have been denied elementary civil rights, access to some of these Colonies from India has been almost entirely prohibited, and racial antipathy has been allowed to increase to a degree incompatible with harmonious Imperial relations. Above and beyond this, certain Foreign States, realising the low esteem in which Indians are held by their fellow-subject of the Crown resident in these Colonies, have not hesitated to take advantage of the apparent inability of His Majesty's Government to procure redress of the aforementioned grievances, by imposing or threatening to impose similar hardships upon His Majesty's Indian subjects resident in their respective Colonial territories.

The history of recent years shows beyond dispute that these Indian emigrants, of whom India is justly proud, have almost everywhere lost ground, that constant attempts are being made, in the aforesaid Colonies, to reduce their status to one of recognised inferiority, and that the spirit of racialism has been mostly rashly fomented, whilst the poison of racial prejudice is spreading swiftly to other parts of the Empire which until quite recently, have been almost entirely, if not entirely, free from it. The existence of this grave danger to the Empire, and the desire to strengthen the hands of His Majesty's Government in coping with it, have impelled the citizens of Bombay respectfully to place the following facts, together with their observations thereon, before Your Excellency in Council.

SOUTH AFRICA

South Africa has long been the worst offender against Indian national sentiment, and it is

there that the prestige and honour of India have been most at stake. Ever since 1885, when the late South African Republic induced the then British Government to accept a law directed against "the native races of Asia, including the so-called coolies, Arabs, Malays, and Mahomedan subjects of the Turkish Dominion," and which deprived them of fundamental rights of citizenship, on alleged grounds of insanitation, regardless of personal status or qualification, insult upon insult has been heaped upon Indians resident in various parts of the country. Attempt following attempt has been made to treat the Indian emigrant, carrying with him the priceless heritage of centuries of culture, as though he were entirely uncivilised. We even find Indians denied by Statute the rights enjoyed by the aboriginal natives.

In February last, a second Bill to regulate immigration into the Union was brought before the South African Parliament, in a form somewhat different from that of the earlier measure, but retaining its main features. This Bill, however, as drafted, was also found not to satisfy the terms of the Union Government's undertaking, both as regards the passive resisters and the Indians resident in the Coast Provinces. Certain amendments were promised by the Union Government, without, however, entirely removing the objection that the Bill took away certain existing statutory rights of both Transvaal and Coast Province Indians. It appears, moreover, that the opposition of the Orange Free State members has not been entirely overcome; but, more important still, a strong movement has been set on foot, mainly by the Cape and Natal members in opposition to the adoption of a prohibitory education test based upon the model of the Australian test that may conceivably operate against immigrants of European race in substitution of the far less exigent tests sanctioned by the existing Cape and Natal statutes. Whilst the citizens of Bombay deplore the fact that Parliament has been protracted without giving even so mild a measure of relief as this second Bill was designed to afford, they understand that the temporary settlement will be prolonged until the next Session of the Union Parliament, when a further attempt to pass the Bill will be made.

The published reports of the speech delivered in the Union House of Assembly, on the 31st May last, by General Smuts, in moving the second reading of the aforementioned Immigration Bill, show that the real object of the adoption of the

do not come to the country by continuous journey from their country of origin. The restriction has completely stopped the immigration of Indians into Western Canada, as there are no direct means of communication from India, transshipment at Hongkong being necessary. Even Indian students, with previous residence, have been rejected for this reason.

Only recently, the wives of two Indian residents of long standing, arriving to join their husbands, were the victims of orders of deportation, which were subsequently withdrawn as an act of grace and not because of any change of policy on the part of the Dominion's immigration authorities.

BRITISH EAST AFRICA.

Perhaps in some respects the problem that presents itself in the Crown Colony of British East Africa is the gravest of all that have so far arisen, for it seems to presuppose an inherent incapacity, on the part of the white colonists, to render even elementary justice to their Indian fellow-subjects. British East Africa has been colonised and developed by Indians for more than 300 years. The Indian population numbers 25,000, as against 2,000 white settlers, large numbers of the latter having come from South Africa and brought with them the violent racial prejudice that holds such powerful sway there.

FOREIGN COUNTRIES.

As stated in a previous paragraph thereof, Foreign States have not been slow to perceive in what low esteem His Majesty's Indian subjects are held by their fellow-subjects of European race in the Colonies, or to take advantage of the difficulties that surround His Majesty's Government in endeavouring to remedy the acknowledged evils, for they have either adopted or threatened to adopt in their own territories, against British Indians resident therein, a racial policy similar to that in force against Indians in the British Colonies; nor is it easy to see with what force His Majesty's Government can now intervene to prevent, in foreign territory, what they have not succeeded in preventing on British soil. The Canadian precedent, it is stated, is shortly to be followed by the United States of America, which, however, will be unable to legislate against Asiatics of non-British origin and enjoying the advantages of national Government. The Portuguese Province of Mozambique has long been subject to the influence of the British South African Governments, and has, upon pressure from the Transvaal, uniformly assisted in the administration of anti-Asiatic laws

in vogue in that Province, by deporting British Indians, without trial, to India, and preventing other Indians, lawfully resident in the Transvaal, from returning to their place of domicile. It is to be remarked, moreover, that Portugal differentiates in favour of Indians of Portuguese nationality an example which, it is respectfully submitted, may reasonably be pressed upon the notice of British Colonial Administrations, which if they differentiate at all, do so in favour of Asiatics of non-British nationality. In the Reichstag, recently, legislation of a restrictive nature based upon the South African model, which, it was emphasised, had been accepted by His Majesty's Government, has been foreshadowed in German East Africa, which has evidently been quick to learn the lesson of the neighbouring British Protectorate.

INDENTURED LABOUR IN THE COLONIES.

Whilst recognising with the utmost appreciation the sympathetic action of the Government of India in prohibiting the further recruitments in India of indentured labour for Natal, it was with the utmost regret that the citizens of Bombay learnt that, in spite of the fact that it was supported by every non-official Indian member of the Imperial Legislative Council, representing all communities and every shade of thought in the country, the Government of India declared their inability to accept the Resolution of the Hon'ble Mr. Gokhale, last March, to terminate entirely the system of indentured recruitment for British Colonies at an early date. They thoroughly endorse the strictures passed upon the system of indenture and re-indenture on that occasion, and regret that so much stress was laid by the Hon'ble the Member for Commerce and Industry, upon the obligation of India towards the Colonies that enjoy the privilege of securing cheap supplies of labour from this country. The citizens of Bombay feel that India is under no obligation whatever to grant labour facilities to these Colonies, and that, beyond this, the standard of treatment likely to be accorded to the Indian emigrant will naturally tend to be that given to coolies who are deprived of civil rights and are liable, for ordinary breach of contract, to criminal punishment. The conscience of India protests against the maintenance of a system that demoralises its victims, that embodies an economic and social injury both to India and to the countries that avail themselves of this semi-servile labour, and that lowers Indian prestige in the eyes of the civilised world.

CONCLUSION.

ANXIOUS as he is to emphasise the main principles underlying the claim of British Indians for civilised treatment in the British Colonies, your Memorialist has refrained from troubling Your Excellency in Council with a statement of grievances of a minor character on the present occasion. The cumulative effect of the several disabilities narrated above is, it is hardly necessary for your Memorialist to urge, far from being conducive to the existence of that harmonious feeling among the component parts of the Empire, which, he is sure, it is the interest of His Majesty's Government to foster. The effect in India as the real state of things becomes known, is necessarily of a character which the Government as the custodian of Indian interests and as the organ of Indian sentiment in the councils of the Empire cannot view without grave concern. Your Memorialist would respectfully urge that it is hardly to be expected that the people of this country will acquiesce in the treatment of Indians as an inferior race in order that the rights of self government accorded to the Colonies may remain intact. Such rights, your Memorialist would take leave to point out, are always to be understood to be subject to the paramount interests of the Empire as a whole, which are seriously and visibly affected when one portion of it inflicts injury upon another part.

For the reasons and on the grounds set forth above, your Memorialist, in his aforesaid capacity, respectfully requests Your Excellency in Council to take such steps as may be calculated, at an early date, to relieve British Indians in the Colonies of the hardships and humiliations consequent on the policy at present pursued therein. For which act of justice, your Memorialist, as in duty bound, shall ever pray, etc

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UTTERANCES OF THE DAY.

MR. GOKHALE ON SIR WILLIAM WEDDERBURN.

LADY Schwann's 'At Home,' on July 4 at 4, Prince's Gardens, brought together over a hundred ladies and gentlemen interested in India. The Hon. Mr. Gokhale, on behalf of a number of Bombay friends, presented to Lady Wedderburn a beautiful necklace of Indian work, set in diamonds and pearls, with a pendant of enamelled lotus leaves surrounded by precious stones. It doing so Mr Gokhale said:—

THE ORIGIN OF THE PRESENTATION.

Sir William's official life had been spent in the Bombay Presidency, and, though his work after retirement was for all India, Bombay naturally took a special pride in it. When, therefore, it was definitely settled that he was coming out to India to preside over the Allahabad Congress, a committee of many prominent citizens was formed in Bombay to take steps to express our admiration and affection for him in a suitable manner; and the committee resolved that the expression should take the form of a farewell entertainment to be given in Bombay on the eve of Sir William's departure from India. Unfortunately, the strain of incessant work, which it was found impossible to avoid, told on Sir William's health, and on his going to Calcutta from Allahabad it was thought best that he should sail back to Europe from Calcutta direct, instead of returning to Bombay. The committee in Bombay, who had collected a sum of four thousand rupees for the entertainment, were naturally very much disappointed at this decision, but they had to acquiesce in it as there was no help. They then decided to devote the money to sending to Lady Wedderburn a souvenir of Sir William's matchless services to India, of his last visit undertaken at such risk, and of the anxious time through which Lady Wedderburn had to go on our account, as was clear not only from her letters, but from what we learnt from the nurse. When Sir William came to know of this intention of the committee he wrote to Mr. Wacha, one of the secretaries, begging him not to spend more than a very small amount on the souvenir, and urging that the bulk of the money should be made over to the fund which had been started in Bombay

for the promotion of village sanitation as a memorial to Miss Florence Nightingale. The committee, while unwilling to be diverted from its purpose, could not disregard Sir William's wishes entirely. And so it was finally resolved to contribute one thousand rupees out of the money to the Miss Nightingale Fund and devote the rest of the amount to the souvenir which is a necklace of Indian design and Indian workmanship—the work having been executed at Bangalore—with the Indian lotus-flower in the centre. As I was coming this summer to England the committee very kindly desired me to act on its behalf and make the presentation. This is what the secretaries wrote to me before I left India:—Dear Mr. Gokhale,—As you are proceeding to Europe, and will be in London for some time, we have the pleasure to request you to be so good as to kindly agree to present to Lady Wedderburn, on behalf of the members of the Sir William Wedderburn Bombay Reception Committee, December, 1910, the necklace of brilliants which the committee unanimously voted be presented to her as a souvenir of Sir William's last visit to Bombay and as a sincere token of the very high esteem, admiration and affection in which Sir William is universally held in this city and Presidency, and of the gratitude we all feel for the great and invaluable services he has rendered to India during a lifetime devoted entirely to her service.' In accordance with this wish of the committee it is my privilege now to present this necklace to Lady Wedderburn. Long may she and Sir William be spared—objects of affection, gratitude, and reverence to the countless millions of India!

THE YEAR 1910 IN INDIA.

Ladies and gentlemen, I stated at the outset of my remarks, that for certain special reasons, Congress leaders in India were anxious, in 1910, to get Sir William Wedderburn to preside over that year's Congress, and I think I should explain briefly what those reasons were. The year 1910 marked the definite closing of one chapter and the opening of another and a brighter one in the history of India. The far-reaching scheme of reforms announced at the end of 1908 was brought into operation during 1909, and the first elections to the new Councils took place at the beginning of 1910. It was an important juncture, and the foremost need of the situation was that all classes of the community—officials and non-officials, Hindus and Mahome-

dans, and different sections of the Progressive Party—should join in a common effort to make the new order of things a success. Old misunderstandings had to be put aside, old quarrels healed before the country could enter successfully on the new era which undoubtedly was in sight. For some time before the introduction of the reforms a steady alienation of feeling had gone on between the officials and the people in India—an alienation which culminated in the bitterness that characterised the opening years of the new century. The Hindus and Mahomedans, too, who had long lived amicably side by side in the country, had come to be divided widely by a sharp and somewhat sudden antagonism as regards the share which the Mahomedan community was to have in the new privileges. And, owing to the occurrences at the Surat Congress in 1907, a serious split had taken place in the ranks of Congressmen in the country, bringing in its train those disastrous consequences which discussion never fails to produce. All these differences were bound to hamper the working of the reform scheme, and no task was therefore more vitally necessary in 1910 than that of earnestly addressing a plea of conciliation all round to the different interests or sections concerned. And Congress leaders felt that, from their side, no one could urge such a plea with more authority or with greater effect than Sir William Wedderburn. It was, therefore, as a great conciliator that Sir William was invited that year to go out to India. And the address which he delivered from the chair of the Congress showed how fully he realised the requirements of the situation and how wholeheartedly he entered on this mission of conciliation. The keynote of the address was triple conciliation—conciliation between the officials and the people, between Hindus and Mahomedans, and between Congressmen and those who had seceded from the Congress. With the authority of an old official and of a devoted friend of Indian aspirations, he appealed to officials and non-officials to put aside, as far as possible, their old differences and enter on their new duties under the reform scheme in a spirit of mutual appreciation and co-operation. As one who had laboured for India as a whole, and never made any distinction between Hindus and Mahomedans, he appealed to the members of both communities to think of their vast common interests and unite in the sacred service of their common motherland. But, as the recognised head of the Congress organisation for a quarter of a century in

England, he appealed to the seceders to return to the fold, appealing to Congressmen at the same time to make it as easy as possible for them to return, consistently with the fundamental position of the Congress. And in every quarter his words evoked a cordial and sympathetic response. Wherever he went the officials took occasion to mark the esteem in which they held him, and even His Excellency the Viceroy gave expression to his satisfaction at the work which Sir William had done. The Anglo-Indian Press was full of generous appreciation. His Highness the Aga Khan, with about fifty prominent members of the Muslim League, went specially from Nagpur, where the League was then holding its sittings, to Allahabad, where the Congress was in session, to attend a special conference, under Sir William's chairmanship, to consider Hindu Mahomedan relations. And those who had seceded from the Congress approached him with letters and telegrams from all parts of India with suggestions as to how a reunion could be brought about between different sections of the Progressive Party, and made it abundantly clear that, whatever their differences with Congressmen in India, for Sir William Wedderburn they had but one feeling—that of intense affection, reverence, and gratitude. It was thus, first, to act as a conciliator all round, at a special juncture in our affairs, that we were anxious to have Sir William in India in 1910. But we were also anxious to have him for another reason. The reforms of 1908, which, as I have already said, opened a new chapter in our history, though they will specially remain associated with the names of two English statesmen—Lord Morley and Lord Minto—were really rendered possible by the long spade work, extending over a quarter of a century done by the Congress both in India and in England. And the work in England which in some respects was even more important than the work in India, was, in reality, the work of two high souled and devoted Englishmen—Mr. Hume, now, alas! lying in a critical state of health, and Sir William Wedderburn. Other friends of India had, no doubt, contributed to this work from time to time in a lesser degree, but the brunt of it was borne by these two; and it was the barest truth to say that, but for Sir William's single-minded devotion, his dogged perseverance, his singular tact, and his infinite patience, it could not have been kept going for so many years, neither could it have been so fruitful.

SIR WILLIAM'S WORK FOR INDIA.

After a quarter of a century's official connexion with India, Sir William took up this voluntary work for us, and it is interesting to note that he has now completed another quarter of a century in India's service. Those who know him well need not be told that only a supreme sense of what was necessary in the interests of both England and India impelled him to undertake this work. His nature is a typical English country gentleman. He lives a quiet life; he is devoted to gardening, and he is fond of travel. And he might well have indulged these tastes after his retirement from the Indian Civil Service, and might have, in addition, enjoyed the dignity of a seat in Parliament—he was for some years in the House, and he might have continued indefinitely—in comparative ease. But he felt that India needed him, and he decided to place his time, his energies, and his resources unreservedly at her disposal. Ladies and gentlemen, there have been great Englishmen in the past in this country who from time to time have raised their powerful voice on behalf of India. From Edmund Burke to Charles Bradlaugh a succession of great men have championed the cause of India in Parliament. And India will always cherish their names with gratitude and admiration. But India to them was not their sole or even their main interest in life. It was their strong sense of justice that led them from time to time to enter a passionate plea for justice to India. In Sir William's case, however, India has been his sole and single interest. And the way in which he has laboured for her now for twenty-five years has really no parallel in Anglo-Indian history. It is, I think, comparatively easy to work for India in this country now, but it was not always so. As a prominent Englishman said to me the other day, it is not difficult to work for a cause with public enthusiasm on your side. It is not even difficult to work for it against opposition. But the most difficult thing is to work for it amidst apathy, ignorance, and ridicule, and most of Sir William's work had to be done under such conditions. An Englishman, who will soon be going out to India in a high capacity, told me only yesterday how his heart went to go out to Sir William when, sitting by his side in the House, he watched his sensitive spirit—and Sir William, by nature, is very sensitive—suffer under constant rebuffs encountered in the service of India. Was it any wonder,

then, that when the new order was inaugurated, and a brighter day had arrived, we in India should be anxious that one who had laboured for us so strenuously and borne for us so much should come out to witness with his eyes the fruit of his patient and devoted labours? It is true that the Reform scheme does not carry us far—that we are still a long way from the enjoyment of any real self-government. But it constitutes a valuable step in advance. Its most important feature is the power conferred on members of Legislative Councils to raise debates on administrative matters. By a wise and persistent use of this power we shall be able gradually to substitute an administration conducted in the light of public criticism responsibly tendered by public men face to face with officials for an administration conducted by officials with good intentions, no doubt, but conducted in the dark and behind the backs of people. *And this, to my mind, is a great step in advance.* In think a machinery has now been created in India whereby all our minor grievances can be brought effectively to the notice of the Government without troubling Parliament or the people of this country. For large questions of policy or principle our appeal will have still to be here; but the labours of Sir William Wedderburn and those associated with him have resulted in placing in our hands an instrument of progress which will meet all our minor requirements, and will further enable us to exercise no small influence in moulding our own future. We, therefore, rejoiced when Sir William definitely accepted our invitation. We rejoiced when he arrived in India, and we rejoiced even more when he was able to leave the country after completing his labour of love, undertaken at his great age and in his unsatisfactory state of health, without a serious breakdown. And now, ladies and gentlemen, nothing remains for me but to tender once again our heartiest thanks to Sir Charles and Lady Schwann for the great trouble which they have so readily taken in arranging this function and to you all for your kind presence here this afternoon.

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INDIANS OUTSIDE INDIA.

The South African Question.

In the House of Lords on July 17th Lord Amthill said that the question of Indians in South Africa was again causing anxiety in the first place because the long-promised settlement had again been postponed, and secondly because the management of the settlement was now in the hands of Mr Fischer who was less amicable to Indians than General Smuts. Meanwhile the spirit of the settlement was being violated. His lordship gave instances in this connection.

Lord Emmott replied that the Government had always considered every case and were ready to intervene if any useful purpose could be served thereby; but they were not going to be driven into policy of constant 'nagging'. There was reason in some of Lord Amthill's complaints, but, said Lord Emmott, if he wanted all those individual cases affecting the self-governing colony to be made the subject of representation, then he must wait till the Unionists were in Power.

Lord Amthill (interrupting): 'I only suggested representations of a general tendency with regard to the treatment of Indians.'

Lord Emmott: 'It is impossible to deal with a number of cases on general terms. We must deal with each on its merits.'

His Majesty's Government considered the Immigration Bill generally satisfactory and keenly regretted that it had not been passed this session, but they had positive proofs of the South African Ministers' anxiety to pass it. The Ministers had expressed regret to Lord Gladstone and promised to introduce it at the earliest moment next session.

With regard to the change of portfolios between Mr. Fischer and General Smuts, Lord Emmott said they were members of the same Government and presumably their policy in the matter was the same. His Majesty's Government had for a long time been trying to obtain appeal on the question of domicile. Ministers had promised an amendment to the Immigration Bill giving appeal. Such amendment, said Lord Emmott, would have been most valuable. The case quoted by Lord Amthill did not afford ground for the general charge of departure from the spirit of the settlement.

FEUDATORY INDIA.

Railway Extension in Dholpur.

Sanction has been accorded to the construction, by the Dholpur Durbār, of a line of railway on the 2 ft. 6 in. gauge from Bari, the present terminus of the Dholpur Bari Railway, to Tantpur, a distance of 16.4 miles. The line will be known as the Bari-Tantpur Extension of the Dholpur Bari Railway. Sanction has also been accorded to a Survey being carried out by the South Indian Railway Company for a line of railway on Adam's Reef connecting the present terminus of the South Indian Railway in India with the Ceylon Railways at Manaar. The survey will be known as the Dhanushkodi-Talai Manaar Railway Survey. A detailed survey is to be carried out by the Agency of the Bombay, Baroda and Central India Railway Company for a line of railway on the broad gauge line from Vasad station on the Bombay, Baroda and Central India Railway to Katana, *viâ* Borsad, a distance of about 27 miles. This survey will be known as the Vasad-Katana Railway Survey.

An Agricultural School.

The opening of an agricultural school in Bangalore has been sanctioned according to the scheme of Dr. Coleman, Director of Agriculture in Mysore. It is intended primarily to train sons of landlords to work their own land and not to qualify for State service. The course will be spread over two years and will include veterinary science.

Railway Construction Department.

The Mysore Government have formed a Railway Construction Department, with Mr. E. A. S. Bell in charge as Engineer-in-Chief, who is in the first instance to devote his attention to the revision of projects for Bowringpet, Kolar and Arsikere-Hassan-Mysore lines with a view to construction at an early date. He will also submit a construction programme for the next five years.

The New Minister of Hyderabad.

In a special Firman issued on the 11th July 1912, Nawab Salar Jung Bahadur was appointed, by H. H. the Nizam, Prime Minister of Hyderabad. In the brilliant function that followed at H. H. the Nizam's Palace the Resident congratulated His Highness on his wise choice of the young minister and also the Minister himself on the honour conferred on him, and concluded his remarks with the gracious compliment and hope that young Nawab Salar Jung Bahadur would emulate the grand work of his grand-father the famous Minister Sir Salar Jung I, who so helped to give stability to his Government at a critical period. This action may not be praising the new younger minister too highly, as, although he is not quite twenty-six years of age, it is an accepted fact that he has taken a far deeper interest in affairs of H. H. Nizam's Government, probably with a view to its future control, than he has been given credit for: these facts were however, known to H. H. the Nizam and as the Resident says the choice of minister is wise and popular, and both are great elements to encourage success. Nawab Salar Jung was educated at the Nizam's College, and under private tutorage: his tuition throughout has been sound and those who had the pleasure to discuss general topics with him have been keenly impressed with his intellectual qualities and learning. As a guide, philosopher and friend he will be closely associated with the learned Syed Ali Bilgrami who will counsel him in his probation. Among those who know him best, it is their prophecy that Nawab Salar Jung Bahadur has a great future before him. Some partisans may think youth is the only drawback to his selection, but it must not be forgotten some of the greatest statesmen the world has known have commenced their careers equally young and developed that success which has become unimpeachable history.

Maharaja Hira Singh Endowment.

His Highness the Maharaja of Nabha lately granted a sum of Rs 1,50,000 for a public memorial to his revered father, the late Maharaja Bahadur. This amount has been decided to be utilised for an educational endowment. It will be invested in the State Bank and from the interest scholarships will be awarded to His Highness's subjects proceeding to foreign countries for purposes of education. In order to be self-contained the State should train its own subjects for positions of trust and responsibility. It is therefore right that His Highness should prefer to encourage his own subjects to benefit from this endowment. With the proceeds of the fund the State can continually maintain one student in England, Germany or America, and once in two or three years it will be able to get back one such well educated man for employment in the State Service. In awarding scholarships the State should obtain an agreement from candidates binding them to serve Nabha for a definite period. There are instances in Kashmir and elsewhere in which students educated at the expense of one State have accepted service in another State or under Municipalities in British India. We congratulate the present Maharaja on his wise and thoughtful decision to encourage higher education.—*Punjabee*.

The Gift of Nepal

His Highness Maharaja Sir Chandra Shum Shere Jung Bahadur Rana, G.C.B., Prime Minister of Nepal, who in 1909 presented a very valuable collection of 6,300 Sanskrit MSS. to the Bodleian Library, has just placed the University of Oxford under a new obligation by sending on loan from his private library at Katmandu 70 carefully selected Sanskrit MSS. which have been personally handed over to the Boden Professor of Sanskrit at Oxford by a representative of Messrs. Keymer Son and Co., of 1, Whitefriars Street, London.

INDUSTRIAL AND COMMERCIAL SECTION.

Indian Barley and England.

It was stated in "the Punjab Agricultural Notes" that a demand has arisen in Europe for Indian barley. The exports of this article during 1911-12, amounted to 221,036 tons as against 11,112, tons in 1910-11. It was added at the same time that English maltsters complained that the grain exported was very unequal in quality, some consignments being excellent whilst others contained so much dead grain and foreign substances as to be almost useless. The Director of Agriculture in the Punjab has done well to call the attention of the exporters to this matter. There is, no doubt, that some attempt at adulterating barley with dead grain and foreign substances was made. It should be stopped, for otherwise it will give India a bad name and English maltsters will hesitate to buy the barley sent from this country. It is difficult to say whether the present demand for Punjab barley in the English market was a temporary affair or whether it will last. In the meantime it is announced that steps will be taken by the Department of Agriculture in the Punjab to test and compare the different types of Punjab barleys as to their malting and agricultural qualities. If the demand continues to increase it might give a fillip to the cultivation of barley on a large scale in this Province.—*The Tribune*.

Cotton Excise Duties

Intimation has been received that the resolution for the abolition of the cotton excise duties, submitted by the Upper India Chamber of Cawnpore at the Congress of Chambers of Commerce which is being held in London, has been rejected. The representatives of the Bombay Chamber of Commerce who, it is alleged, represented importers' interests, were opposed to the resolution.

Synthetic Rubber.

All who are interested in Indian or Malay rubber plantations must be disquieted by the reports, which are so frequent just now in the Home Press, of the possibilities of the manufacture of synthetic rubber. There can be no doubt that synthetic rubber has been produced both in England and Germany and the question which remains to be settled is whether the process can be adopted to commercial purposes. On this point very little has so far been disclosed. On the general question one of the most recent contributions is furnished in the paper, which was recently given before the Society of German Chemists by Dr. Hofmann, who has charge of the researches now being conducted by the Bayer Company at Elberfeld. A few years ago most leading chemists considered that the synthesis of rubber from isoprene was quite out of the question, and it was left to the large chemical undertakings with their vast resources to prove the contrary. At the present day the Elberfeld Farbenfabriken, the Badische Anilin- und Sodafabrik, and A. G. Vorm. Schering, Berlin, and several firms out of Germany, are all engaged on the problem of the commercial production of synthetic rubber from isoprene. Dr. Hofmann stated that he himself was led to commence experiments on the subject by reading an account of an English lecture dealing with this matter over five years ago. After a considerable amount of work he succeeded in preparing isoprene from cresol, and in 1909 he produced the first sample of actual synthetic rubber. The whole question is no longer vague and shadowy, but how soon the manufacture of rubber will be a commercial proposition it is impossible to say. As the annual value of the raw rubber output is over £50,000,000, the importance of the problem is enormous.—*Indian Industries and Power.*

Saving in Little Ways.

One of the great railways has issued rules for saving on little things that are worth printing; Watch the ink well to see that it is covered when not in use. It does not take long for the ink to thicken and and evaporate. Do not throw the ink away when it becomes thickened, but add a little water, and you will be surprised to see how long a bottle of it will last. Do not use your typewriter ribbons on one side until they are worn through, but when the impressions become faint use them on the reverse side. You will be surprised at the nice, clear work thus obtained. A saving of at least 30 per cent. will result. Do not keep your copying cloths constantly in water, as they rot quickly. When saturated with ink soak them over night in a weak solution of chloride of lime and water. Rinse them several times in clear water to remove the lime from them. Keep the top of your pad free from lint. It will soon cake, thus lessening the usefulness and life of pad.—*Science Siftings.*

Labour in the Central Provinces.

The evidence furnished during the past few years of the improvement of the condition of the industrial classes in India is of a very remarkable character. In the Resolution on the Reports of the working of the Factories Act in the Central Provinces during last year it is stated that wages continued to be high everywhere, and that complaints are general of the difficulty of recruiting new labour at reasonable rates. One manager reports that the slightest interference with his operatives leads to a crop of desertions. There is no doubt," the Resolution adds, "that labour, both skilled and unskilled, has never been in a stronger or more prosperous position in these Provinces." It is regrettable to find that the punishments awarded by magistrates for breaches of the existing Factories Act are still inadequate, but the hope is expressed that an improvement will take place under the new law.—*The Statesman.*

Wax from the Sugar-Cane.

The following summary of much that is known about the subject is taken from the *Modern Sugar Planter* for April 27, 1912:—

Wax is an important constituent of the filter press cake, being present to an extent up to 12 per cent. of the dry cake. This wax can easily be extracted by boiling the dried cake with organic solvents, like alcohol, carbon tetrachloride, etc., and the extract thus obtained is filtered off and cooled when the wax solidifies out as a yellowish white mass.

Very considerable attention has been given to the possibility of extracting this wax. Among recent work may be mentioned that of Wynberg, in Java, who determined carefully the properties of the wax, and perfected a method of extracting it from press-cake. The wax was said to have similar properties to the expensive carnauba wax, and therefore to be worth probably 20 to 25c. per lb.

After this the question was taken up by the Hawaiian planters two or three years ago, and with characteristic progressiveness they submitted large samples of the wax to Lewkowitsch, the eminent London specialists on waxes, fats, etc., whom they engaged at considerable expense to examine the wax and pronounce upon its commercial value. Lewkowitsch's investigation was duly made and his report communicated to the Hawaiian Planters' Association. Animated by the secretiveness which during the last few years has characterized this Association (the replacing of the *Hawaiian Planters' Monthly* by a similar journal for private circulation among the members) the results of this work were not published to the outer world. From a private source, however, the writer learned that Lewkowitsch's report had been to the effect that the wax consisted of a mixture of several chemically different waxes, and that the substance had only a small commercial value of from 4 to 5c. per lb.

Unwoven Mosquito Net.

A French Company for the application of cellulose is manufacturing at Fresnoy le Grand (Aisne) tulle at the rate of 25,000 metres per day continuously—enough to supply France and her colonies. The process consists in the preparation of a stiff paste of cellulose which is moulded into the desired form and solidified, after which it is washed, dyed (if necessary), dried and finished. The company prepares a curpro ammonium solution of cellulose made from cotton waste. It is passed between metallic rollers, one of which is engraved with the design it is desired to reproduce. The pattern on the roller filled with paste, which is pressed into patterns by another roller and is carried down into a suitable bath, where it is solidified. It next passes to a hot air chamber after which it is ready for the processes of finishing. No data are available regarding the strength of this fabric as compared with cotton and its capacity to resist the attentions of the Indian dhobi. Incandescent mantles made by this process are expected soon to be on the market and they are claimed to be stronger and cheaper than those made from artificial silk or ramie fibre. This may very well be, for each piece will be free from any loose parts. If the new tulle has anything like the wearing properties of the ordinary net and can compete with it in price per pound, there seems to be a very wide field open to this new process. —*Indian Textile Journal*.

Trade with Japan.

It is understood that the Department of Agriculture and Commerce in Japan will despatch an expert this month to India to inquire into the business conditions here, special regard being given to the export hither of *habutae*, cotton knitted goods, shirts, matches, silk fabrics, and porcelain. Where there exists any competition with foreign countries, all available means will be considered to push Japanese goods ahead.

Industries in Bombay.

His Excellency the Governor-in-Council has had under consideration the question of instituting an industrial survey of the Bombay Presidency and had examined measures recently initiated in other provinces in India for studying the industrial possibilities in these areas. In some places a special officer has been entrusted with the work. A survey of the indigenous industries of the province by the special appointment of a Director of Industries and technical enquiries have been made. The object is to ascertain the obstacles with which various local industries contend and devise measures of such other means as may in each case seem most likely to secure the object in view. Some information bearing on the present state of the handicrafts in the Bombay Presidency is to be found in some special monographs, but the information is far from complete. The Governor is of opinion that the survey must be the work of experts employed in succession to examine and report on the position and requirements of each industry of importance. The survey of hand loom industries was carried out in 1908 and 1910, respectively. The next survey will be of oil-pressing. Mr. Yashwant Ganesh Pandit who has acquired considerable experience in this industry in the United States of America and in India has been selected for the purpose commencing six months' engagement from 1st October.

Opium and Alcohol.

Mr. Charles Robert, in moving his resolution, dealing with opium and alcoholic liquors, in the House of Commons said he hoped that the Government of India's connection with the sale of opium for other than medical purposes would be terminated as soon as possible, and that the inhabitants of India would be given greater power in determining the location and number of liquor shops.

AGRICULTURAL SECTION.

Appearance in Seeds.

There are various qualities which go to make up excellence in seeds, more especially in seed corn. Weight, shape and appearance—not necessarily colour—are the main points to attend to, and they are frequently neglected. To this must of course, be added germinating power, which is a natural corollary to good looks.

It is true that ill shaped corn of poor appearance may both germinate well and give fair results, but its use is inadvisable. The progeny of such lean seed corn will not be so satisfactory to the miller or to the consumer as sounder grain, and as like begets like, it is only natural to suppose that a bright, sound, handsome sample of seed will give better paying results than a stock inferior in appearance in these respects.

However, as in the animal kingdom, there are exceptions to this rule, as I have found myself by experiment. On the point of germination, for example, I selected seed notable for its leanness and bad shape, but it germinated well, and I have even obtained 100 per cent germination from light seeds that refused to sink in water. This is a sign of bad quality as a rule, but the stock was apparently vigorous. It does not necessarily follow, however, that the vigour would be maintained.

Even if a good percentage of germination were obtained the chances are that it would be irregular, and this is apt to be troublesome, if nothing worse. Weak or isolated plants are more open to attack from pests of various kinds, weeds especially.

Other things being equal, then seed of good weight is more likely to germinate well than is light seed, and this is true to a very marked extent with grass.—GÉRAISSE TURNBULL in the *Agricultural Economist*

Agricultural Education its value and Importance.

Mr. Hiralal H. Pandya writes to us :—

It is an open fact that India is an Agricultural country. About 80 p. c., of its Population is engaged in this line; but the grievances coming from all directions are that India has failed in many quarters to produce rich commodities as it did before quarter of a century. The very first reason to this seems the lack of proper Education. People have hardly tried to look into the real matter or cared to know the importance or value of such Education or the places where such Training is imparted.

Thanks to the Government that it has taken up this matter at an early date and established Agricultural Departments in different centres of India. Agricultural Education can now be obtained at a number of Institutions namely—Poona, Nagpur, Coimbatore, Cawnpore, Bhagalpore, and Lyallpur in Punjab. The chief aim and object of these Institutions are to impart special and practical instruction in Sciences connected with Agriculture by means of Lectures, Experiments and Practical Laboratory work and thorough acquaintance is thus gained with the Scientific truths upon which all good systems of Agriculture are based. In order to combine study with practical experience students receive instruction in practical Farm Work under proper direction. The full course extends over a period of three years. The Scientific course includes Agriculture, Chemistry, Physics, Agricultural Chemistry, Geology, Botany, Survey and Leveling, Engineering, Entomology, Veterinary, Mycology, etc. The advantages of such a course of Study are the combination of Theory with Practice. The student sees for himself various rotations of crop, different modes of cultivation and becomes acquainted with the manures, seeds selection, feeding stuffs and the different breeds of cattle. Thus in fact a student is prepared to

work out his own line independent of all allied subjects. The students of the advanced classes become acquainted with the prices of the stock, implements, produce, cost of building, and thus become quite fit to transact the business of the farm. Not only such an Education would prepare a student for Farming but other business as well.

A man with these qualifications can proceed to United States of America, England or Japan (preferably the first) and get a finishing touch in the course of a year or two. America is nowadays specially renowned for its scientific value in Agriculture and the more advantage it affords is that the soil and climatic conditions of that country are more or less just the same as in India.

Students if trained practically in general Agriculture or for one of the specialized courses of Dairy, Cattle Breeding, Cotton & Sugar Cultivation, Dry Farming, Fruit culture and packing can do very well both to themselves and their Mother Country after their return from that land to India.

Warm Water for Indoor plants.

A French authority has discovered that cuttings of certain plants can be made to bloom in winter by placing them in a vase of water kept 40 deg. Cent. Thus, for instance, syringa can be made to bloom luxuriantly in about a fortnight's time, even if there were no buds observable when first cut. The only difficulty is to maintain the water at the proper temperature. This, however, is not unsurmountable in an apartment during the winter months from November to February. All that is necessary is to keep the plants in a room heated at a steady temperature, and to pour into the vase water a little over 40 deg. Cent. (104 deg. Fabr.) four or five times a day, particularly in the morning and towards evening.

Science Sisters.

Cotton Growing in India.

Mr. Arne Schmidt, the Secretary of the International Federation of Master Cotton Spinner's and Manufacturers' Associations, was recently deputed to India to investigate the possibilities of cotton growing in this country. Owing to Mr. Schmidt's duties in Europe his stay in India extended only to a very short period. He was, however, during this time able to visit the more important cotton growing provinces. On completion of his investigations he has compiled a report. Mr. Schmidt is, we are told, a very able man and his views on this important subject, will therefore, be read with interest and attention. He thinks that the yield per acre has already increased and is gradually increasing and that the cotton crop can be doubled without in any way interfering with the growing of food supplies. He urges that the Agricultural Department should not encourage farmers to take up the cultivation of new kinds of cotton until it is quite sure that the cultivators will get adequate return thereby. Mr. Schmidt suggests that the Government should engage an additional European duly qualified agricultural expert for every province who should specialise on cotton. Unless steps are taken to improve the cultivation of cotton, he adds, there are signs that other industries will receive the foremost attention from the Agricultural Department.

The Indian Agricultural Service.

It is understood that proposals have gone to the India Office for the recruitment at Home of an officer for the Indian Agricultural Service specially trained in agricultural bacteriology. The selected candidate will be attached to the Agricultural Research Institute at Pusa.

Tea Cultivation

The Madras Government has made a grant of 160 acres of land on the Anamalais hills in the Coimbatore district for tea cultivation to the Anglo-American Direct Tea Trading Company.

Rice-reaping Machine.

It is reported that a new rice reaping machine has given highly satisfactory results in Italy and was awarded a prize of 5,000 lire in the international competition for rice-reaping machines promoted by the Farmers' Association of Vercelli. It consists essentially of a reaping mechanism driven by a small gasoline engine and mounted on a large wooden wheel and on a hollow cast iron skid. This skid is placed as far below the centre of gravity of the machine as possible, and also is made ingeniously to serve as a reservoir for water for cooling the motor, and further, by the fact that it is partly filled with water, to add an important gravity action. The lower surface of the skid is placed two or three inches above the lower rim of the wheel. In this wise, any tendency of the wheel to sink in soft earth is checked. One of the most important functions of the skid is due to the fact that it is partly filled with water. When a hillock, hummock, or furrow is to be crossed and the forward part of the skid rises, the water runs toward the back of the skid. By the same token the water runs forward when the forward part of the skid is depressed after a hillock is passed and adds a useful downward impetus to the machine. The reaper has amply demonstrated, it is stated, its ability to reap over seven and a half acres of rice in ten hours.—*Indian Trade Journal*

Organic Nitrogen.

There are large numbers of manures which yield nitrogen in an organic form, and these are popular in spite of the fact that the results are less than from mineral nitrogen, and that the latter are generally a good deal cheaper. A great point however, with organic nitrogen is its continuous action in the soil. It feeds the plant gradually and thoroughly, just as guano does, and herein lies much of its virtue, and also probably its popularity over the two other manures—G. Linford in the *Agricultural Economist*.

Departmental Reviews and Notes.

LITERARY.

ANDREW LANG.

A most genial and wholesome influence in the world of literature and journalism has passed away in the death of Mr. Andrew Lang. No English writer of our day working upon so high a plane of merit had so abundant a literary output to his credit. In addition to his uncollected essays, articles, prefaces, reviews, notes and letters he had since his debut in 1872 produced more than sixty volumes. And the quality of his works is as remarkable as their number.

"The Merry Andrew of our Reviews" was born in 1844 at Selkirk, Scotland. Educated at the Edinburgh Academy, St. Andrew's University and Balliol College, Oxford, he quickly became an honorary Fellow of Merton College. He was well-grounded in the Ancient Classics which is best seen both in the temper of his mind and the attic grace of his diction. With the command of a pellucid and clear style, at once simple and telling, he won distinction as poet, historian, critic and journalist. His first publication was a volume of verses—every prose writer of marked originality first turns his hand upon poetry—which he soon after abandoned for the more congenial craft of the critic. Although a prolific writer, he found time to specialise certain subjects of study in which he became an acknowledged authority. He had a partiality for Homer, Scottish History and Anthropology and he was master in his field. His translations are remarkable for accuracy of scholarship and excellence of style. Mystery and Mythology were close at his heart and he revelled in them. And his controversial writings had won him deserved popularity. But perhaps his most enduring works are the volumes of fairy

tales which are a perpetual fountain of delight for the children. Whatever else men may think of him, children can never forget him.

Indeed the variety of his literary pursuits are marvellous. Every province of *Belle Letters* claimed his attention. The genial nature of the man is stamped in his works. They display a mind stored with an encyclopedic knowledge of men and things, clear perceptions and sound judgments and above all a character of singular manliness and geniality. With the temper of a somewhat old world wizard no man was more up-to-date in his cosmopolitan sympathies. Literature and journalism had never before a more ardent representative and they are the poorer for his loss.

ADVICE TO THE LITERARY ASPIRANT.

Literature has never yet produced a millionaire. But there is always the young literary aspirant who thinks it is going to. To him Robert Louis Stevenson proffers the following sensible advice—"If you adopt an art to be your trade, weed your mind at the outset of all desire of money. What you may decently expect, if you have some talent and much industry, is such an income as a clerk will earn with a tenth, or perhaps a twentieth, of your nervous output. Nor have you the right to look for more; in the wages of the life, not in the wages of the trade, lies your reward; the work is there the wages."

ORIENTAL LITERATURE.

Professor A. A. Macdonell and Dr. A. B. Keith have prepared for the Indian Records Series (issued by Murray for the Government of India) a "Vedic Index of Names and Subjects," which will be published in two volumes. All the historical material contained in Vedic literature before the rise of Buddhism, about 500 B.C., has been systematically extracted for the first time, and arranged into what is practically an encyclopaedia of the earliest Aryan antiquities of which we possess any documentary evidence.

EDUCATIONAL.

THE DEPRESSED CLASSES.

The Bombay Government have reserved one Middle School Scholarship, valued at Rs 5 a month, for a student of the Depressed Classes in each district in the Bombay Presidency for five years as an experimental measure

EDUCATION IN THE UNITED KINGDOM

According to the latest statistics available, the total cost of primary and secondary education in the United Kingdom from rates and taxes was £28,947,000 or Rs. 434,205,000. There were places in the elementary schools of England and Wales for 7,035,318 children. The special subjects taught in these schools were handicrafts to 233,420 boys in 4,283 schools, domestic subjects to 489,677 girls in 10,780 schools, and Rural subjects (gardening and dairy) to 33,254 scholars in 1877 schools.

THE LONDON UNIVERSITY

Mr. Ratan J. Tata has made an endowment to the London University, consisting of a donation of £1,400 a year for three years. The object is to institute research into the principles and methods of preventing and relieving destitution and poverty. The Senate of the London University has conveyed its thanks to Mr. Tata. The details of the scheme will be announced later.

HINDU AND MAHOMEDAN UNIVERSITIES

A Press Communication states that in view of the recent announcements it is important to state that the decision in regard to affiliation to the proposed Universities of Aligarh and Benares is the decision of the Secretary of State and that it is final. This is probably a reply to the protest of Nawab Viqarul Mulk and any protest that may be made by Hindu leaders on behalf of the Hindu University.

THE FUNCTION OF A UNIVERSITY.

Lord Haldane, in the course of an address, said that the function of a University was quite different from that of a University school, or even a secondary school. In an elementary or secondary school the teacher came forward in a position of authority. There were certain facts and principles which he delivered to the pupil too young to question them, and not expected to inquire into their scope and truth. The mind of the pupil was receptive, he was storing learning in those early stages. But when they came to the University, the professor and the student were alike in the region of the unknown, they were on a voyage of discovery in which the difference between them was that the professor was more equipped and the more thoroughly experienced on the difficult road on which both were advancing in quest of new learning. Unless the professor was a man of the highest capacity, and of a personality which stimulated and developed the imagination of the student, imbued him with the spirit of research, and connected him into a new atmosphere, the work failed.

ELEMENTARY EDUCATION IN MADRAS.

The Government of Madras have approved the proposals submitted by the Director of Public Instruction for opening 108 Elementary schools during the current year in 41 Municipalities, and sanctioned the payment of a sum of Rs. 99,262 to the Municipalities concerned to meet the cost of the new schools. The expenditure will be met from the lump provision of Rs. 4 lakhs under the Education grant in the current year's Budget. The Municipal Councils will be requested to see that the new schools are established without delay. Every endeavour should be made to avoid interference with Mission or other schools that are successfully working or are unwilling to be taken over.

LEGAL.

INDIAN CHIEF JUSTICES.

Sir Narayan Chandavarkar is the fifth Indian who has been appointed to officiate as Chief Justice of a High Court. The first was Sir Romesh Chandra Mitter, the second was Sir T. Muthuswami Iyer, the third was Sir S. Subramania Iyer, the fourth Sir Chandra Madhab Ghose, and the fifth Sir Narayan Chandavarkar.

INDIAN TREASON TRIALS.

A good deal has been said lately in our columns and elsewhere, on the unsatisfactory procedure in the State prosecutions for sedition and conspiracy in India, but so far little or no attention has been given to one particular aspect of the matter—namely the treatment of accused persons who in the end are acquitted. The remarkable Dacca case, lately concluded, furnishes an illustration. According to High Court appeal judgment, fully reported in the papers to hand by last week's mail, twenty-one out of the thirty-five prisoners were acquitted, while the convictions of the remaining fourteen were confirmed, though the sentences were in all cases reduced. The accused were all arrested in July 1910, and the twenty-one now discharged have been kept in prison, without bail, through the three protracted stages of the affair—magisterial inquiry, sessions trial, and High Court appeal.—altogether a year and nine months. Several of them are in their teens, and the majority are described as belonging to families of some standing in Eastern Bengal. In the early days of the affair the Indian press in Calcutta, foreseeing these long-drawn proceedings, involving practical ruin even to those who should be fortunate enough to escape in the end, urged that the Government, if it were resolved to prosecute, should have taken advantage of the Summary Justice Act of 1908 and had the accused committed to a Special Bench of the Calcutta High Court. This method would have been both speedy

and economical, for the trial would have ended in a few weeks. It is significant that the request for summary procedure should have come from the side of the accused notwithstanding that, as everybody recognised, the result would probably have been a heavier list of convictions and penalties. All parties in India, it is clear, welcome the finish of the Dacca case as the last scene in a costly and disturbing series of prosecutions; but, meanwhile, what of the twenty-one men and youths, who now declared to be innocent by the highest court in the land, have suffered imprisonment for nearly two years?—*The Manchester Guardian*.

PRECEDENCE AMONG JUDGES.

It will be interesting to know what is the correct rule regarding precedence between a judge of the High Court who holds a permanent seat and a judge who is merely officiating, where the incumbent of the permanent seat happens to join the court later than the officiating judge. The question is of some interest in Allahabad where Mr. Justice Rafique has succeeded Mr. Justice Karamat Hussain permanently and Mr. Justice Piggott is officiating for Sir Henry Griffin. The daily cause list of the Allahabad High Court for July 8, printed the name of Mr. Justice Rafique first and that of Mr. Justice Piggott next, but when their lordships sat together in the third court Mr. Justice Piggott took the senior judge's chair. We understand that there was just a mild surprise among the members of the bar present. The cause list of the 9th instant, however, printed the name of Mr. Justice Piggott first and his lordship of course took the senior judge's chair. Perhaps this much may be said in favour of Mr. Justice Piggott that Mr. Justice Rafique's appointment as gazetted is not technically speaking, permanent yet as 'His Majesty's pleasure' has still to be known though it is certain that his lordship has come to stay.—*Leader*.

MEDICAL.

A TALENTED BENGALI LADY.

Miss. Jaimini Sen, a Bengali lady doctor, has been admitted after examination as a "Fellow of the Royal Faculty of Physicians and Surgeons of Glasgow University." An L. M. & S. of the Calcutta University, she was, it seems, for about ten years lady physician to H. H. the Maharani of Nepal.

A METHOD OF OBTAINING PURE DRINKING WATER.

The use of chloride of lime for rendering water free from infection, and fit for drinking is thus described in the *Journal of the Royal Army Medical Corps*, 1911, p. 50.

(1) Take a spoonful of chloride of lime, containing about one-third available chlorine, and remove the excess of powder by rolling a pencil or other round object along the top of the spoon, or by flatter it with a penknife blade, so that the excess will be squeezed off.

(2) Dissolve the teaspoonful of chloride of lime in a cupful of water, making sure that all lumps are thoroughly broken up, and to it, in any convenient receptacle, add three more cupfuls of water.

(3) Stir up the mixture, allow to stand for a few seconds in order to let any particles settle (this stock solution if kept in a tightly stoppered bottle may be used for four or five days), and add one teaspoonful of this milky stock solution to 2 gallons of the water to be purified, in a pail or other receptacle. Stir thoroughly in order that the weak chlorine solution will come into contact with all the bacteria, and allow to stand for ten minutes. This will give approximately one-half part of free chlorine to a million parts of water, and will effectually destroy all typhoid and colon bacilli, or other dysentery producing bacilli in the water. The water will be without taste or odour, and the trace of free chlorine added rapidly disappears.

YELLOW-FEVER CARRYING MOSQUITOES.

The Indian Maritime Governments and Ceylon have been asked to put in hand arrangement for a survey in the principal ports to ascertain the extent of the prevalence of mosquitoes of the genus *Stegomyia*, which is known to be the carrier of yellow fever. It appears that there is a risk of the introduction of the disease into India on the opening of the Panama Canal next year and it is necessary to be prepared to prevent it.

CHEMISTRY OF MILK.

Professor H. C. Sherman, Columbia University, emphasized the economy of milk as a food, the cheapness of good milk as compared with a corresponding quality of other perishable foods. One quart of milk in gross food value equalled one pound of meat, or one pound or two-third dozen eggs. Anyone who could pay fifteen cents for a steak, or twenty two cents a dozen for eggs, could equally well pay fifteen cents a quart for milk.

BLUTER

The current number of the *Chronique Médical* of Paris tells of an infirmity which is prevalent in the Swiss village of Tenna, in the canton of Grisons. It appears that the majority of the inhabitants of Tenna are what is locally known as "Bluter," that is, "men who bleed." What with ordinary persons is a tiny scratch or the prick of a needle, and as such goes unnoticed, is for them a source of serious danger. They immediately suffer a hemorrhage, and it is almost impossible to stop the bleeding. It is said that the disease is hereditary. No means has yet been discovered to combat the affliction, and it is for this reason that a number of French doctors have begun seriously to examine the malady. They have established one very curious fact—that it is only men who are liable to this strange attack of hemorrhage. A mother communicates it to her sons, but never to her daughters. Up to the present no explanation has been found, and the "bluter" remain a medical mystery.—*The M. S. Journal*

SCIENCE.

RESUSCITATION FROM ELECTRIC SHOCK.

As an outcome of the discussion upon the various methods for restoring persons who have had the misfortune to meet with a severe electric shock, the American Commission on Resuscitation has advocated the adoption of the Schafer method. This decision was the result of an earnest discussion between the medical faculty and those interested in electric lighting and engineering. The medical members of the commission urged the adoption of the above, or prone, method, on the plea that it is far and away the most efficient means whereby the layman may be able to maintain respiration in a person suffering severely from electric shock. As an outcome of this discussion, the commission is preparing a chart giving details of first aid in cases of electric accidents, as well as exhaustive instructions concerning the method of applying artificial respiration by the Schafer system.—*Chambers Journal*.

DR. F. C. RAY.

Our distinguished countryman, Dr. F. C. Ray, who is now in England as a representative of the Calcutta University has been offered and has accepted the honorary Degree of D. Sc. of the University of Durham. Dr. Ray is not only a conspicuous man of Science, but is one of those representative Indians of whom it can be said without the slightest exaggeration that an honour done to them is an honour done to their country. The University of Durham is a University of Science and is situated in the heart of the coal industry.

ANTI-RINDERPEST SERUM.

Arrangements are being made for the supply of anti-rinderpest serum to the Egyptian Government from the Indian Bacteriological Institute at Muktesar.

AN INDIAN AVIATOR.

An Indian residing in England gives a short account in the *Modern Review* of Mr. S. V. Setti, the first Indian aviator. Mr. Setti is a native of Southern India, a graduate of the Rurki Engineering College and an Assistant Engineer in Mysore. In aviation he was a pupil at the "Avro" school for over three years and holds a certificate that he is a very capable flier. He designed a biplane which has been purchased by Mr. Dagon, the well-known Australian aviator. Mr. Setti believes that the science of aviation was known to the ancient Aryans in India, and he is desirous of propagating that Gospel. We do not know, says a contemporary, whether there is much field for an Indian aviator in India. According to the law, the Government have the right to confiscate any flying machine without assigning any reason and we are not certain whether Indian aviators will be encouraged by the Government. Mr. Setti is the first Indian aviator, but before the flying machine was introduced a Bengali made a successful balloon ascent and parachute descent in Lahore about twenty years ago.

A NEW INSTRUMENT.

The *Electrical World* gives an account of a new instrument which is a combination of a maximum demand indicator and an ordinary watt-hour meter. It has four meter dials, while in addition there is a large centrally-pivoted pointer which indicates the maximum demand during a half-hour interval on the circumference of the dial plate. This latter motion is worked from the gearing through a leaf spring, and is controlled by a solenoid which is energised from the line by a small contact-making motor. This solenoid sets the driving element to zero at the end of each 30-minute interval, and having done so its core descends, thus furnishing the power necessary to drive the entire register movement, the meter acting only as an escapement and regulating the speed of falling.

GENERAL.

THE NATIONAL TEMPERANCE FEDERATION.

At a meeting of the National Temperance Federation, held at Carlton Hall, Westminster, on June 11th, under the presidency of Lord Rowallan, Mr. Saravdhikary made an eloquent speech in support of the following resolution:

That in the opinion of this Federation, the direct implication of the Indian Government in the sale of intoxicating liquors and drugs resulting in the spread of intemperance in many parts of India, is indefensible.

Whilst believing that the vast majority of the people of India would warmly support prohibitory measures, this Federation urges that certain reforms demanded by the Indian National Congress, the Social Conferences, the Missionary Societies, and other public bodies in India, together with the Anglo-Indian Temperance Association and other similar societies, are immediately necessary to mitigate the evils of the present system namely:

- (1) The adoption of some effective scheme of Local Option.
- (2) A large reduction in the existing number of liquor shops.
- (3) The prohibition of the sale of intoxicating liquors and drugs to persons below the age of eighteen.
- (4) The hours of sale to be further limited by the later opening and the earlier closing of all licensed premises.
- (5) The refusal of permission to open liquor shops at fairs, festivals, and melas.

The Federation also supports (1) the establishment of excise Advisory Committees in all municipal areas; (2) the Committee to be made more directly representative of the people concerned, and to be empowered to deal with all licenses for the sale of intoxicants.

The resolution was unanimously carried.

EAST AND WEST.

The East knew of our theory of Evolution centuries before Spencer established it scientifically, or Darwin applied it to man's story, or Huxley bore down with it so aggressively on faith. It was the cardinal doctrine of the sages of India. But those calm minds, sitting beneath the palm trees by the sacred rivers, thought through the problem in whose outer meshes our hither minds are too easily detained. Their vision of Evolution only deepened the mystery of the universe. The fact of an orderly and gradual development of life, through the stages of creation, held nothing of the secret of life itself. . . . Our Western world, gone daft over the fascinating theories of Evolution, and fancying that in it is solved the problem of being in terms of matter, may turn to the sages who had divined our pet theory centuries ago, and to whom it had become a translucent symbol of the Divine Presence and action.—*Rev. R. Heber Newton in the "Message of the East."*

PRIMITIVE MEN.

Eleven skeletons of primitive men, with foreheads sloping directly back from the eyes, and with two rows of teeth in the front of the upper jaw, have been uncovered in Craigshill, at Ellensburg, Washington, U.S.A. They were found about twenty feet below the surface, twenty feet back from the face of the slope, in a cement rock formation over which was a layer of shale. The rock was perfectly dry. The jaw bones, which easily break, are so large that they will go around the face of the man of to day. The other bones are also much larger than those of the ordinary man. The femur is twenty inches long, indicating a man of eighty inches tall. The teeth in front are worn almost down to the jaw bones, due, Dr. Munson says, to eating uncooked foods and crushing hard substances with the teeth. The sloping skull shows an extremely low order of intelligence.—*Science Signings.*



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DID THE HINDUS DISCOVER AMERICA ?

BY THE HON. ALEX. DEL MAR.

*President of the Latin-American Chamber of Commerce,
New York.*

 CURIOUS tablet of the American Mound-Builders, dug in November 1841 from an ancient mound near the intersection of Fifth and Mound Streets, Cincinnati, Ohio, has only lately been recognised as a Calendar Stone. As such, it furnishes what has long been a desideratum in American antiquities, namely an approximate date for those stupendous earth-works, both military, sepulchral and religious which have been found scattered throughout the valley of the Mississippi and its affluents. It also furnishes a reliable clue to the religion of the Mound-Builders, and points with almost unerring certainty to the country of their origin and to the circumstances connected with their arrival in America. It may be briefly stated at the outset, and with a high degree of assurance, that the Mound-Builders came from Mongolia into America sometime during the 13th century B. C., bringing with them the Shaman religion, or Worship of the Great Spirit, as typified by the Sun, and with it a knowledge of ideographic symbols, expressed by means of knotted cords, (*quipos*) similar to those used by a later race, the Peruvians, and similar, also, to the knotted cords, or "fringes" mentioned in Numbers xv, 38 and Deuteronomy xxii, 12 and still to be seen upon the praying shawls, peplums, or taliths, used by the Hebrews in the act of worship.

It makes no difference with reference to the conclusions above advanced when the Cincinnati Stone was cut, whether at the period to which it relates, such period being the important matter, or afterwards. The Stone exhibits a mode of dividing the year which prevailed during the era of Shamanism and ceased with the ascendancy or revival of Brahminism, a religion which has left definite marks in Mexico and Central and South America, and therefore could hardly have been unknown to the large and prosperous communities which had grown up in the Mississippi Valley. The chronology of the subject will receive further attention as we proceed. The Shamans divided the solar year into Eight seasons, each of 45 days, and into Twenty-four half moons, each of 15 days. Such also is the division of the Cincinnati Stone. The Eight seasons is also the division of the Muisca zodiac, dug up in New Granada. The Hindus still call the days of the Moon, *tidis*, which suggests the *ides*, or half-moons of the Etruscans and early Romans. The first of these is called *predems* which suggests *pridus*. The ninth is called *noami* or *navami*, which suggests the *nones* of the Romans. (Sonnerat, i, 249.)

It has been held that, after the establishment or re-establishment of Brahminism in Northern Asia, the solar year was divided into Ten parts, each of 36 days, and after the time of Buddha into Twelve parts, as at present. Archaeologists regard these various methods of dividing the solar year to furnish conclusive evidence concerning the period to which any given Calendar-Stone of Northern Asia relates: the Night-part calendars to Shaman; the Ten-part calendars to Brahma; the

Twelve part calendars to Krishna, or Buddha. Therefore the Cincinnati and Muisca stones relate to the Shaman worship, and to some period during or before the 13th century B. C. As this was the time of the Mahabharata war and of the great Dispersion of Northern Asiatic tribes and races occasioned by that event, it was not improbably that also of the Mongolian Migration to America. The Migration could not have been much earlier, or it would have brought with it only the archaic lunar year which preceded the era of Sun-worship. Nor could it have been much later, without bringing with it the invention of Iron, a metal which was totally unknown to the Mound-Builders of America.

THEIR REMAINS AND RELIGION.

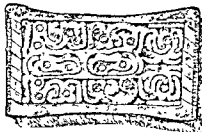
Everybody knows about the mounds of the Mississippi Valley, how numerous and extensive they were, and what objects they contained. Enormous defensive earth works have been found all the way from the Lakes to the Gulf of Mexico, those on the Little Miami river being 10 to 25 feet high and nearly four miles in extent. Religious and sepulchral mounds are more numerous and wide spread. The mound at Brush Creek,



BUSH CREEK, OHIO.

Ohio, is built in the form of a gigantic Serpent, over a thousand feet long, holding in its jaws a monstrous Egg, measuring 160 by 80 feet, a well-known and universally recognised symbol of the Solar Year: the Serpent, by renewing its skin annually, and the Egg, by representing, as it does still, the Vernal equinox, or fresh egg time. A comprehensive survey of the mounds has demonstrated that the people who constructed them

were numerous and widely spread; that they were essentially agriculturists; that they were of the same religion, government and social customs; and that their political condition was civilised, or at least semi-civilised, having no resemblance whatever to the venatic or savage tribes, who, after some lengthy period of time, succeeded them in possession of the country. Studies made some years ago of the river terraces, especially where they were destroyed by streams which have since receded, fixed their era at some 2,000 to 3,000 years ago, a conclusion which is now corroborated and definitely settled by the Cincinnati Stone.



THE CINCINNATI STONE.

STUPEFYING WORKS IN ARKANSAS

Col Louis J. D. Pié has described the Grand Canal of the Mound Builders, which started from a little below Cape Girardeau, provided an outflow of the Mississippi to the White and St. Francis rivers, and irrigated a vast extent of country, which is now reduced to swamps. The Canal was 100 feet wide, 140 miles long, provided with towing paths, and it was crossed, at least in one place, (near Osceola, Ark.) by bridges, having brick abutments. To assist the Canal in storing the overflow, it was connected with several artificial lakes lined with adobe. Extensive courts, paved with bricks and evidently used as threshing-floors for wheat, were also found in the same vicinity.

"From a point on the Mississippi 70 miles above Memphis, along a line west from the river, there is a series of defensive works. These are earthen walls defining parallelograms and ditches and circular forts and long defensive lines. From these, the Mound-Builders were steadily driven back until the final struggle for the mastery of the country, and for national and personal existence, was fought, five miles above the point of confluence of Little Red and White rivers. A broad deep ditch connects the two streams, and buried within, it is said, are myriads of Mound-Builders' skeletons. I am credibly informed by one who traversed this battle-field and scanned it closely, and dug into the deep receptacle, that an entire population must have fallen there."

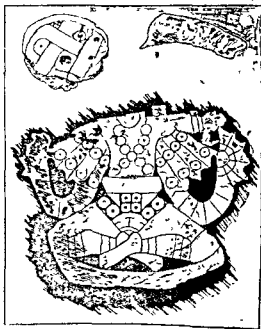
A BURIED CITY.

Thus far, Du Pré. But other men have also explored the swamps of Arkansas, and found there strange remains. One of the Lamars of Mississippi who perished in the civil war and who had frequently hunted in the forests of that little explored region, came back, it is said, with stories of a Buried City of vast extent and, what is more, brought away memorials of it which are said to have been so numerous as almost to fill his house. What was the character of these memorials, or what became of them, though enquiry has been made in proper quarters, has not been ascertained. The fact that no account of them has been found in the usual works of reference, forbids the story to be used in evidence, without further corroboration. One thing is certain, not only of Arkansas, but of the Mound-Builders' empire everywhere, they left no structural monuments; at least, none have been found. If the theory advanced by Ferguson, in his "History of Architecture" can be relied upon, namely, that the absence of structural monuments or built-up temples is peculiar to the Turanian races in every part of the world, then the Mound-Builders were Turanians. This is corroborated by other evidences, without which it would be hazardous to apply Mr. Ferguson's theory to the Mound Builders. They were undoubtedly Mongolians and Mongolians are com-

monly classed as Turanians. But were not also the Central American tribes Turanian and did they not build structural monuments, those magnificent temples which still rear their hoary heads in the gloomy forests of Honduras and Nicaragua? Whether the Mound-Builders were Turanians or not, their arts and religious ideas were evidently brought from Hindustan.

HINDU DEITIES IN THE MOUNDS.

This opinion is based upon the fact that several images of Buddha, or Krishna, (whichever they are,) have been found in the American mounds, a drawing of one of them, taken from a photo published by the U. S. Smithsonian Institution, accompanying this paper. *Although this image,



BIG TOCO MOUND, TENNESSEE.

unlike the others, is headless, it is really the most important one, because it is engraved on a tortoise shell of an indigenous species and therefore was probably executed in America by a Hindu artist.

*From "The Swastika," by Dr. Thomas Wilson, U.S. Nat. Hist. Mus., Smithsonian Institute, Washington, 1896, p. 220.

from the Pacific to the Mississippi, that is readily indicated. In 1750 the French missionaries in Louisiana heard of a route from the Pacific which was used by the natives, and to test the accuracy of their information, they sent an Indian over the trail, who made his way to the Ocean by the Missouri and Columbia rivers, and came back with the report that at the mouth of the latter he saw a sailing junk, whose pig-tailed crew were busy washing the river sands for gold. This was evidently a Chinese or Manchurian vessel, more likely the latter. The wrecks of similar vessels have since been picked up at various points on the shores of British Columbia, Oregon and California.

A GRAND PRIZE FOR THE LUCKY GUESSER.

Various attempts have been made to read the ideographs of the Mayas and Aztecs, but as yet they have not been attended with success. M. Plongeon, a French explorer of the Central American ruins, made out a number of plausible readings, which however have not been rewarded with any sign of approval from men of scientific rank. The want of a key, like that which the Rosetta Stone furnished to the hieroglyphs of Egypt, is very severely felt. No attempt has yet been made to discover such a key through the medium of the Hebrew *qumran*, and as the method of knotting these and the signs they denote are well known, the neglect is rather surprising. Perhaps some learned rabbi may hereafter unravel the mystery for us, or it may come to us through the ideographs of the Hittites. Meanwhile it remains a puzzle, for the solution of which the discoverer will undoubtedly be rewarded with both honor and fame. The principal authorities to be consulted are Humboldt's *Works* and Lord Kingsborough's *Collection*; but as the latter is based on a prejudice and the pages are carelessly arranged and much confused, it will be safer and certainly more interesting to stick to Humboldt. Boturini's *Collection* is also of

great value. The Natural History Museum in New York contains numerous examples of original picture-writings and native inscriptions in bas-relief, all of which await translation.

THE EDUCATIONAL PROBLEM IN INDIA.

BY RAI BAHADUR LALA BAJNATH.

THE educational problem is daily becoming the chief problem of India, and what with attempts at formation of new Universities, introduction of residential teaching in the existing ones, the spread of education amongst the depressed classes and the masses through compulsory education, the best intellects of the country are all being directed towards it. The Government is also giving its share of attention, though its point of view is different in many respects from that of the people. The chief point for consideration however is not only the spread of education but also the direction of the existing system on right lines, so as to prevent its doing the injury it is doing to our healths and future well being as a people. I have lately been in correspondence with some of our best educationists and medical men on the subject and give the results of their experience in this short paper.

Medical men who have given attention to the subject are as keen in denouncing the present system of education as those who are its victims. Students have written to me in piteous tones as to how their energies are being undermined by the system. Their professors say the same. One student from Madras says that the University there in their anxiety for specialization of subjects, have quite ignored the conditions under which Indian students live. In the Punjab, Bengal, United Provinces, and Madras, students complain of the University courses being too long to be completed during the term and of their having too many books

which it is quite useless to read and master. A learned doctor, an I. M. S., while admitting the evil effects of child marriages thinks that they have become "aggravated by the lowering of vitality caused by undue pressure on the brain and the nervous system in early age, by the educational methods in vogue". Regarding the system of examinations he says, "The system of examinations which is in vogue in this country must be looked upon as the great factor in the degeneracy of the educated classes. Despondency seems to be stamped on the face of almost every one, one comes across in India." This shows that solution of the educational question lies at the root of all our future well-being as a nation and the sooner the attempt is made to solve it the better.

The points for consideration are:—

(1) whether the complaints I have noted above do in fact exist throughout the whole of India, or not;

(2) how can they be removed, whether by the establishment of new and more private schools, *gurukulas*, residential universities or by urging for reform in the rules, regulations and standards of existing institutions;

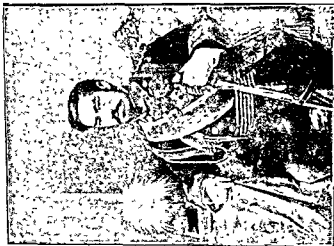
(3) whether any agency like an Educational Conference, Council or League for the whole of India or for each province, will be an effective means of removing the complaints;

(4) if such a body is to come into existence, on what lines should it be formed so as to be a really effective working body, and not like many other associations which are already existing in the country or daily springing up, only to languish into obscurity or die of inanition.

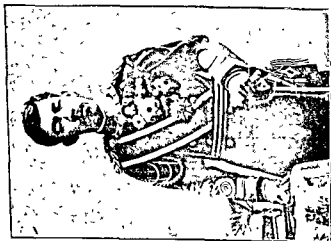
If a small number of men who are actively engaged in the work of education, were to unite and co-operate with a number of laymen who are interested in, and give their thought to the subject, discuss and exchange their views from time to time and formulate them for public considera-

tion, some good might come out of their efforts.

In all progressive countries of the West there are societies, associations which guide and control the education of their youth. In the United States of America the National Educational Association is a very active body, consisting of six thousand members, with a fund of 1,70,10,000 dollars and an annual income of about 63 lacs. This association has been in existence for about 50 years and concerns itself with the progress of education in all its branches. "The commanding position of the American people" says their Report for 1909 "being largely due to the diffusion of knowledge and culture through its free schools, the association concerns itself not only with state supported elementary, secondary, training schools and universities, but also with free schools whose purpose shall be the training of our youth for commerce and the industries as well as for the professions. These schools must advance on the lines of commercial democracy in that they should provide equal educational opportunities for all." The association has corresponding members in almost all countries of Europe, from amongst specialists in educational matters. It has nine regular departments including superintendence, professional preparation of teachers, elementary, secondary, higher industrial, and musical education. An association like this seems to be much wanted in India. In England also there is an Association for National education, whose object is "the promotion of national education which shall be efficient, progressive, unsectarian, and under popular control." The association is controlled by a body of 300 members, representing all parts of England and Wales and is presided over by Lord Stanley of Alderley. In Bengal they have a Council of National Education with a College and a School, but it has not yet succeeded in making much headway in educational matters, nor secured recognition of its views and representations from Government. The Mahomedan Edu-



THE LATE MIKADO.



THE NEW MIKADO

HIS MAJESTY THE NEW MIKADO.

BY

MR. SAINT NIHAL SINGH.

HERE a lesser man stepping into the shoes of his late Imperial Majesty Mutsuhito, than his august son Haru-no-Miya Yoshi-Hito, we might well sympathise with him, for the successor of so illustrious a personage as the late Mikado of Japan, who, on his succession to the throne on February 13, 1867, found his kingdom weak and insular, sunk in the mire of mediocrity and feudalism, and out of touch with the rest of the world, and who helped it to become a strong and progressive empire, respected throughout the world for its military and naval power, industrial organisation and intellectual accomplishment, would be apt to suffer from having his feet thrust into shoes many sizes too big for him. But the new Emperor, by reason of his character, capabilities, and education, even though he follows, as he does, immediately after the maker of new Nippon, is not likely to appear dwarfed merely because of the brilliancy of his predecessor.

Born in August 31st, 1879, his Majesty Haru-no-Miya Yoshi-Hito entered the mundane world at a time when the Occidental influences, acting upon Oriental institutions, were rapidly demolishing the old-time ideas of divine right and Asiatic conservatism. For twenty years people from foreign lands not only had been permitted to enter the Land of the Rising Sun without being molested by the insular natives, but some of them had actually been engaged by the Government to impart modern education to the Nipponese and instruct them in Western letters, arts, industrialism, and commercialism. For a score of years Japanese men of promise had been journeying to the remote corners of the globe to learn new methods with a view to introducing them into their home-land. For nearly a decade an organised

State department had been providing modern instruction to the rising generation of boys and girls. Ever since 1868, when, as the result of a sanguinary civil war, his father, the late Mutsuhito, was restored to actual power instead of continuing to be a mere puppet in the hands of the usurping Shogun, feudalism, which for centuries had reigned supreme over the Day-break Kingdom had been gradually dissolving; the Government had been progressively reconstructed according to Western patterns; and every attempt had been made to educate the people so that eventually they would be able to administer their own affairs instead of being, as theretofore, autocratically ruled, as if they were so many dumb animals. Thus the atmosphere which Yoshi-Hito inhaled into his lungs with his first breath was saturated with the ozone of occidentalism, in which notions of semi divinity could not live, much less thrive. The psychological effect of these circumstances doubtless was to draw him down from the cloud land of the gods in which his own father, as well as his 120 odd predecessors had been born and reared, and impress him with the fact that, though he had been fore-ordained by Providence to rule over more than 162,000 square miles of territory, peopled by 55,000,000 souls, and despite his reputed descent from *Kami*, the Goddess of Light, he was, in the last analysis, made of common clay, just like other mortals, and was to be a limited monarch, responsible to his ministers and subjects for his administrative (and, in a measure, private) acts, instead of being an autocratic potentate of the old Oriental type.

Hitherto it had been the practice of the Royal family of Japan that, when the Imperial Princes reached the age when their schooling should commence, special instructors were appointed to carry on their education at home. But Yoshi-Hito had been born in an age such as no son of any other sovereign of Japan ever had lived in, and his

father wisely ruled that the child be sent to school instead of the school being brought to him.

The academy selected for this purpose was the *Gaku Shū in*, or "Peers' School." The late Mutsuhito himself had suggested the establishment of this institution, which was founded in 1877 by a committee of Nobles, exclusively to carry on the education of the sons and daughters of the nobility. In 1884, at the bidding of the Emperor, it was taken over by the Household Department of the Imperial Palace, and from thenceforward ceased to be a private school. A year later a separate academy was opened for the education of the daughters of Nobles, the *Gaku-Shū in* being reserved for the training of the boys of the gentry. In view of the fact that the authorities permitted the sons of men who could not claim noble blood and were unable to prove their descent from famous families of ancient lineage, but who occupied positions of influence in the social and political worlds, to enter its doors, the Peers' School was not of as exclusive a character as its rather grandiloquent name would suggest. Indeed, it was not very much dissimilar to some of the public schools of England where the sons of blue blooded received education side by side with the progeny of "tradesmen." Be this as it may, at any rate the sending of the son of the Mikado to even an institution of this nature was a step distinctively in favour of less exclusiveness. Bearing in mind the fact that but a little more than a score of years before Mutsuhito lived in complete seclusion, and even at that time his subjects did not dare to gaze on his face, this, indeed, was an epoch-making innovation.

The late Emperor not only sent the Prince to the *Gaku Shū in*, but also laid down that his child should be treated exactly the same as were the other boys studying at the Peers' School. In conformity with this Imperial mandate, Yoshi-Hito, all the time he was at the academy, was subjected to precisely the same discipline and

made to follow exactly the same curriculum and take part in the same physical exercises and games that were prescribed for his classmates of lesser degree than himself.

Sometime later the Prince's poor health rendered it imperative that he should be withdrawn from the Peers' School in order that he might be able to spend all his time in the palace under the observation of the physicians, who were directed to spare no effort to build up his frail physique. It was with extreme reluctance that the late Mutsuhito acquiesced in this arrangement, and even then he would not permit his son's education to stop, but appointed a special staff of teachers to carry on his instruction. However, the good-fellowship of the school, even though he was subjected to it for a short time only, undoubtedly had a democratizing influence upon the future Mikado, and moulded his plastic young mind in a different cast from that of any of his predecessors, leaving an indelible mark upon his character.

Since his two older brothers had died, Yoshi-Hito, the only remaining son of the Emperor, was nominated Heir Apparent on August 31st, 1887, on his eighth birthday, and was proclaimed Crown Prince, on November 3rd, 1888. This ceremony was not rendered necessary, as some erroneously believe, because of the fact that he, the sole surviving male child of Mutsuhito, was not the progeny of the Empress Haruko, but was the son of a secondary wife, Madame Yanagiwara. As a matter of fact this procedure was customary in all cases, whether the ruler's son was the child of the Empress or not. It may be remarked en passant, that none of the daughters of the late Mikado is the child of the Empress Haruko, but are his progeny by subsidiary wives, twelve of whom are permitted to the Emperor. Similarly the two Imperial sons who died were not the children of the present Dowager Empress.

At the time Yoshi-Hito was proclaimed Crown Prince, he was decorated with the Grand Order of

Merit and the Grand Insignia of the Imperial Chrysanthemum, and was appointed an ensign in the Imperial Body-Guard Infantry. He was a Captain until, in 1898, he became Major, the same day being made a Lieutenant-Commander in the Navy.

In 1900 a new influence came into the life of Prince Yoshi-Hito in the shape of a woman who, it would seem, had been especially prepared by Providence to be the democratic wife of the first democratic and monogamous Mikado of Japan and to fill his existence so completely that there would be no question of secondary wives. She was the Princess Sadako, one of the younger daughters of Prince Kujo Michitaka, belonging to one of the five families of nobility from amongst whom custom compels the sons of the Japanese Ruler to choose their brides.

There had been a bare possibility that the oldest daughter of his family might be chosen as the consort of the Crown Prince, and for a long time her betrothal was postponed in the hope that she might become the prospective first lady of Japan. But when finally no proposal emanated from the Imperial palace, all hope was abandoned, and she married another man. It so happened that a match between the daughter next in age and the Ruler's son according to the superstition of the Day-break Kingdom, would have been deemed most unlucky, and she, therefore, never was considered for the honour.

Little Princess Sadako was left. She was so much younger than the Imperial Prince that it never occurred to her family that she might be chosen to fill the position that any girl of the sunrise Kingdom would have coveted and therefore no special attempt was made to train her to fill it. As a little child she was sent into the country where she abided under the care of a farmer's family, plying about in gay abandon, bare-headed and bare footed, finding her companionship in the poor children of the district round about, growing

up to be healthy and happy, familiar with and sympathetic toward the needs of the peasantry and country-folk. When old enough she was sent to the Peersesses' School in Tokyo, and there she was the soul of gaiety, engaging with avidity in sports of all kinds.

She was a student at this institution when, all of a sudden, her father received the command that she be consort of the Crown Prince. At that time Princess Sadako was fifteen years of age. Immediately her father built a new suite of rooms for her residence so long as she remained unmarried and exquisitely furnished them throughout especially for her. There she lived during the eight months previous to her marriage to the Crown Prince in solitude, eating, all alone, the meal that had been cooked just for her, and that were served on dishes that had been bought for her sole use. All her relations, including her father and mother, kept a respectful distance from her, not daring to speak to her or associate with her as had been their wont previous to the announcement of the engagement. To them she was a being apart, as far distant as if she already had become their Empress, and all they could do was to worship and serve her. The fine new cloths she wore had been bought for her as soon as the choice was made known. She was immediately withdrawn from the Peersesses' School, and private tutors were appointed to teach her subjects calculated to fit her for the dignity of the position she so unexpectedly had been called upon to occupy.

On May 10th, 1900, the young girl became the Crown Princess of Japan. Several innovations marked the event. To begin with, for the first time in the annals of the land the Imperial bridegroom asked the bride's father for her hand at the altar, instead of taking it for granted that the girl's family felt honoured by his accepting her as his consort; and Prince Kujo Michitaka solemnly gave Princess Sadako away, just as is done in the West. For the first time in the history of the

little Island Empire the marriage ceremony was made something more than a mere contract, as theretofore had been the case, a special religious ritual having been arranged for the occasion. The wedding was witnessed by the members of the Royal family and by two other Japanese, Baron Sarinomiya, the Grand Master of Ceremonies, and a lady-in-waiting, who took part in the rites behind the curtain of the holy of holies. The bride and bridegroom, after exchanging the old fashioned native Court costumes in which they were wedded for European dress, seated side by side, drove to the palace that had been set apart for their residence. On the same afternoon the Emperor gave a party in their honour which was attended by the diplomats in Tokyo and the high dignitaries of Japan. The bride, dressed in white brocade, leaning on the arm of her Imperial husband, in naval uniform, went to the function just as any Occidental couple would go to their wedding reception—a stupendous innovation in Japan of that time.

From the day of their marriage to the present moment Yoshi Hito and his wife have been inseparable companions. Much to the consternation and disapproval of the old fashioned courtiers, they have taken their meals together, driven together, and attended State and social functions together. The new Emperor always insists that his wife shall enter the carriage ahead of him, and gives her unusual precedence at other times. It must be added that this is not done for mere show. Indeed, his Majesty accords the same courtesy to her Majesty whether in public or in private. It is superfluous to add that the present Empress is the sole consort of the Mikado, he having consistently refused to take advantage of the centuries-old privilege of having subsidiary wives.

Three children have blessed their union. The eldest, the present Crown Prince, is Hirohito, Michi-no-Miya, a little over eleven years old. The

second son, Yasuhito, Atsu-no-Miya, was born on June 25th, 1902. The youngest, Nobuhito, Tero-no-Miya, was born on January 3rd, 1905.

As the result of his democratic tendencies, Yoshi Hito has rent the curtain that hid the ruler in holy sanctuary away from the sight of his people, who were not permitted to gaze upon his face or utter his name, and who worshipped him literally as the *Tenno* "Heavenly Ruler," and *Tensho* (Son of Heaven). He has laughed defiance at ages old customs, and has mixed with his subjects as no other monarch of Japan ever did. His greatest pleasure lay in walking the city streets, listening to what the populace had to say, and studying Nipponese life at first hand instead of depending upon hearsay or books for his information. As Crown Prince he preferred to serve himself rather than be waited on by others. If he took out his pet dog for an airing, he held the leash in his own hand instead of turning it over to the care of a lackey. He enjoyed riding a bicycle or a horse, or driving himself about in a trap or a motor car, refusing to ride about in state accompanied by a number of attendants and preceded and followed by a guard of honour. He even overthrew tradition to the extent of engaging in business ventures, not even hesitating to have dealings with a foreign corporation.

When it is considered that a half-century ago probably not a dozen people outside the royal family had looked upon the Emperor's face, the boldness of Yoshi-Hito will be realised. Unfortunately the late Mikado, in spite of his progressive ideas, never was able entirely to do away with the old customs, and he remained to the day of his death more or less hidden from the sight of the common people, although he permitted those of high rank and dignity to look upon him whereas his predecessors refused to do so.

Yoshi Hito, it must be remembered, has done all these things while he still was merely the

Crown Prince. It is not unreasonable to believe that he will show even greater democracy now that he has ascended the throne.

The Emperor of Japan enjoys a civil list of Rs. 45,00,000. This is a very small sum of money compared with the civil lists of European monarchs. Even some of our own Maharajas possessing not a tithe of the territory or subjects ruled over by the Mikado, set apart money for their own use on a comparatively more munificent scale than he does. Not only is the Japanese household exchequer small, but the demands thereon are large and varied. All of the princely families, including that of the Crown Prince, are supported from the Imperial purse. The Emperor is expected to make presents of large sums along with all patents of nobility; to supplement the salaries of the Cabinet Ministers with handsome allowances; to pay all the honoraria that accompany orders and medals; to donate immense sums to charities of various descriptions, many of which are of such a nature as to pass unnoticed by the public; and to spend large sums in order to encourage indigenous art. It may, however, be added that the late Mikado managed his civil list so well and took such good care of his personal property that it is estimated he left Rs. 6,00,00,000 in cash and real estate, a large part of which came into the possession of the present Emperor. The dead monarch was able to do this because he led a life devoid of all luxury and even of many comforts. His son and successor, having been brought up in even a more democratic school than his father, leads a simpler, though in many respects a much more modernised life.

It so happens that it is an absolute necessity for the new Emperor of Nippon to be a man of deep sympathies with the common people, owing to the peculiar circumstances existing to-day in the Land of the Rising Sun. The Government of Japan continues to be an oligarchy, dominated by a few men who are known as the "Elder Statesmen,"

in spite of the fact that a Constitution was granted in 1889, and that an elected House of Parliament has been in existence for a score of years. The rapid spread of education, the constant flow of foreigners into the country, and the journeying of Japanese students and emigrants to the four corners of the globe to learn the ways of the West, have given rise to an insatiable desire in the hearts of the populace for the opportunity to wield the power that has been kept under the control of the ruling coterie. The costly war which Nippon waged with Russia in Manchuria, and the equally extravagant ambition to fortify itself with an invincible army and navy, have been the cause of rendering taxation burdensome, and have made the work of financing the Administration excessively arduous. Simultaneously, the pressure of population has increased, and though a considerable number of Japanese have emigrated, still the increase of inhabitants has been great for such a small land, and has brought perplexing problems in its train. The cost of living has risen higher and higher. The only thing that will remedy the present political difficulties in Japan will be the granting of concessions to the people at large and the lowering of taxes. If this is not done, anarchism, which already has lured numbers of hot-headed young men into its ranks, will make more converts; the spread of socialism is rapid, and it is attracting larger and larger numbers of Japanese to its ranks. Though the present political problem may be considered by some to be less baffling than that which perplexed the late Mutsuhito at the beginning of his career as the *de facto* ruler, yet for apparent reasons, it is not easy to solve. It appears that the only remedy lies in the decentralisation of the powers which the oligarchs of Nippon to day are enjoying, just as the late Emperor sacrificed his autocratic privileges on the altar of public good. The Mikado, in virtue of his high position and heritage, is destined to take a leading part in this important political

move, and the saving of the situation depends to a large extent upon whether or not he is democratic in the spirit of his reforms.

The new Emperor, having been connected with different departments of the Government for many years, comes to the throne well prepared for his work. He was made Lieutenant Colonel and Commander in the Navy on the occasion of his father's birthday, on November 3rd, 1901. Again in 1903, in honour of the same event, he was made Colonel and simultaneously Captain in the Navy. On November 3rd, 1909, he became a Lieutenant General of the soldiery and a Vice-Admiral. Of course strictly speaking these positions have been honorary, but nevertheless his Majesty has had the chance to get an insight into military and naval matters. He has had ample opportunity to acquaint himself with Parliamentary usages. Indeed, without exaggeration it may be pointed out that no Mikado has come to the throne so well prepared for his duties as the Emperor who succeeded the late Mutsuhito on his demise on July 30th, 1912.

Judging from the character of his training, it is my settled conviction that the reign of his Majesty Yoshi Hito (which, by the way, is to be known as *Taisho*, "Era of Great Resolutions") will be distinguished by a marked development of self government in *Daï Nippon*.

KAMI-NO-MICHI. The way of the Gods in Japan by Hope Huntly. Price Rs 2-4.

The desire of the author is to guide her readers faithfully along this hitherto honored, half obliterated "Way of the Gods", clearing the path with reverent, not iconoclastic hands, because recognizing it as the Way by which the Japanese were divinely led to their present mental altitude. The path is traced in threefold aspect Ethical, Philosophical, and Romantic.


The story trends towards a sensational crisis in order to emphasise life portraits known to the author while resident in the country.

G. A. Natesan & Co., Sankurama Chetty Street, Madras.

WAR AGAINST PHTHISIS.

BY

DR. J. N. BAHADURJI.

IFE is beset with dangers. With the advance of civilisation and science the dangers of the denizens of the woods have been considerably reduced, even in tropical climes. But while the toll of lives these visible foes of mankind have levied has been heavy, and is constantly decreasing, the mortality inflicted by the invisible enemies of humanity—the disease germs—has been far heavier and progressively increasing. These latter are more numerous than the beasts of the jungle, countless as the stars with which the vault of the heavens is studded. Within the space of an inch millions of them can be accommodated. While the wild beasts have fled before the advance of man, the germs seek him out for attack. They need no limbs to carry them to battle. Floating through air and water, two of the necessities of life, they so insidiously enter the body of their victim and engage in battle with the white bodies of human blood, that their presence is not suspected till their onslaught effects more or less serious aberration from the normal in the condition of their victim. Besides the two elements, air and water, they press into their service insects such as the house fly, the aeroplane on which they ride to their host's third necessary of life—food. They even utilise for the purpose of effecting an entry into the human system intermediate hosts who transfer them into the human blood by means of their proboscis as effectively as a hypodermic Syringe.

Such are our unseen enemies and such are their resources. Were it not for them the realm of disease would be contracted. There would be no diseases but such as result from excesses in eating and drinking, and exposure to extremes of temperature.

In the pre-microscopic age these unseen foes had defied us, and though they still defy us, our victory over them is assured at no very distant date, for the microscope has laid bare their forms, their habits, their modes of multiplication, their cycle of existence. This knowledge has been slowly gained and is being steadily added to with immense possibilities for the good of mankind.

Some species of these microbes and microscopic parasites are more prevalent in some countries than in others, some are confined to special regions, but the freer intercourse between the various races of mankind tends to exchange these specialities with the exchange of trade, rendering them objects of common danger to all mankind.

One particular species with which this article is intended to specially deal is the Tubercle Bacillus. This is very formidable in as much as it is the most widespread of all. No country in the world has escaped from its ravages. And probably at some future date it may be proved that every human being at some period or other of his existence has sheltered and battled with it. For traces of its domicile have been discovered post mortem in numerous bodies the victims of diseases other than tuberculosis. It spares neither infants, adolescents, nor the aged. From the most tough to the most delicate structure in the human anatomy—all are liable to be seats of its destructive activities. The homes of many thousands annually in each country on the face of the map are rendered desolate by its onslaughts. The world of literature and of art has been robbed of many of its best talents by its depredations.

For over a century the Scientific and Progressive West had been content to bow its head low to the blast of this pest and accept its sway undisputed and with resignation. With the growth of materialism and the spirit of inquiry diseases ceased to be regarded in the West as special visitations of Providence, and brains have been busy

there to find out the ways and means of combating disease in all its forms. War is now waged against Tuberculosis in all the progressive states of the West.

The once somnolent East has been roused to industrial activity. Will it still be content to be "plunged in thought" in matters of sanitation and preventive medicine, letting these hordes of tubercle and other germs lay waste families by the thousands?

Effective sanitation means improved health of the community reacting favourably on the production of wealth.

The sanitary conscience of the Government has been roused these many years. Municipalities and Local Boards are doing their share of sanitary work. But without co-operation from the people themselves not only is sanitary work rendered difficult, but it is even nullified on many occasions. Anti-tuberculosis leagues have been formed in the West to educate the people in the methods of fighting this fell disease.

Bombay under the patronage of its respected and popular Governor has followed suit. A munificent donation from the ever openhanded citizen Mr. Ratan Tata has set the league on its feet. Bombay's example needs to be followed all over India until every town and every village in India has its own league, so that concerted measures may be taken against Tuberculosis, which step alone can effectively check the growth and spread of this disease and ultimately stamp it out. For as long as breeding spots exist in the country they will stand menacing the rest of the country.

Sanitary measures against Tuberculosis are based on two considerations.

Sunlight and fresh air are inimical to the life and growth of the tubercle bacillus. Darkness and deficient or total lack of ventilation are factors in promoting its growth.

Few are the days when the sun is not visible in the Indian sky. But God made the country

and Man made the town. We have plenty of air and sunlight outside the house, but overcrowding and deficient ventilation are the common conditions of most of the houses in every city and most of the huts in every village. The first step in the campaign against Tuberculosis must therefore be the provision of well aired and well lighted tenements for the masses. Where municipalities are powerless to cope with the rapacity or ignorance of landlords the aid of special legislation should be invoked.

Over crowding and insufficient light and air ventilation are factors which legislation will go a great way to remove. But there are other causes at work which promote the growth and spread of disease germs. For these the habits of the masses are responsible. One of these habits is the stuffing up of every crevice of ventilation, should any have been provided, when the ordinary Indian of the working class goes to sleep.

Education in elementary personal hygiene and sanitation must therefore be spread amongst the masses. Although, as long as primary education is not made universal and compulsory, much of the effort spent in teaching the elements of hygiene to the masses will fall on barren soil, nevertheless the section of the community that has gone through schooling will derive benefit therefrom and may be expected to influence the uneducated by their example.

Another habit harmful to the health of the community, and, besides, very filthy, is that of spitting, particularly inside the houses. Who is not familiar with the pink patterns on floors, walls, staircases of houses in Bombay caused by the intermittent squirts of betel juice mixed with saliva? A common staircase often also invites pellets of expectorations coughed up by residents or visitors as they pass up and down the stairs. Should the offenders be the victims of phthisis they in this way infect millions of tubercle bacilli, which, when the expectoration dries up, pervade the atmosphere

to the detriment of the healthy. This is a habit which is almost universal in India not only amongst the manual workers, but amongst people higher in the social scale, and a determined campaign needs to be waged against it to eradicate it and with it the chief cause of the spread of infection amongst adults.

Amongst infants and children the chief source of infection is the milk supply—Periodic inspection of milch cattle is a *sine qua non* for the check and ultimate stamping out of most intestinal infant diseases as well as tuberculosis. All milch cattle discovered suffering from bovine tuberculosis must be destroyed. Should the existing legislation not meet the case, special laws should be passed investing the medical officer of health with the necessary powers.

We have seen that certain insects carry infection to humans. A campaign of extermination of such insects is therefore of the greatest importance. Life, however, in every form is held sacred by most Hindu sects. This measure, therefore, will not be popular and will not be thoroughly carried out. Nevertheless, the spread of knowledge of the dangers to human life which lurk camouflaged in the delicate legs or wings of these insects may ultimately rouse the instinct of self-preservation to disregard the dictates of a custom bound or religion-bound conscience. The aid of children for this purpose will be invaluable, for in them the destructive instinct is generally paramount, and they may therefore be with advantage imbued with a taste for war against these pests.

The nature of the infection and the mode of its spread being known, the above preventive measures will naturally suggest themselves to intelligent laymen.

But these measures do not exhaust the list in the mind of the professional man. The latter advances compulsory notification of cases of phthisis, and with very good reasons. For the

infection of phthisis may be communicated from humans to humans. With compulsory notification must be associated compulsory isolation.

The well-to-do may be permitted to carry out this measure in their own homes, but, for the poor, isolation hospitals will have to be established to prevent the spread of the infection to the healthy. Private munificence cannot have a better object for support than such hospitals, for apart from circumscribing the infection they will be the means of keeping hundreds of thousands of our suffering fellow-creatures in comfort, and of restoring a certain proportion of these to health and active life. As early diagnosis is essential to the cure of tuberculosis periodical inspection of school children, undergraduates in colleges, factory hands and bodies of men under a single employer or serving in business houses is a preventive measure of the utmost importance.

Another important preventive measure that follows as a corollary to isolation is the discouraging and ultimately legal prohibition of marriages of the phthisical. It is true that the tubercle bacillus is not directly transmitted from the parent to the progeny, but the susceptibility in the latter born of a phthisical parent or parents is greater than that of the progeny of the healthy. Some maintain that a certain amount of immunity is conferred on the progeny by phthisical parents. But the fact that in most cases of phthisis there is a clear history of the disease in some one of the progenitors discounts this theory of immunity. There are two measures essentially directed to the cure of tuberculosis which do not strictly fall in the category of prevention. But in as much as they are intended for the destruction or neutralisation of the infection of tuberculosis, and as moreover they form part of the programme of work of an anti-tuberculosis league they need to be considered in this article.

These measures are the establishment of sanatoria and tuberculin dispensaries for the cure

of tuberculosis. The former are admittedly more expensive but they will provide the isolation so necessary for the prevention of the spread of the disease, and are therefore necessary. They can serve the double purpose of isolation and cure. Tuberculin dispensaries are cheaper and in as much as they can be established in various centres of a town facilities for treatment in the early stages of the disease are provided at the people's doors. The two are therefore complementary measures and must each have a place in any scheme of campaign against tuberculosis.

Much therefore can be done for the relief of misery and the cure of those sick with tuberculosis provided money is forthcoming. Will those endowed with more than is sufficient for their needs or their children's needs come forward with the sinews of war? While sanitation and mass education fall within the province of the State, the relief of suffering humanity has claims upon the philanthropy of the affluent. Organised charity can effect more good than the random feeding of millions of sturdy strong limbed professional beggars with which this country is overrun. How many doles from the charitably inclined are in this country daily directed into the pockets of the unworthy is a matter of common knowledge. Is it impossible to divert a portion of this perennial stream of charity into a general fund for the war against phthisis?

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rule became most marked in the regime of Lord Lytton. All the acts of that regime, from the wasteful expenditure of revenue on the Frontier policy to the abolition of cotton duties, came in for a sharp criticism at the hands of the non-official public opinion both Indian and European.

Some of Telang's remarkable utterances were delivered at public meetings held to protest against the reactionary measures of Lord Lytton. These utterances reveal at once the sobriety, the self-restraint, the power of close reasoning and penetrating criticism, all pervaded by a vein of subtle humour. The expression is remarkably lucid, and singularly absent from "the foppishness of sentiment."

What were the reactionary measures of Lord Lytton that brought home keenly to the people for the first time, the radical defects of a government in which the people had no voice and in which as a consequence the fundamental maxim of good government ran the utmost risk of being systematically violated?

The first act of Lord Lytton's regime that came in for a severe condemnation at the hands of the people was the Revenue Jurisdiction Bill of 1876, a bill that was opposed by the High Court, the Bombay Government and the people at large and that was passed in the teeth of that opposition. The Bill "transferred the cognizance of disputes in which the fisc was concerned from the civil courts to the revenue officers."

At a meeting held to petition the Secretary of State to withhold his sanction to the Bill, Telang made a speech much praised by the Gazette for its lucidity. From that speech we cull the following passage which admirably sums up his view on the subject.

The bill marks a tendency to bring people back to the days of personal government. It is objectionable on the ground that it vests in the Revenue officers' authority which they ought not to have, and takes away from the civil courts a power which they ought to have against arbitrary action by revenue officers. It is not enough to be just, the officers must seem just. In the hands of the judges, the rights of the ryots were perfectly safe; in the hands of the Revenue officers, though they might be so, the ryots themselves will not believe them to be so and that is a very strong reason why the Bill should be condemned.

The next speech which Telang delivered was on the License Tax levied in 1878 to contribute towards the formation of the Famine Insurance Fund. A meeting was held in the tent of Wilson's Circus, as the use of Town Hall was refused for the purpose by the Government, to memorialize to the House of Commons against the

tax. It was shown "that the tax was faulty in its details and odious in the principle; that it struck too low and exempted on the one hand high officials and on the other men of the learned professions."

It was levied on traders who were the greatest contributors to indirect taxation and on agriculturists who were already heavily-burdened with the enhanced duty on salt and who were already paying the land tax. Telang showed the arbitrariness and absurdity of the tax by these remarks —

The grounds on which the proposal to levy this tax is based are first that those who have taken such great pains in meeting the famine are not the proper persons to be taxed in order to defray the expenditure that has been incurred.

2. That in as much as these officers of Government are not to be taxed, therefore all other government officers shall not be taxed and people who may in some sense be supposed to stand in the same position ought not to be taxed? Because these ought not to be taxed therefore the professional classes should not be taxed. Naturally enough the only persons fit to bear the burden of taxation were the traders and the agriculturists.

The next measure of Lord Lytton's that roused the bitter opposition of the public was the Vernacular Press Act, other wise known as the Gagging Act. Mr. Telang condemned the measure in a series of articles to the *Hindu Prakash* and said:—

It appears to us to be descent from the higher level of political status which under the wiser British Government, we had already reached, into the slough of patriarchal rule and personal Government. If there was one thing more than another to which an advocate of the British Government could point as marking unmistakably the superiority of it to by-gone governments, it was after the liberty of speech and thought, this reign of law—liberty of speech, which is now become to a considerable extent a thing of the past under the provisions of the Gagging Act. The reign of law is passed, ceasing under the hands of these sapient legislators who have been ruling the past few years.

From the Vernacular Press Act, we pass on to the abolition of import duties on cotton. The duties were abolished by the Viceroy, "overruling a majority of his colleagues in Council." "The Viceroy stood," as Telang puts it, "in a glorious minority of two against a very large number against him." This was "one of the many indications of a new departure in Indian policy." "It was an indication of Government according to the whims and caprices of individual officers and that the Government by cabinets or councils was passing away". The condition was most unsatisfactory and mischievous. Besides as Telang points out in a meeting held to petition the House of Commons against the act, it was a breach of "promise

solemnly given to India indirectly through the replies to Manchester both by Lord Salisbury and Lord Lytton, that they would be no party to a repeal of these duties, if there was to be substituted for them some other mode of taxation". Such a taxation was imposed by the License Tax and the raising of the salt duty. A revenue that the state already possessed in the returns of cotton duties, was sacrificed to burden the famine stricken ryots at the most inopportune moment with enhanced salt duty and the odious because partial License Tax.

This closes the regime of Lord Lytton. The tide now turned. The Liberal ministry came in power in 1881 and sent Lord Ripon to fill the place of the Viceroy. He redeemed once more the glorious name of England as the mother of free institutions and the jealous guardian of the interests of the country committed to her care.

Lord Ripon's rule in India marked a transition from the old to the new. The form of Government was yet purely personal but a sincere attempt was made to make it more and more "broad-based upon the people's will". It was a conviction with Lord Ripon that England was to labour not for the material welfare of India alone, she must bend all her energies and her iron will, as he expressed it in one of his last speeches, to raise the people in the scale of nations by attending to their intellectual development, political training, and moral elevation. In all his measures, whether they dealt with education, local self government or the repeal of the Vernacular Press Act, it was in this spirit that "he endeavoured to discharge the arduous task which for four years was entrusted to his care."

In sketching the political career of Telang, if an Indian's share in the efforts to raise the political status of his own country be at all designated by that name, we are not concerned with all the administrative measures of that noble and beneficent rule. We turn at once to one measure which more than anything else marked the temper of the Government viz., its earnest and sincere desire to treat all people alike, to do away with privileges and exemptions as marking the government from the governed. We refer of course to the Ilbert Bill—a measure which roused the bitterest opposition on the part of the Anglo-Indian Community. The Ilbert Bill sought to do nothing more than introduce an amendment in the Criminal Procedure Code which empowered native magistrates to try European criminals. The opposition to the Ilbert Bill was headed by

members of the Civil Service and as Sir Henry Cotton has put it in his latest book, "the practical unanimity of opposition to that measure was as complete among civilian magistrates and Judges, as it was among planters, merchants and members of the legal profession". Lord Ripon was "harassed beyond measure by the bigotry and race feeling of his own countrymen". Mutual denunciation and recrimination were rife in Calcutta both in the Anglo-Indian and the Indian Community. The Viceroy was openly insulted at the gates of the Government House by the Europeans. The European community forgot that it was European. As Mr. Wacha has put it "it was scratched on its back and discovered to be primitive Tartar".

Every one seemed to have lost his head. "Matters reached such a pitch that a conspiracy was formed by a number of men in Calcutta who bound themselves in the event of Government adhering to the proposed legislation to overpower the sentries at Government House, put the Viceroy on board a steamer at Chandpal Ghat and deport him to England round the Cape".

"The dead wall of antagonism" by which Lord Ripon was confronted became for him too hard to overcome single handed. As a result a sort of compromise was effected, which was "the virtual though not avowed abandonment of the measure proposed by the Government". It was in Bombay alone that "there was discerned nothing, or next to nothing of that fury, abuse and wild fanaticism which disgraced Bengal". The Anglo-Indians and the Indians, though they differed from one another conducted the discussions in the papers with a dignity, moderation and sobriety, becoming true citizens. It was the Indian community that at this time evinced in their conduct a spirit of loyalty more loyal than that of the Anglo-Indians. They accorded Lord Ripon enthusiastic support in all his measures. A public meeting was held in Bombay to memorialize the House of Commons from the Indian point of view. Telang, Mehta and Badruddin Tyabji were the principal speakers.

Telang answered point by point all the objections raised by Sir Fitz James Stephen against the Bill. We have not the space to review his whole speech which is well worth reading; we only note a passage bearing on the broad issue of England's work in India. Sir Fitz James had written that the policy of Lord Ripon's Government was inconsistent with the foundations on which British power rests. Telang replied that he denied it entirely. He said,

that the principles of Lord Ripon's administration were in consonance with the long established principles of the British Government as laid down by Parliament and the Crown, and further that they were in accord with the lessons to be derived from the study of past history.

Then follows an eloquent passage which is worth quoting in full as giving us a complete insight into Telang's ideal of England's mission in India.

I remember being struck many years ago in reading, the history of the Romans under the Empire, with a passage in which the author said that one great lesson to be deduced from the history of Rome was that all conquering nations, in order to render their Government in the conquered countries stable and permanent, must direct themselves of their peculiar privileges by sharing them with the conquered peoples. Now, Gentlemen, we all know that it is the proud and just boast of Englishmen, that they are the Romans of the modern world and the British Empire is in modern days what the Roman Empire was in ancient times. If so, are we wrong, are we unreasonable in asking that the lessons of Roman history, and as Merivale points out, the lessons of the history of other ancient Governments also, should be adopted by our British rulers? "Is it not quite proper and reasonable for us to ask that the countrymen of Clarkson and Wilberforce, of Gladstone and John Bright, should not only adopt those lessons but improve upon them and rise superior to the countrymen of Marius and Sulla, the Triumvirs and the Caesars? I venture to say, gentlemen, that if Britons are now content to fail to carry out those lessons and to fall short of the generosity of the Romans, it will be regarded as not creditable to them by the future historian. And as a loyal subject of the British Government I should be sorry for such a result.

Every point that Sir Fitz James Stephen put forward against the Bill, Telang showed to be characterized by an attitude of shortsightedness and race-prejudice. Telang says "If I was an opponent of the Jurisdiction Bill, I should be afraid of his championship". When Sir Fitz James Stephen put forward a plea in favour of special privilege for Europeans on the ground that every section of the Indian Community enjoyed a similar privilege recognized by law, Telang answered that the privileges which the various Indian communities enjoyed were those of civil law. He asks,

what does it matter to John Jones whether the property of Rams, Ahmed or Mukerjee goes on his death to his sons, his daughters, his father, or mother or widow? But a law of Criminal procedure affects other communities in a most important respect.

Sir Fitz James Stephen had remarked in his reply to Mill that the British Government in India was heading a revolution. Telang fastens upon this statement and asks

if the Government is actually interfering with the personal liberties of us, unenlightened and uncivilised natives, is there any thing wrong in their interfering

with those of the enlightened Britons, with whose views and opinions, feelings and wishes they are much more familiar and in much great sympathy: Is there anything unfair if we ask that the same measure be dealt out to both?

Sir Fitz James Stephen's argument was that there were special tribunals for Europeans maintained in Turkey and other countries. Telang replies that

in foreign countries the European is protected from foreign courts to be subjected to British courts. In India he is protected from one class of British courts to be subjected to another; the difference is quite manifest between the two cases.

Another argument which Sir Fitz James Stephen brought forward was that it was only natural that everyone charged with a criminal offence should wish to be tried by one of his own race and colour. Telang replies "This leads to a difficulty that natives may have a similar wish". How does Sir Fitz James Stephen meet that? Why, he says that while no native understands English sufficiently to conduct a trial in that language properly, attempts are made, mark the expression, attempts are made to get European Officers to study the Vernaculars of the Country. Telang replied "For every European that can be shown competent to conduct a criminal trial in a vernacular language, we can show at least one hundred natives even more competent to do so in English".

Telang concludes a speech, which makes an intensely instructive reading in the art of dialectics and clear, sober and able presentation of one's own standpoint, by the remark which shows how strong was his faith in Great Britain.

We have a very good case; let us take it before the House of Commons. By past experience we know that in such matters we can trust to the justice and sense of fair play in the British House of Commons. Let us leave this matter also to their judgment in the full confidence that it will be there on consideration free from all local passion and local prepossession.

The House of Commons, as the events proved, could do nothing to support its own Viceroy against the clamour of the Anglo-Indian. Though the Bill was not avowedly withdrawn, its shrinkage in the Legislative Council was tantamount to a virtual abandonment of the principle it was sought to enforce. The wisdom, sobriety and right direction of which Telang spoke in almost his last public address were the remarkable features of the agitation over the Ilbert Bill, in Bombay piloted by leaders like Telang, Mehta and Tyabji deservedly known as the triumvirate of Bombay's political life. Their attitude secured the compliment of Lord Cromer who characterized

the public opinion of Bombay "as expressive of the best type of political thought in India". "This appreciative sentiment," as Mr. Wacha has told us, "had reference to the sobriety and ability with which the great historical meeting in Bombay in support of the Ilbert Bill was conducted".

The next memorable speech of Telang was in connection with this public meeting held to commemorate the Viceroyalty of Lord Ripon. In that speech he gave reasons for his participation in the movement. Telang in that speech takes up every measure of Lord Ripon and shows how in all his doings the ryot was the object of his "moving active sympathy". His policy deserved praise because "it was diametrically opposed to the policy of carrying taxation along the line of least resistance which commended itself once to some great masters of statecraft". There is an underlying irony in this remark, because the great master of statecraft Telang refers to is evidently Lord Ripon's predecessor under whose administration the finances of India were in a state of hopeless muddle. Telang sums up the spirit of Lord Ripon's rule thus —

Whether we look at the repeal of the Vernacular Press Act or the resolution for making public the aims and scope of Government measures, or the practice of inviting people's opinions on contemplated projects or whether we look to the great scheme of local self-government, or the manner in which Kristofas Pal was appointed to the supreme Legislative Council, we see clearly the liberal policy of Lord Ripon's Government.

Adapting the lines of Tennyson, Telang concludes the speech thus

Lord Ripon has made the bonds of freedom wider by shaping diverse august degrees, which have not only left Queen Victoria's throne unshaken in this land but have made it even more broad based upon the people's will. It is that on which, in my humble judgment, rests most firmly Lord Ripon's claim to our gratitude. It is that which justifies the remark that summing up the result of Lord Ripon's rule, you may say, borrowing again the *Language of the laureate (Tennyson)* that "he wrought his people lasting good".

The Indian Community discovered its own strength of combination, its capacity to co-operate in spite of differences of creed and custom on two occasions in the reign of Lord Ripon. First in supporting the Government in its introduction of the Ilbert Bill and secondly in connection with the hearty send-off it accorded to Lord Ripon. For the first time in its long history India forgot that it was a congeries of different nationalities.

The Indian heart bent to one common impulse, it recoiled to one common sentiment. Her

Majesty's permanent opposition, the sobriquet given to the microscopic minority of the educated classes "walked" to use the phrase Telang used, "for once into the ranks of the ministerialists." The lesson of common agitation thus learnt was well laid to heart. Out of the impulse thus given sprang a movement, which was to bind the sympathies of all, and bring about a coalition and union for common ends. The birth of that movement was the indirect fulfilment of the policy of Lord Ripon. In reviewing Telang's work as a politician, it is this movement, the growth of which from a seedling into a strong and firmrooted plant, he watched and fostered for well nigh a period of 8 years, that will occupy our attention now. He was the moving spirit of the Congress from its very inception. From 1885-1889 he worked as its general secretary.

His interest in the two organizations in the initiation of which he had a great share, viz., the Bombay Presidency Association and the Congress, continued unabated to the end of his life.

Before however we turn to Telang's work in connection with the Congress, we have to dwell for a while on his work as a secretary of the Bombay Association, the Bombay Branch of the East India Association started by Dadabhoi Nowroji and of the Bombay Presidency Association started by Telang, Mehta and Tyabji in 1885. It was his work as a secretary of these Associations that gave him the training which made him such an effective force in politics. It was as early as 1873, a year after he had entered the profession, that he became the secretary of the Bombay Association started by Bhaui Daj and others in 1848 at the instance of Dr. Buist the veteran journalist of the time. Later in 1868 was started the Bombay Branch of the East India Association by Dadabhoi Nowroji. In, 1860, the Bombay Association had collapsed and the Bombay Branch of the East India Association was about to share the same fate. Dadabhoi revived it once more by introducing new blood. The Bombay Branch of the East India Association was found after the events of 1883 and 1884 inadequate for "the extended sphere of political activity which was recognized as essential in view of the greater needs of the country." A new political organization was therefore started in 1885 which has been doing its useful work for the last 26 years. With all these three Associations Telang was vitally connected as their *working secretary*. It was in this capacity that he received his first lessons of wise agitation.

It was Telang's long experience of the practical part of political work as a Secretary that kept his utterances free from "the foppery of high flown sentiment", and endowed him with a practical turn of mind, sobriety of judgment and close powers of reasoning.

From Telang's work as the secretary of the Bombay Presidency Association we pass on to his work as a member of the Bombay Legislative Council of which he was a member for 5 years. He was nominated in 1884 by the Government of Sir James Fergusson and the appointment continued on, by further nomination through the reign of Lord Reay till 1889. In his capacity as a member of the Council he proved himself an "effective and active critic" of Government measures. Perhaps the most important bills introduced during his term of appointment were the Bill for the Amendment of the Land Revenue Code of 1885 and the City of Bombay Municipal Bill introduced in 1887. His general attitude towards these measures may be best summed up in the words of Sir Raymond West.

On all occasions he resisted excessive Government action and interference with the fair play of individual will under the traditional conditions, but always with an elevation of view and a sense of responsibility which made his very opposition an ultimate source of strength.

In his advocacy of people's grievances he was neither fussy nor meddlesome, but when he thought that a principle was at stake he was the foremost to assert it and he asserted it in no hesitating tone.

We now turn to the last phase of Telang's political activity, namely, his work in the Congress. This is not the place to trace the genesis of the Congress. Suffice it to say that to Mr. A. O. Hume goes all the credit for the starting of a movement that was to grow in course of time into such a mighty and potent instrument of national awakening. The Congress held its 1st Session in Bombay in 1885. For four years till 1889 Telang took a most prominent part in its deliberations.

Evidently Telang was not afraid of making the administration of India a party question. Knowing as we do his leanings and relying as he did upon past experience it is not difficult for us to see with what party he would have been willing to throw in his lot. It was to the countrymen of Gladstone, Bright, Clarkson and Wilberforce, that he appealed in one of his speeches. It was the Government of Lord Ripon that had stood up in his eyes for principles of the Proclamation. Naturally enough therefore the party that gave

such a Government was the party towards which his sympathies would incline and to which he would look up for a progressive measure of Constitutional Government.

For two years Telang could not attend the sittings of the Congress held at Calcutta and Madras. In 1888 he attended the Congress at Allahabad presided over by George Yule and spoke on the resolution of the Reform of the Councils, upholding the same scheme that he had developed in 1885 and dealing with the comments made against the Congress propaganda by highly placed Anglo-Indian officials and more especially by the Viceroy himself in his post-prandial utterance at the annual St. Andrew's Dinner held in Calcutta. Lord Dufferin's attitude towards the Congress was in the main of cordial sympathy. It was owing to his suggestion that the Congress developed into a political gathering. When Mr. Hume in an interview at Simla had before the Viceroy his project of arranging for an annual meeting place where leaders of Indian thought could come together and discuss social matters, Lord Dufferin told Mr. Hume that it would be far better if the leaders met and pointed out to the Government "in what respects the administration was defective and how it could be improved." Lord Dufferin said that there was no body of persons in India who performed the functions which Her Majesty's Opposition did in England.

The newspapers, even if they really represented the views of the people, were not reliable and the English were necessarily ignorant of what was thought of them and their policy in the native circles.

He therefore proposed that

the Indian politicians should meet yearly and point out to the Government in what respects the administration of the country needed reform to bring it in a line with the wishes of the people.

When Mr. Hume laid this scheme before the leaders of different provinces it met with the approval and support of all. When the Congress met in Calcutta in 1886 Lord Dufferin invited the leading politicians to a garden party. Thus Lord Dufferin's attitude towards the Congress was in the main sympathetic. Consequently when Telang answered the comments of Lord Dufferin, it was to show that Lord Dufferin had clearly misapprehended the attitude of the Congress. The speech which he delivered on this occasion bound fresh laurels to the brow of Mr. Telang. Mr. Wacha says "To my ears it rings as if it had been delivered yesterday, full as it was of that close reasoning, persuasive eloquence and convincing logic of which he was master." Mr.

John Adam who attended the Congress at Allahabad characterizes it thus:—

No one who was present at Allahabad when all India was reeling with the exuberant verbosity of the St. Andrew's Dinner Speech can forget how the passage in which Telang compared the remarks of Lord Dufferin on the Congress proposals to somebody's definition of a crab brought down the house, and the (pawky?) way in which the speaker's eye suggested that the fable of the crab might be given a slightly different application.

If in his speeches on the cotton duties and the License Tax, Telang had set himself "to denounce the Jingoism of Lord Lytton" and in his speech on the Ilbert Bill and on the retirement of Lord Ripon he had "applauded the liberalism of that generous hearted Viceroy," in the speech delivered before the Congress at Allahabad, Telang in the opinion of John Adam, made it equally clear that he would have none of the diplomacy, the tortuous *haute politique* which Lord Dufferin for its sins imposed on India. The passage containing the reference to the fable of the crab is worth quoting and runs as follows.—

His Lordship says, the idea authoritatively suggested as I understand, is the creation of a representative body or bodies in which the official element shall be a minority, who shall have what is called the power of the purse and who through this instrumentality, shall be able to bring the British executive into subjection to their will. The basis for that statement is our demand that the financial statement shall be brought before the Council for discussion. Not only do I not find in any of the reports any grounds for such a statement but I find what is actually the reverse of it. It has been said over and over again that the executive shall have the power of deciding what shall be done and of absolutely vetoing any proposal emanating from the rest of the Council and yet in face of such a resolution as this, which we have passed not once, not twice but three times, such a statement has been made by his Lordship. I can only express my amazement at it and I cannot believe his Lordship capable of making it except on the assumption that he has lacked the time to study our reports himself.

Following on this comes the passage which Mr. Adam praises so much

The various charges which his Lordship makes against the Congress, are charges which remind me of a certain definition which was once given of crabs, viz. that a crab is a red fish which walks backwards, and the criticism made upon that was that the definition was perfectly correct except that the crab was not a fish, that it was not red and that it did not walk backwards. Now I may say that Lord Dufferin's criticism is perfectly correct, except that we have not asked for democratic methods of government, we have not asked for Parliamentary institutions which England has got after many centuries of discipline: we have not asked for the power of the purse; and we have not asked that the British Executive should be brought under subjection to us.

This speech is throughout characterized by "sustained simplicity and cogency of rhetoric"

which was the conspicuous feature of Telang's public speaking. There is a flavour of refinement and high intellectuality about his utterances rare among the champions of people's rights. This speech as well as those on the Ilbert Bill and the Cotton Duties deserve careful perusal both on the score of their manner and matter. In all these he comes out as "practical, fertile, sagacious, and moderate."

They are considered by Sir Raymond West as models of criticism "which those who would fain take his place and continue his work would do well to study and imitate." These gained for him the reputation of a leader "who led his countrymen by rising superior to them in toleration, largeness of view and in the charity which shrinks from imputing evil."

The Congress of 1888 was the last Congress Telang attended. Before its next meeting in Bombay in 1889 he had been elevated to the Bench and could no longer be an active worker in the political field. In the Age of Consent Controversy Telang again came to the forefront to define what he thought the limits of state action. There again he shone out as the bold champion of what he considered to be the right and true course of action. Then it was that he proclaimed that a man may renounce his right but can never renounce his duty. What is true of a single individual, is more true of the state.

KASHINATH TRIMBAK TELANG

THE MAN AND HIS TIMES.

BY MR. VASANT. N. NAIK, M.A.

PREFACE.

The years between the seventies and nineties of the last century, however tame they may appear to us now have a deeper significance for us as being the epoch of pioneer work. These were the years when the foundation was laid of many an activity, the ripening of which is yet to come. In all these activities Telang played a very conspicuous part. The knowledge of his life, his ideals, his methods of work and his aspirations will not come amiss, nay is bound to be immeasurably useful in an age when passion is apt to run riot and "enthusiasm is made to do duty for reasoned scrutiny."

The sketch can lay no pretensions to the name of a biography. It is but an humble essay on the part of the writer to understand the man and his times and to draw for himself a picture of the man as accurate and faithful as possible from the very scanty materials at his disposal.

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HOW TO BECOME A JOURNALIST.*

BY MR. J. FOSTER FRASER.

HE journalistic profession has almost as much fascination for young men as has the stage for young women. There are few youths who at some time or other are not afflicted with a desire to write for the Press. Writing is so easy; well known journalists can make any thing from one to two thousand pounds a year; there is always journeying about the country or about the world, with a front seat to witness the best that is going on, and nothing for the journalist to pay. It is a pretty picture.

As a matter of fact the trade of newspaper writer, whilst interesting is arduous. There are fine prizes to be obtained; but the journalist who has the ability to secure one of them would, with equal ability, make from five to ten times the money in any other profession. Yet, as one who is somewhat of an old stager, I can say now after nearly thirty years' writing for the Press, that there is no work I would exchange for that of a journalist. I suppose that, without any pretence to mock modesty, I am one of the successful journalists; but remember, it took me twenty-five years to get where I am.

The journalist usually drifts into newspaper writing from some other occupation. This means he has a leaning towards writing, and as an amateur and semi-amateur, has been able to win his spurs. This is a better plan than a young fellow going straight from school or college into a newspaper office, for the latter may only have the liking without possessing the ability. It is a striking fact that University men, with all their special advantages, rarely prove good journalists. The best man is he who has had to do some battling with life and affairs, who has acquired a

knowledge of men, possesses a seeing eye, and has the faculty of describing what he sees in clear plain language.

The young fellow who wants to become a journalist may, of course, be a *genius*, and, within a year or two, be able to fly to the topmost branches. For there is no hiding of one's light under a bushel; a Pressman soon shows the stuff of which he is made. Other papers will be quick to appreciate him, even if he is not appreciated in the office where he first tries his wings.

Now a knowledge of shorthand is useful, though I for one have never been enthusiastic over stenography. I went through the mill as a reporter, and at one time could take a verbatim note as well as my neighbour. But since I have become what is called a descriptive writer I have more and more dropped shorthand, until I am anything but proficient. Acquaintance with shorthand, however, is advisable because it is difficult to make a start in the lower branches of the profession, such as reporting town councils, inquests, police courts, and prize distributions, without it. The more skilful reporter is he who can listen to a speech of an hour's duration and write an accurate summary of it within the space of half a column. If a man with ambition desires to put himself to the test, let him read a four column speech delivered by a political leader, and then sit down and reduce it to one-eighth, and not miss a single point of importance. The journalist who can summarize is, in these days of newspaper compression, more valuable than the man who can take a verbatim shorthand note.

It is, of course, advantageous for an aspirant to be more or less familiar with the politics of the world, and particularly with those of his own country. A daily acquaintance with our leading newspapers of various types is essential. I do not advocate, however, a too close reading of newspapers; indeed, a legitimate criticism to be passed upon many journalists is that they confine their

reading too much to newspapers and acquire a style without distinction. The reading of books, novels, what you like, but well written and with distinctness of diction, is valuable. There should be no imitation. There should be no attempt at flowery writing. The journalist should endeavour to be natural, to tell his story so that it is easily read and quickly understood. With his personality, and out of his reading, he will unconsciously develop a style of his own.

All this can be practised by the amateur. The man in the street with the journalistic instinct is constantly seeing things which newspapers are glad to publish. A new and original point of view invariably finds favour. The man who says "Oh, but I never see things suitable for the Press," is simply admitting that he is not a real journalist. Everything has been written about before; but the successful writer is he who can see things with a fresh eye and write about them in an attractive manner. I remember Mark Twain once saying to me, "Everything depends on the point of view. Get an original point of view, keep that in mind, and then you can write an interesting article about door handles."

The man who feels that he has the making of a great journalist in him naturally casts his eyes to the staffs of one of the great daily papers. My firm opinion is that nothing is worse than starting one's journalistic career on a big daily newspaper. It may be all right, but as a rule it is not on such journals that the best newspaper correspondents are trained. There is nothing like the all round experience to be obtained on a weekly provincial paper. The reporter on such a journal is often a maid-of-all work. He writes notes on local affairs, he describes flower shows; he reports the sayings of local magnates; he makes the correspondence of country contributors intelligible; he reads proofs, and, indeed, picks up a variety of knowledge which will stand him in excellent stead all his life, no matter to what post he may attain.

It is a good thing for a journalist to specialize on one subject. Whatever this may be it will be decided by natural inclination, and therefore likely to be done well. As a journalist progresses in his profession, and he reaches the staff of an important paper, he will find that the tendency for him to specialize on particular lines. Whether it be about the Navy, or Army, or Labour questions, or foreign affairs, it is always a "pull" for a man to know more about a certain subject than anyone else in the office.

The one thing to be avoided is dulness. The new comer who has the opportunity of witnessing important events will do well to study how well known descriptive writers deal with them. One of the principal arts is to know what to leave out. To crowd a descriptive article, say, about a naval review, with details, produces only a blur upon the mind of the reader. The good writer notes the essentials in the picture, and then, with it visualized before his mind, he can describe it in such a way that the reader is conscious of also beholding the scene. To be able to do that is first class journalism.

When I say that dulness is to be avoided I indicate at the same time that it is a duty to be interesting. There are some journalists who are able to write a bright and entertaining column about a debate on Scotch estimates in the House of Commons, when other men have been conscious of nothing but long drawn dreariness.

Some old fashioned folks object to the personal touch in modern journalism. Personally I believe in the personal touch. The reason private letters describing an adventure are frequently so much more interesting than descriptions which appear in newspapers, is generally due to the personal note. The success of what is known as the *Parliamentary Sketch*, and which is generally read whilst the ordinary report is neglected, is because the reader likes to know how a man spoke, how he looked while speaking.

what were his little mannerisms, how did the House listen, and how did he behave under interruptions. This kind of writing provides a better conception of the effect of a speech than many columns of verbatim report.

Undoubtedly the qualities required to succeed as a journalist are many. There must be knowledge of human nature, a quickness to appreciate the dramatic points of the situation, and ability to tell in good terse English what has been happening. It is one of the best professions in the world for a man to "find himself." If success does not come his way, it is because he has not in him the ingredients which make particular success. Every man gets his chance. As usual, round the lower rungs of the ladder, there is some jostling; but higher up there is plenty of room, plenty of opportunity, and though the work is hard the remuneration now is better than ever it was.

What is it that brings particular men to the top of the journalistic wave? It is not necessary to mention names, but it would be easy to recall men of no particular culture, who make no pretence to be widely read, and who have, in newspaper parlance, "got their public." The secret, if secret there be, is individuality. Now you cannot turn out journalists ready made like a pair of trousers. There are journalists who are fools and others who are brilliant. Strength of character will develop individuality. I advise every young writer who has managed to save between £100 and £200 to be bold. Let him pull up stakes, do not bother about promotion, and go off for a year of wandering. Let him roam about Europe learning things—not wanting to write about everything he sees but meeting all sorts of folk, roughing it, keeping a merry heart, and doing plenty of reading. This is the best school of experience, and if the pen is laid aside for a time, it is surprising the grip and power in writing which will be shown when he takes it up again.

Or let him go over to the United States and take pot luck as a free lance journalist. It is a tough life, but it smartens a man up. If I could afford it, I would send every young British journalist over to America to learn what enterprise and hustle is, and I would bring every young American journalist over to this country, in the hope he would get a glimmer of what accuracy and restraint of language mean.

THE CURRENCY DILEMMA.

BY

S. K. SARMA, B. A.

WHETHER one does or does not agree with the views of the Hon'ble M. de P. Webb on Indian currency, there is no doubt about the energy and persistence with which he presses them on the attention of the Government and the public. The problem of Indian currency is undoubtedly the most difficult and complicated of all problems, but it has been systematically ignored both in and outside the Legislative Council. During the last few years, only one debate took place in the Imperial Council and even on that occasion only three Indian speakers took part in it, besides the mover of the resolution. The debate on the whole was perfunctory as was the reply of the Government. In the Press, the criticisms have been even more scant and those who have discussed the question have taken up more or less an one-sided attitude. M. Webb's agitation is therefore doubly welcome both by those who agree with him and those who differ from him.

In his *Britain's Dilemma* * M. Webb re-states his conclusions with old arguments, but it is not apparent why he calls the dilemma as entirely Britain's. It would have been more true to say that it is exclusively Indian. M. Webb's argu-

* *Britain's Dilemma*. By M. de P. Webb. G. A. Natesan and Co, Ra. 5-14-0.

ment seems to be this. The yearly output of gold from the mines of the world has now reached such a fabulous figure that the value or purchasing power of the metal is steadily diminishing. Prices are everywhere rising and those who have fixed incomes and whose resources are slender are placed in a position of increasing difficulty. The loss due to the recent coal strike in England is estimated to be ten millions and yet there must be many more strikes in England unless the present extraordinary production of gold can in any way be checked or its effects neutralised. If India could be encouraged to consume the yellow metal, it would steady European prices. But if she did so, the City of London raises a hue and cry. Discount rates rise to protect and maintain the modest reserve of the yellow metal, which means loss and inconvenience to the merchants and financiers of England. Thus Great Britain is on the horns of a dilemma. Shall she encourage the consumption of the yellow metal by India, which would prevent high prices and strikes or shall she discourage it which would help the City?

M. Webb apparently believes, like myself, in the quantitative theory of money. Other things remaining the same, an increase in the volume of currency will cause an increase of prices. But have other things remained the same? Is the inflation of gold prices due exclusively to an increase in the volume of the production of gold and have no other causes been at operation to affect prices? Here is a table of the production of gold during the last half a century.

GOLD PRODUCTION OF THE WORLD.

	£		£
1860 ..	28,000,000	1890 ..	25,000,000
1865 ..	25,000,000	1895 ..	41,000,000
1870 ..	27,000,000	1900 ..	52,000,000
1875 ..	20,000,000	1905 ..	78,000,000
1880 ..	22,000,000	1910 ..	96,000,000
1885 ..	23,000,000	1911 ..	97,000,000

It will be apparent from the table that the production of gold was steady between 1860 and 1890, for a period of thirty years, the production averaging about 25 millions, which doubled in 1900 or in the course of a decade, which again doubled last year, in the course of another decade. What about prices?

Here is a table which shows how the wholesale prices of various important commodities have varied in the last 40 years.

Prices 1871—1911.

	1871,	1880,	1895,	1900,	1911.
Coal	58	53	56	100	68
Pig Iron	72	76	57	100	75
Tin	96	67	48	100	145
Cotton	135	113	74	100	138
Wool ..	138	144	85	100	105
Jute	147	118	75	100	135
Wheat .	174	163	86	100	117
Maize	169	130	101	100	122
Rice ..	133	124	95	100	99
Beef ..	111	122	93	100	102
Bacon .	118	96	93	100	142
Eggs	118	112	98	100	100
Tea .	192	158	113	100	105
Petroleum	314	156	67	100	71
Rubber	77	103	81	100	148
Hides	121	126	90	100	135

General Index Number
of 45 articles includ-

ing the above named 136 130 91 100 109
Production of Gold in

Millions of £ . 27 22 41 52 97

Even a superficial study of these figures discloses the fact that the price level has not corresponded with the production of gold. It is not stated that the production of gold has had no effect whatever on prices, but what may safely be stated is that other causes have been at work which neutralise the effect of that one factor. Gold prices have fallen while the production of

gold has remained steady and the proportion of their increase has been smaller compared with the production of gold, when its output began to expand. With a hundred million standard of gold output, gold prices have not reached the level of forty years ago. Nor have all articles responded to the increased production of gold even in recent years. In the first place, there has been the demonetisation of silver in Europe. Simultaneously with it, as Mr. Chiozza Money has well pointed out, in the early period of falling prices the virgin resources of the world in fertility, in forests and in mines, proceeded so rapidly that although the world-demand also increased, it did not increase rapidly enough to keep pace with the opening up of new countries. Therefore prices fell. The process could not proceed very far without bringing the world to a point where this creaming of world's most plentiful materials slackened, not actually, but relatively to the world's demand. How unnecessary, as Mr. Money says, to attribute the rise in tin to over-production of gold when we know quite well that it has risen because the best tin of the Malayan mines has been used up, or how idle to talk of gold as a main factor in connection with cotton prices when we know that cotton ran short because here there was only one big supplier in the world and that supplier was not big enough to meet the world-demand. In the case of petroleum there has been no shortage and there has been no increment of price.

If so, M. Webb's argument loses all force. On the other hand M. Webb does not require for his purposes the line of attack which he has chosen, to condemn the currency policy of the Government of India. His thesis is that the time has come for India to adopt a gold standard based upon a gold currency. It is on his part a tactical mistake to urge the adoption of the gold currency in India on the ground that it would release Europe of a considerable mass of gold which at present inflates

prices; for the connection between the increased output of gold and the rise of prices is not established with certainty, the probabilities going to establish rather that the shrinkage of world's production relating to the demand, is responsible for inflated prices in certain commodities. Even if the production of gold has been responsible for the inflation of prices, its effect cannot be too perceptible, at least for some more years, when regard is had to the fact that the estimated stock of gold in the principal countries is 3,500 millions sterling, the annual addition to which being only 98 millions, while the work that the volume of currency has to do today must have multiplied many times over what the volume of currency of thirty or forty years ago had to do.

The chief charges that M. Webb specifically makes against the Government may be stated thus: (1) the transfer of about 8 millions of the Indian Paper Currency Reserve from India to London; (2) the transfer of about 17 millions of the Indian Gold Standard Reserve from India to London in face of the protests by both the Press in this country and the Chambers of Commerce; and (3) the removal to England of about 10 millions of the floating cash balances of India to be lodged in the Home Treasury at the Bank of England and subsequently lent out—millions at a time—with and without security, to certain Joint Stock Banks and other "approved borrowers" at rates of interest far below what could be obtained in India itself. The question was definitely raised by Mr. Thackersay in the Imperial Legislative Council in March last and the charges against the Government and their reply are worth investigating.

So far as the Gold Standard Reserve is concerned, its object was to accumulate a reserve of gold so that it may be availed of when exchange fell below 164. It was intended to maintain the exchange and keep it steady. At the time of its constitution the Government of

India did not want it to be kept out of India. "The public," wrote Sir James Westland, "will regard with distrust arrangements for the establishment of a gold standard in India which carefully involve the location of the gold reserve in London and its use therefore by trade. A gold reserve intended to support the introduction and maintenance of a gold standard in any country ought to be kept in the country if it is to produce its full effect in the way of establishing the confidence which is almost indispensable to the success of the measure. If the Indian gold reserve is located in London and the public believe that it may at any time vanish in supplying the requirements of trade or of the Secretary of State, confidence will hardly be established, and in any case it seems certain that a reserve of any named amount will produce a greater effect if it is located in India than if it is 6000 miles away." But the Government of India at present are entirely of a different opinion.

It is not necessary to repeat here the reasons why the Gold Standard Reserve should be kept in India; Sir James Westland has stated them and they have been enlarged by Mr. Thackersey in the Imperial Council. But I cannot help saying that so far as the Gold Standard Reserve is concerned, the view of the Government of India is more acceptable than that of their critics. I am not arguing the point that if a gold currency is to be introduced it would be absurd to keep our gold in England. I am convinced they are not going to try it and they will fail ignominiously if they do. The purpose of the Reserve is not to introduce a gold currency, but it is only to steady exchange and if so, that purpose is better served by keeping our gold in England than in India. If kept in India, it will of course help trade here, Indian and Anglo Indian, as it is helping trade in England now. Doubt may naturally and legitimately be raised if the Secretary of State will be

able to release gold when required to do so. The Secretary of State believes he can and the Finance Member said, "I can only repeat what I have said before in another connection, that the Secretary of State has deliberately accepted full responsibility for making the reserve available when required for the purpose for which it was created." I wonder if Sir Fleetwood Wilson shares in the confidence of the Secretary of State. If the Secretary of State held it in solid gold that would be a different matter, and so long as he has lent it, the very difficulties that may call for the conversion of the securities may make them unsaleable or saleable at ruinous loss to us. So far as the locality of the Reserve is concerned, it would therefore seem it is better kept in England than in India, that is to say, if gold is not to be our currency.

No such defence however can be made as regards the Paper Currency Reserve or the cash balances. The cash balances run up to seventeen millions, while only four years ago the normal balance maintained was four millions. Why this enormous withdrawal of India's money to England and why are they lent out to British traders? When the question was directly put to the Finance Member in March last, he attempted one of the most strange and feeble replies ever given by a responsible official. He said: "High balances in ordinary circumstances are an indication that we have borrowed more than is actually necessary. But it would require a somewhat detailed analysis to place the Council in a position to judge whether the recent history of our Treasury balance justifies this condemnation. I should have to point out to what extent money has been accumulated in London to meet large payments for the redemption of railway debenture which are shortly due. I should have to connect our opium windfall with the India Bills which, I hope, we are now on the eve of withdrawing and I should, no doubt, have

to add a number of other qualifications before I could answer with confidence the point which my Hon'ble friend has taken." And none of these he did. Two reasons he hinted at for this strange action, payments for the redemption of railway debenture in 1912 and opium windfall. But why was the cash balance increased to £ 7,983,898 in 1908 from £ 4,607,266 in 1907, to £ 12,799,090 in 1909, £ 16,697,245 in 1910, £ 15,292,638 in 1911 and £ 17,953,995 in March 8, 1912? Not prudence, we suppose!

That these surus are being withdrawn not with the view of meeting financial obligations in England, but because the Secretary of State for India is playing into the hands of a powerful body of greedy financiers in England, gains point from the fact that even with these heavy sums on hand he has declined to make use of them when the necessity for it was obvious felt. Replying to a question of the hon'ble Mr Armstrong about the floating debt issued and repaid during the financial year ending March last, the Finance Member said: "No new floating debt was issued during the current year, although £ 4,500,000 of bills were renewed, the amount repaid was half-a-million, the average rate of interest on the India bills renewed during the current year was 2.97 per cent." With several millions on hand, why should the Secretary of State renew bills at 2.97 per cent, while he lends at 2.50 per cent? More mischievous and disastrous was the recent attempt to raise a loan of three millions. Surely it seems madness to lend to the City over fifteen millions at $2\frac{1}{2}$ percent and go in for a loan of three millions which is quoted at 87. It speaks volumes to the selfishness of the City, but it reflects no small discredit upon the financial acumen of the India Office that they should lend freely on the one hand and struggle hard for a small loan on the other. When in ordinary circumstances it is not possible to raise a three million loan, for which the Secretary of State had

in his own hands ample funds, how can he hope to realise the securities at their face value, when the exchange falls?

Inexplicable though the action of the Secretary of State is in misapplying public funds—we cannot call it in a less strong language—the question may be raised whether it is not the inevitable result of the ill-advised agitation of the Anglo-Indian merchants to close the mints, for the private coinage of silver and adopt a goldless gold standard. There are some critics who still believe in the "Exchange Standard" or the goldless gold standard. Reviewing my book, *Indian Monetary Problems*, a writer in the *Manchester Guardian* wrote: "Certainly the gold exchange system has succeeded beyond the expectations of its supporters; and if success follows success in India and other places where it is being given a trial, it may culminate eventually in the realisation of Professor Irving Fisher's dream of a money which is approximately stable in purchasing power and may be depended upon to remain so—who shall say as yet; Mr. Sarma wants primarily the 'honest rupee,' as the demand is popularly put in a question-begging way. Is Mr. Sarma quite sure in his own mind, after studying the matter as he has done, that he is not unwittingly playing the part of Dean Swift with Wood's halfpence and under the like inducements?" Really! We in India know how the success of the scheme is all a myth and that it is the source of endless troubles. A committee has been sitting to enquire whether the Exchange Standard is not after all the cause of high prices in India.

Let me sum up briefly the consequences of the fatal step taken in 1893. They managed till 1901 without putting the mint to work, but suddenly in that year they were compelled to coin rupees. In 1899 sovereigns and half sovereigns were made legal tender and the Government were felt compelled to give rupees in exchange. The operation was carried on through the Paper Currency

Reserve. In 1900 the gold held in the Paper Currency Reserve was 11 25 crores, in 1902 it was 10 54 crores, in 1903 it was 14 79 crores, in 1904 it was 16 18 crores and in 1905, 16 11 crores. In the following year it was resolved to establish a branch in England and 6 millions were withdrawn. Gold is received both in England and India and notes are issued against the same, but the notes are redeemable by rupees alone. At the present moment over 60 crores of currency notes are in circulation and surely the Paper Currency Reserve must have enough silver to pay for the notes when demanded. Already the silver in the Reserve in India has touched the danger point and the belief is generally entertained that the Government will have to coin rupees shortly. If the notes are redeemable by gold, we will have, of course, an effective gold currency. But the Government dare not do so. They cannot undertake the responsibility of finding gold for all the notes in circulation, and when the notes are paid for in gold, they must be equally prepared to pay gold for rupees. That is an obligation they dare not enter

The real dilemma is therefore this. The Government is forcing up note circulation and they dare not say no when gold is tendered before them. The notes are redeemable only in silver. The silver currency must therefore increase. It is immaterial whether it is silver notes or silver rupees that are forced up into circulation. It is undoubted the currency is being allowed to swell. They might have gone in for an automatic gold currency, but they dare not, for they might have suddenly to face a demand for gold which they are not prepared to meet. The consequence is our currency is allowed to be diluted. And may I venture a suggestion, that not only the Government is afraid of a gold currency as they cannot meet the demand, but they have their doubts if the Exchange Standard can stand? May it not be that the accumulation of gold in England is

born of the fear that exchange may fall at any time and that instead of twenty or twenty-five millions they really want forty or fifty millions in England to maintain the bogus rupee at 16 d?

That would seem to be really at the bottom of the whole thing. M. Webb maintains in his book that the country is fit for a gold currency, but he has nowhere attempted to show what the cost of it will be and what the amount of gold the Government will have to keep on hand before introducing the gold currency. That issue is shirked. He waxes eloquent about the gold that is imported every year and condemns strongly the prevention of further importation by the Secretary of State selling Council Bills in excess of his demands. The Secretary of State need not do so if the people would circulate sovereigns and half sovereigns as the trade would bring gold in and put it into circulation. The fact that trade does not bring in gold is proof positive that there is no effective demand for sovereigns. M. Webb says that "it could hardly be expected that foreign gold coins with which the bulk of the population in India were quite unfamiliar would instantly spring into popularity." Does he mean that Swadeshi gold coins would be preferred to British sovereigns? There is no evidence that there will be an effective demand for gold for currency purposes, however much we may consume the yellow metal for other purposes and the Government apparently believe that the Exchange Standard is the best, at all events under present conditions, and their efforts are directed towards maintaining the exchange steady, by increasing the gold reserve in England. That it can only be done by diluting the silver currency here and that every attempt to increase the gold reserve by adding to the rupee currency can only expose the Exchange Standard to even greater risks and dangers, the Government cannot be convinced, till some financial cataclysm overwhelms them and upsets all their fine conclusions.

FIRST TRADING RIGHTS OF THE EAST INDIA COMPANY.

BY THE REV. ARTHUR R. SLATER.

It is three hundred years since that intrepid sailor, Captain Best, landed in India and began that strenuous contest with the Portuguese power which was to deprive them of their supremacy in Indian waters and to establish the English as traders on the mainland of India. The little fleet which, after a journey of eight months, reached the small town of Surat, in September 1612, was the instrument by which the first steps were made possible toward a regularly recognised system of trade between the people of India and England, and it may not be without interest to recall to mind the events which led up to this new venture of the East India Company, the later activities of which were fraught with so great changes to this country. Before describing the great struggle which took place at Swally it will be necessary to briefly look at the relations which previously existed between the English and Portuguese traders in Eastern waters. There were difficulties with the Dutch as well, but the real opponents of those other European nations which desired to obtain a footing in India for the purposes of trade were the Portuguese, and against these for many years the diplomatic efforts of the English were to prove fruitless. But 1612 was to prove fatal to all Portuguese monopolies and to entirely change the opinion of the Muhammadan rulers with respect to the fighting qualities of the British, and the foundation of the British Empire in India must be directly traced to that first firm granted by the Emperor after Best's notable victory.

The Portuguese had been in the country for over a century and in that time they appear to have gained a very strong hold in certain parts where their sovereignty was recognised by the

ruling Indian princes. Trade was the chief object of their visits to India but they also had visions of conquest, and one of the greatest difficulties the English East India Company had when it came to try to found factories and establish trading rights, was the claim of the Portuguese that the princes of the Indian coast and the Spice Archipelago were, under the treaties which the Portuguese had insisted on, subjects to the Portuguese Crown, and therefore their dominions were a part of the Portuguese kingdom. It was early reckoned that if they wished to retain their supremacy against other traders it would be necessary to have a strong sea fleet, and with this object in view all seaports on the Western side were prohibited from making vessels. It is certain that this attention to its fleet gave the Portuguese the supremacy in the Asiatic trade for many years until the Indian people had begun to look upon the Portuguese as invincible on the water. "Their fleet enabled them to choose any point along the 15,000 miles for attack, and to concentrate on it their whole force. They could deliver their blow at their own time; if successful they left a garrison; if unsuccessful they disappeared below the horizon; having struck terror, or sometimes compelled submission, by the atrocities inflicted for resistance. The whole coast of Asia from the Red Sea to the Eastern Archipelago was thus menaced by an invisible foe from the ocean, whose movements defied calculation, whose attack was often irresistible, and whose vengeance always cruel." The Portuguese were determined that no such fleets as they possessed should grow up in India and they were equally prepared to question the right of European countries trespassing on land they had claimed as their own. Having secured this supremacy by means of a strong fleet, treaties with native rulers, often obtained by taking part in their quarrels and intrigues, they now determined to gain a monopoly over certain

goods, an object in which they were partially successful. There is scarcely one who would uphold the methods employed by the Portuguese in their attempts to exploit this country, and it can but be looked upon as a good fortune that their power was broken ere they were able to obtain a firm hold on the land. These then were the people who held the monopoly of commerce and were determined at all costs to keep out other nations.

Inspired by commerce other nations turned their eyes towards this land, but this brief sketch does not purport to give a history of the various attempts made to enter into relations with the native princes, but it is chiefly concerned in showing how the power was wrested from the Portuguese by the English Trading Company three hundred years ago. Many famous names are associated with the brave efforts made by the English sailors to reach the lands of the East, India, Java, Spice Islands, etc., in order to satisfy their trading instincts, but it was not till 1600 that a number of men were bold enough to approach the ruling Queen Elizabeth, for permission to send several vessels to the East for the purposes of trade. A Company was formed and the newly formed band of merchants made their first systematic ventures in search of Eastern wealth. The story of these early voyages is full of interest but the detailed records are too often to be found in old and expensive books, hardly accessible to the ordinary reader. Capital was found for each voyage by separate groups of speculators, all, however, under the control of the parent syndicate. Most of the expeditions were successful and in some cases the profits exceeded two hundred per cent., but others were failures. It must be remembered that the English trade was practically confined to the Indian Archipelago, and even here they had been preceded by the Dutch and the Portuguese, and their plans were often thwarted by these foes who hesitated at no measures to prevent the English gaining a trade port. Soon they began to be

attracted by India and reports of early travellers related the "wordrous high civilization and boundless resources of the Indian Court." In 1607 Captain Hawkins by permission of James I visited the Emperor Jehangir and obtained permission to trade and to establish a factory at Surat, Hawkins pledging his loyalty by marrying 'a white maiden out of his palace.' But the Portuguese power was still paramount and the grant made to Hawkins after nearly three years' negotiation was fruitless. A certain amount of trade was carried on in Surat but the footing was not sure and any day they expected to find the Portuguese using force to drive them out. Attempts made by Sir Henry Middleton in 1611 were frustrated and he was perforce made to return to the old trade markets of the Eastern Archipelago. But the struggle between these two nations, was at last to be settled and Captain Best was the man who seemed most fitted for the task. The story of his brave fights may now be briefly recorded, for they were the direct means by which the British gained the first firman by which they were granted full liberty of trade with Indian subjects of the Mughal Emperor.

The authorities on which a history of the early settlements in India of the English must be based are the *Letters sent home to the East India Company* by their servants, many of which form most interesting reading. We are also indebted to the records of Purchas, a famous sailor, who gives in his "Pilgrimes" three separate accounts of the last phases of the great struggle with the Portuguese. There are several dates which are confused, but those accepted by Sir W. W. Hunter may be taken as perhaps the most correct. The India Office Records, edited by Bruce also supply a great deal of interesting information about this period. "In its attitude to its servants, the East India Company assumed the domestic responsibility of the medieval master craftsman to his apprentices and men under his roof. At each

factory the staff lived in one house, ate at the same table, met together for daily prayers, and had to be in by a certain hour at night. The early records are full of pious maxims and instructions as to brotherly conduct, 'no brabbles,' cleanliness of person, respect to superior officers and 'the preacher,' the care of health, and penalties for blasphemy or breaches of family morals. Gaming and dicing are strictly forbidden; excessive drinking and banquetting are denounced." It will thus be seen that in one respect the Company which was to make a bid for the Asiatic trade was similar to the mediæval trade guilds and that all its servants were supposed to be under the guidance and direction of a company of men who realised the need for great care with respect to the morals of its servants.

In February, 1612, four ships, the 'Dragon,' 'Oslander' 'Solomon' and 'James' left England under the command of Captain Best, with the intention of reaching Surat and there inaugurating a regular system of trade under the authority of the Mughal Emperor. These vessels were fully armed so that in case of war with the Portuguese, which was not unexpected, they would be ready to give a good account of themselves. The 'Dragon' had been purchased six years previously from the Earl of Cumberland after a good deal of haggling for the sum of three thousand seven hundred pounds. It was then known as the 'Mare Scourge,' and was a warship built by its owner for the purpose of attacking the Spanish vessels engaged in trade between their country and the Indies. It was a strongly armed cruiser of six hundred tons and under the new name 'Dragon' or 'Red Dragon' became the flagship of the Company. It would appear that only two of the four vessels came to Surat, namely, the 'Red Dragon' and the 'Oslander.' Captain Best had received orders from the Company that he was to use all means in his power to conciliate the goodwill of the Indian Emperor for trade on the

West Coast. But they had scarcely succeeded in obtaining permission from the local authorities when four Portuguese vessels, carrying 120 guns appeared off Swally with the intention of capturing the British vessels. Seeing the Portuguese Admiral and Vice-Admiral were separated by the tide and shoals from the rest of the fleet he determined on a bold attack. Owing to the 'Oslander' not being able to get free of its anchors the fight had to be waged by the one warship under the dauntless Captain Best. "He steered straight at the enemy, calmly reserving his fire till he got between the Admiral and the Vice admiral, and then delivered such a cannonade on either side that 'by an hour we had well peppered' them with some 56 great shots." The 'Red Dragon' suffered a little damage but anchored that night within sight of the Portuguese fleet. The next day, November 30th the battle was continued, this time the second English vessel joining in the fray. The silt of the Tapti river, together with the deposits formed by the sea currents had formed a long shoal which was dry at high tide. Inside this shoal lay the Swally anchorage, seven miles long and one and a half miles broad. In this narrow sea the English ships had the advantage over the heavy Portuguese in spite of their greater number of vessels. Purchas tells us in his account that the ships kept up a heavy fire 'and danced the hay about them so that they durst not show a man upon the hatchee.' The fight was renewed in the afternoon and kept up till the night when the enemy sent a fireship down upon the 'Oslander' but she was sunk by a severe cannonade. In this fight the loss of the Portuguese was probably three hundred while the English lost only three men, his only losses during the several battles; he fought from November to December 24th. The Portuguese hesitated to renew the attack and despite all the efforts of Best to engage them it was not till December 22nd that the squadron, reinforced by great galleons, appeared to do battle off

the coast. Robert Orme in his "Historical Fragments of the Moghal Empire, of the Morattoes, and the English Concerns in Indostan, from the year 1559," tells us that "Early in the morning Captain Best stood towards them, who weighed and put before the wind, cannonaded until out of reach, for they sailed better. The next morning at sunrise, he stood to them again, and maintained the fight till noon, when both sides weary parted." The Indian soldiers were all gathered on the beach to watch the fight, and when after four hours, they saw Best chasing the Portuguese fleet, they changed their opinion of the English whom they had considered only as fit for trading, and not to be compared with the other Europeans for fighting. But they thought the Portuguese would still defeat the small English force, but after the final battle of December 24th there was no further doubt as to the defeat of the pretensions of the enemy. The two ships returned, and "they resumed the intercourse with their factors at Surat, where the event of their fights raised the English reputation even in the opinion of all-will. "Thus the first official agreement with the Indian powers was made possible. The local authorities concluded a treaty which had to be confirmed by Imperial decree or Firman. It is interesting to note, as an instance of the type of man Best was, that when the Governor of Surat presented the trading agreement as a common letter of business, Best refused to take it, demanding that it be delivered with the usual solemnities. "This spirit brought the Governor and his son-in-law, the custom master, to Swally, who presented it in State and congratulated, but were very curious to know whether the English ships had not suffered more than was said, in the late engagement." It is from this Firman that the foundation of the British power in India may be said to date. According to the Firman the English traders at Surat were to be protected from all harm, and given every facility for the

lawful trade. The Emperor Jehangir agreed to welcome an Ambassador at his court; the customs dues on imports were not to exceed three and a half per cent. Other minor stipulations were made whereby the grievances arising out of the reprisals of Sir Henry Middleton were buried in oblivion, and promise of protection to all the property of the Company in the event of the death of the factors. In addition to the rights of Surat permission to build factories at three other places was given. "From this Imperial decree our legal settlement," says Hunter, "on the Indian continent dates. It makes a new departure in the history of the English Company, a new departure which was to end in our withdrawal from the Archipelago and our establishment in India." The achievements of the Portuguese on the seas for a hundred years had gained them great honour but the month of running fighting at the mouth of the Tapti shattered their power and opened India to other nations who sought to establish trade relations with her.

INDIAN INDUSTRIAL AND ECONOMIC PROBLEMS—By Prof. V. G. Kale, Fergusson College, Poona. Price Rs. One to Subscribers of the "Indian Review" As 12.

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"THE SOCIAL EVIL."*

BY

THE REV. NORMAN BENNETT.

THE author has gathered together in this work a large amount of information in the form of statistics dealing with prostitution in its various forms as it affects national interests. Beginning with the difficulty of the discussion he shows how during the last half century public opinion has been roused in such a way that it is being increasingly recognised that the great Social Evils that exist must be resisted not only judicially but educationally, and that it is essential for the well being and development of the future race that old and young alike should be instructed in such a way as to make them face these problems practically and effectually. In order to emphasise this need Mr. Seligman makes a strong but none the less true statement. He says: "The great cities of the world vie with one another in the vast numbers of those who gain their living by immorality", and that "vice is the inevitable result of causes which Society has never yet been able to control". But in India and in the East generally these statements can be appreciated to the full, when the state of cities like Calcutta, Bombay, Colombo, and Madras is considered in regard to prostitution. In all large shipping centres here as at home, the demand for the prostitute is continuous—owing to the thousands of seamen who come and go and the fact that at these centres there are also numbers of young business men, who are free from the restraints of home, and are to a large extent limited for their Society to those of their own sex, gives a further *raison d'être* for the existence of the prostitute. As the author well expresses it: "In a great city one has no

neighbours. The main external check upon a man's conduct tends to disappear. No man knows the doings of even his close friends, few men care what the secret life of their friends may be. Thus with his moral sensibilities blunted, the youngman is left free to follow his own inclinations." Having said this much the author proceeds to outline the various ways in which the evils have been dealt with. He points out rightly that "experience has shown the futility of measures that aim to abolish the evil." The evil will exist as long as man exists. There is, however, every *a priori* reason to believe that its extent may be limited by a judicious policy of the prevention of the degradation of those who are not yet depraved and the rescue and restoration of fallen women who are still susceptible to moral influences. Among other methods for the preservation of public decency the author cites, strict regulations "prohibiting solicitation in the public places as well as indecent proposals from windows or doors of brothels." Here in Madras the existing law seems to allow prostitutes not only to occupy houses in the public thoroughfares but at any hour to be able to stand in indecent attire at the door, with impunity. Chapter V of Dr. Seligman's book is given up to the consideration of the vice in its relation to disease, and it is pointed out that not only venereal disease is contracted but many constitutional maladies as well, impairing the industrial efficiency of the individual and increasing his chance of becoming a burden on society. The transmission of the disease too is strongly dealt with as it concerns husband and wife, nurse and child or even by accidental contact. It is the usual precaution out in Morocco for travellers never to drink out of a glass without covering it first with a handkerchief from fear of syphilis. But not only is the matter dealt with strongly from the aspect of infection, but also from the moral standpoint. "To limit," says the author, "the num-

* "The Social Evil." Edwin R. A. Seligman. (G. B. Putnam's Sons, New York.)

ber of those who seek vicious pleasures and to prevent the furnishing of such pleasures to those who are inclined to seek them is one of the first duties of good government." And this limitation can be attained, he argues, from a more rational system of education, better housing conditions, the suppression of flagrant incitement to vice and the dissociating of vice from legitimate amusement. The pressure of poverty also has a powerful influence in compelling women to live a vicious life. In Madras, it cannot be doubted that poverty is in this way the background of many a young woman's downfall. With regard to moral and sanitary control, the whole book refuses such an argument absolutely on the grounds (a) that the creation of the impression that prostitution is safe is sure to increase the patronage of the prostitute. Strohmerg is quoted as citing that travellers are less restrained in cities which have the reputation of possessing a good system of regulation than they are elsewhere. (b) That by legitimatizing vice the state identifies itself with immorality. (c) That by creating a class of administrative chattels for the use and enjoyment of the vicious the state outrages the deepest sentiments of humanity. One of the saddest passages of the work is that dealing with the length of a prostitute's life. "The average length of time in which a prostitute exercises her trade is not more than half a dozen years, and this means that minors make up a considerable proportion of the total number of those engaged in prostitution. This in itself is a scathing criticism on the degradation of those who support houses of ill-fame. In the appendix, the Raines Law Hotel is shown to be the source of much professional vice by increasing the possibility of the prostitute meeting greater numbers of men. In New York City these hotels have been the centre of profligacy. The writer then devotes a chapter to the recommendations of an American Committee among which are the following most practical suggestions:

(1) To prevent in the tenement houses the overcrowding which is the prolific source of sexual immorality. (This might equally well be applied to the congested areas of Madras where the overcrowding is in like manner such an incentive to vice) (2) To sternly repress all public obtrusive manifestations of prostitution (3) To have pure amusements (4) To raise the conditions of labour, especially of female labour. (5) To give a better moral education (6) To reform minors who have fallen by means of reformatories. (7) More adequate hospital accommodations; and lastly to rouse public opinion so that the evil will be unceasingly condemned as a sin against morality. The last part of this most interesting and helpful work is devoted to the advance of the European movement showing how the public opinion has been roused, how particularly medical opinion has changed from the toleration of systems of regulation to a complete condemnation of it. This has evidently been the result of the various Congresses in Paris, Brussels and other great Continental centres. Among many pronouncements at these Congresses was the one "that it is especially necessary to teach young men not only that chastity and continence are not injurious but that these practices are wholly recommended from the medical point of view". This pronouncement is one of extraordinary significance. Passing to the White Slave Traffic Mrs Josephine Butler's efforts to arouse the public to a realization of a terrible evil are dwelt upon culminating as they did in the first International Congress in June 1899 in London when 120 delegates from various nations attended. Mr. W. A. Coote, of the National Vigilance Association was one of the leading movers in the Congress. This Congress brought into the light of day the close relation between the White Slave Traffic and the Special Morals Police, who while existing for the purpose of controlling vice, had actually become a part of the White Slave system. In New York a special

grand Jury was sworn in in 1910 to enquire into the Traffic and they made the following recommendations (which might well be introduced as part of the Madras Police scheme) (1) That no effort be spared in bringing to justice the so-called "pimp". When the character and prevalence of these creatures are more fully realised and public sentiment aroused in regard to them, every legitimate means should be used to exterminate them. (2) That the existing laws in regard to moving picture shows should be more rigidly enforced, and parents and guardians warned. Other equally sound and practical recommendations follow. The book sums up the position in these weighty words:—

It is entirely possible for public opinion to demand and secure the appointment of officials who shall be free from political and financial influence, and who shall administer the laws with intelligence and even-handed justice. It is entirely possible directly to rid our streets and tenements of the Social evil; possible to force its withdrawal from the conspicuous place which it occupies in the community to day, possible to surround with wholesome influences the places to which young people go for innocent amusements and to separate them from association with the liquor traffic and the Social Evil; possible to protect our children by enforcement of the child labour, education, and similar laws, from daily exposure to the moral contamination to which many of them are subjected; possible to hunt to their undoing the unscrupulous or indifferent business interests which profit from the exploitation of vice, unwitting that their cupidity is a baser sin than the lust on which it profits."

To students of life the book is a real incentive to further effort, shewing as it does the increased sense of responsibility which is now characterizing individuals and nations, while to scientific minds it is a valuable evidence of the gradual advance of medical and scientific opinion in the condemnation of all measures which condone vice or seek to regulate it other than by moral means.

THE LIFE AND TEACHINGS OF BUDDHA.—

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DADABHAI NAOROJI'S BIRTH-DAY MESSAGE.

Vesava, 6th September 1912.

I OFFER my most heartfelt thanks to all friends in India, England and South Africa, who have sent me their kind congratulations and good wishes on my 88th birthday on 4th instant.

I am deeply grieved at the death of Mr. A. O. Hume. He was a true and whole heartedly devoted friend and benefactor of India. Indians can and will never forget the deep debt of gratitude which they owe to him.

The great and glorious event in Indian History, the Announcement in India in person by His Majesty the King-Emperor, of the Coronation of His Majesty has taken place with entire satisfaction to all and great helpfulness to the Indian people.

Let us now calmly consider what this most auspicious event leads us to expect for the future for the Indian people.

His Majesty has most graciously and feelingly expressed many times the most earnest desire for the prosperity of the Indian people. I give here only a few extracts.

We earnestly pray that God's Blessing may rest upon our Indian Empire, and that peace and prosperity may be ever vouchsafed to its people.

Six years ago I sent from England to India a message of sympathy. To-day in India I give to India the watchword of hope. On every side I trace the signs and stirrings of new life.

Their interests and well-being will always be as near and as dear to me as those of the millions of my subjects in other quarters of the Globe * * * May the Almighty ever assist me and my successors in the earnest endeavour to promote the welfare and to secure to it the blessings of prosperity and peace.

These gracious words show clearly that there is an intensely earnest and sincere desire in the hearts of Their Majesties to secure and promote the prosperity of the Indian people and to hold their interests and well-being as near and as dear to them as those of the millions of their subjects

in other quarters of the Globe. And that reading between the lines of all the incidents, despatches, and events of this ever-memorable visit of Their Majesties, it seems that there is also thought out and determined upon a new evolution to secure the prosperity of the Indian people.

Be my thought about the evolution as it may, there can be no question about the earnest desire of Their Majesties to hold the Indian people as near and as dear to them as the Colonies and to secure to them the blessings of prosperity and peace.

The question then arises how to secure this benign and glorious result.

It is our great good fortune that the true reply to this question is given to us practically by the British Government itself in the notable instance of the Restoration of Mysore to the glory of the British name, and to the credit of Lord Salisbury and Lord Idlesleigh with the benign approval and influence of the great good Queen.

I give below some extracts from my letter of 21st March 1896 to the Lord Welby Royal Commission which will show that the Restoration of Self government to the people themselves restored prosperity to Mysore and similarly will prosperity be restored to all other parts of British India as Their Majesties so earnestly desire.

Letter of 21st March 1896 to the Welby Royal Commission:

I am glad to put before the Commission that the problem has been not merely enunciated, but that, with the courage of their convictions, two eminent statesmen have actually carried it out practically, and have done that with remarkable success. * * * The result was, the memorable and ever to be remembered with gratitude despatch of 16th April 1867 of Lord Idlesleigh for the Restoration of Mysore to the Natives notwithstanding thirty-six years of determined opposition of the authorities to that step. * * * This being once settled, though against all previous opposition and necessitating the withdrawal of Europeans from the services, all the authorities and officials concerned, to their honour and praise, instead of putting any obstacles in the way or trying to frustrate the above intentions, discharge their trust most loyally and with every earnestness, and care, and solicitude to carry the work to success. The Blue Books on Mysore from the despatch of 16th April 1867 to the installation of the late Maharaja in 1881 is a

bright chapter in the History of British India. * * * I think I need not enter here into any details of this good work from 1867 to 1881 of the British officials. The Blue Books tell all that. Of the work of the late Maharaja from 1881 till his death at the end of 1894, it would be enough for me to give a very brief statement from the last address of the Dewan to the Representative Assembly held at Mysore on 1st October, 1895, on the results of the late Maharaja's Administration during nearly fourteen years of his reign, as nearly as possible in the Dewan's words. The Maharaja was invested with power on 25th March 1881. Just previous to it, the State had encountered a most disastrous famine by which a fifth of the population had been swept away, and the State had run into a debt of 80 lakhs of rupees to the British Government. The cash balance had become reduced to a figure insufficient for the ordinary requirements of the Administration. Every source of revenue was at its lowest, and the severe retrenchments which followed had left every department of State in an enfeebled condition. Such was the beginning. It began with liabilities exceeding the assets by 30½ lakhs, and with an annual income less than the annual expenditure by 1½ lakhs. Comparing 1880-1 with 1894-5, the annual revenue rose from 163 to 180½ lakhs, or 75.24 per cent, and after spending on a large and liberal scale on all works and purposes of public utility, the nett assets amounted to over 170 lakhs in 1894-5 in lieu of the nett liability of 30½ lakhs with which His Highness's reign began in 1881.

	Rs.
In 1881 the balance of State funds was ...	24,07,433
Capital outlay on State Railways ..	25,19,198
Against a liability to the British Government of	80,00,000
Leaving a balance of liability of Rs 30½ lakhs	
On 30th June 1895	
Assets	
(1) Balance of State Funds	1,27,23,615
(2) Investment on account of Railway Loan Repayment Fund .	27,81,500
(3) Capital outlay on Mysore Harhar Railway ..	1,48,03,306
(4) Capital outlay on other Railways	41,33,790
(5) Unexpended portion of capital borrowed for Mysore Harhar Railway (with British Government) ...	13,79,495
	<hr/> 3,60,21,306
Liabilities—	
(1) Local Railway Loan Rs.	20,00,000
(2) English	1,63,82,801
	<hr/> 1,83,82,801
Nett assets	
Add other assets—	1,76,38,503
Capital Outlay on original irrigation works	99,08,935

Besides the above expenditure from current revenue there is the subsidy to the British Government of about Rs 25,00,000 a year, or a total of about Rs. 3,70,00,000 in the fifteen years from 1880-1 to 1894-5, and the Maharaja's civil list of about Rs. 1,60,00,000 during the fifteen years also paid from the current revenue. And all this together with increase in expenditure in every department. Under the circumstances above described, the

administration at the start of His Highness's reign was necessarily very highly centralized. The Dewan, or the Executive Administrative Head, had the direct control, without the intervention of departmental heads of all the principal departments, such as the Land Revenue, Forests, Excise, Mining, Police, Education, Majrohi, Legislative. As the finances improved, and as department after department was put into good working order and showed signs of expansion, separate heads of departments were appointed, for forests and police in 1883, for Excise in 1889, for Majrohi in 1891, and for mining in 1896. His Highness was able to resolve upon the appointment of a separate Land Revenue Commissioner only in the latter part of 1891. Improvements were made in other departments—Local and Municipal Funds, Legislation, Education, etc. * * *

And all the above good results are side by side with an increase of population of 18.34 per cent in the ten years from 1881 to 1891, and there is reason to believe that during the last four years the ratio of increase was even higher. During the fourteen years the rate of mortality is estimated to have declined 6.7 per millenium.

But there is still the most important and satisfactory feature to come, viz., that all this financial prosperity was secured not by resort to new taxation in any form or shape * * *

Such is the result of good administration in a Native State at the very beginning. What splendid prospect is in store for the future, if, as heretofore, it is allowed to develop itself to the level of the British system with its own native services * * *

I stop my extracts here as the point I desire to make in this letter is to show how by self-government may be attained the most earnest desire of Their Majesties, viz., securing to the Indian people the blessings of prosperity and peace.

I may however just remark here that the same remedy of self-government applies to all other questions—Political, Agricultural, Social, Commercial, Industrial, Educational, &c, as everything depends upon prosperity.

A great responsibility rests on Mysore to turn to the best account its good fortune, not only for its own sake but for the sake of all India.

Having said so much as above, and without entering into the consideration of the events and incidents of the past sixteen years, since my letter to the Royal Commission was written in 1896, which have so happily ended in the auspicious Announcement of the Coronation in India, by Their Majesties themselves, may I not indulge in the "Hope" that before long St. George of Eng-

land will bear aloft the glorious Standard of the mighty British Empire including India with her many self-governing, free and prosperous peoples enjoying rights and responsibilities akin to those of the Colonies. That indeed would be a proud day for the country under the all-spreading "Chhatra" of benign Britain.

THE LATE GENERAL BOOTH.

BY MR. B. NATESAN.

It is not a mere conventional phrase of extravagant adulation that the most remarkable and enduring of the benefactors of the nineteenth century was General Booth. The Victorian age was essentially prolific of great personalities but as King George observed in his sympathetic message to the new General "only in the future shall we realize the good he has wrought for his fellow creatures." There have been great names in England in every field of human endeavour but there is scarcely a parallel in contemporary history that demonstrates the eternal truth of the saying that character is superior to the intellect. Mr. Booth belongs to a class of men that is day by day decaying in the world and which the English soil is particularly barren of production. Indeed the ecstasy of divine madness which is rather the attribute of the oriental genius as of the middle ages of Europe is peculiarly odious to the placid common sense of the suburban Englishmen. It is the tendency of our civilization to label enthusiasm as lunacy and prayer as a frivolity. Such men and women of yore as St. Francis and St. Teresa are a rarity in these days. To find a parallel to the character of the late General we have to go back to the names of George Fox and John Wesley. Like them his strength lay not in his understanding but in the primary affections and sympathies. Like them he felt the awful realization of the first 'conviction of sin.' Like them too

he laid his hand upon the sword of the spirit and called on all man-kind to follow him and dethrone the Devil.

William Booth was born in the Church of England at Nottingham on April 10, 1829. His father belonged to the English Church much as he belonged to the parish and to the county. Himself the heir of unenviable illiteracy, he



THE LATE GENERAL BOOTH.

shared with his neighbours something of the stern practical sense of the work-a-day world. There was nothing extra-ordinary about him except that he was gifted with super abundant energy and uncommon powers of acquisition. His wife seems to have been a woman of marvellous spiritual fervour coupled with the spirit of practical benevolence and passionate affection. The son inherited these valuable traits of character from the parents and turned them to such good account in the foundation and maintenance of the Salvation Army which was at once the main purpose of his life and the inspiration of his earthly labours.

In early years William grew up in an atmosphere of unrest in a hot bed of quasi revolutionary discontent. The poverty which he

witnessed around him filled him with a spirit of revolt against constitutional authority. He became a physical force chartist at the age of thirteen, joined the Wesleyans and preached in the congregations of the "New Connexion." About the middle of the sixties again he quitted his special missionary functions and founded the "Christian Mission" in London at which he laboured in conjunction with his astute wife. In 1877 the idea of the Salvation Army was first formed and thereafter the story of his life is the history of this organization. One of the cardinal principles of this institution was that no retaliation was allowed to the most violent persecution. Indeed the General appealed to the ancient and simple faith of Jesus but regulated his campaigns by pointing to the inherently militant spirit in man which was at once the secret of his magnetic influence and the army's rapid extension. Trusting as he did in the crude and orthodox evangelism of popular Christianity and implicitly relying upon the authority of the divine revelations he shared with the common people their simple beliefs and hopes and fears. But the fervour of his spiritual devotion did not end in those moments when "God in man is one with man in God." He felt the pangs of poverty as if he were the one living conscience of an ever-suffering humanity. And the following account from a contemporary gives the gigantic scale of his enterprise in affording relief to the afflicted part of the English race —

No mention of the work of General Booth can be made without reference to the great "Darkest England" scheme, which was the outcome of the publication in 1890 of General Booth's *In Darkest England, and the Way Out*. The scheme there outlined evoked widespread interest, and subscriptions amounting to £20,00,000 came pouring in. From the very start the work among the poor and homeless was carried on with tireless energy, and branch after branch was opened for the amelioration of the lot of the poor. In the year 1901, £18,433 was received for the provision of cheap food and lodging, and in that year the "elevators" or factories carried on by the Army received 8,426 persons, besides 2,559 women and girls received into rescue homes. Under the scheme's large farm colony is carried on at Hatfield, in Essex, and the emigration department is one of the most important parts of the work, the passage money received in

1907, the highest year, being £85,014. Another farm colony has recently been started at Boxted, near Colchester, a scheme which was unfortunately brought into unfavourable notice recently through the refusal of some of the colonists to work and their subsequent eviction. Some idea of the magnitude the work carried on under the Darkest England scheme may be gathered from the fact that the income for the year 1909 was £30,591, and the value of the property held £229,645.

But behind all this work stands the figure of a venerable personality. The earlier attempts of the General in gathering the strayed and the forlorn to the flock were such as would have driven a less indomitable will to despair. The novel yet barbaric methods of the Army awakened universal antagonism. Least of all could an age of science and rationalism tolerate the absurdities of what it thought to be a revival of antiquated mummeries. It laughed at the band of singers and preachers, their poke bonnets and red Jerseys, their timbrels and their drums. Huxley in one of his happy and memorable phrases sneered at "the Gospel of Corybantic Christianity" and even Spurgeon feared that Booth was bringing religion into contempt. "It rolled Jack Cade and George Fox into one, and the result was General Booth. Half-fanatic, half-fool, half-impostor and half-mad—such was the world's verdict" on the great apostle of the poor.

The brilliant Mr. G. K. Chesterton has somewhere observed in one of his characteristic and paradoxical epigrams that the dances and the drums were the only sensible part of the army's programme. We need not take him quite at his word. But the fact remains that the mass of mankind were more and more drawn to these popular demonstrations. Doubtless the simple faith of the great commander and his unflinching solicitude for the wretched and the cast-aways of society have made him the unexpected providence of an enormous multitude of helpless mortals. From the time of the Army's operations in America in 1880 there has grown a network of salvation institutions in the remotest corners of the world. It is a miracle of Military genius to have

occupied within three decades 59 countries with the salvation literature in 31 languages.

In all his work India was not forgotten. Booth became one of the apostles of the distressed classes in our country. It is an interesting account of the Army's work in India from the pen of Mr. Booth Tucker, the head of the campaign in this country.

"Already a devoted band of more than 2,500 officers, and tens of thousands of converts and adherents are engaged in carrying on the Salvation Army work in India and Ceylon. Our operations include the Marathi, Gujarati, Bengali, Punjabi, Himalayan, Telugu, Tamil, Malayali and Singhalese nations. In our primary village day schools there are more than 10,000 children, while in our industrial homes for boys and girls more than 800 children are being trained to lives of usefulness, loyalty and devotion. Our village banks with a capital of about one lakh, founded some 14 years ago, have led the way in the great co-operative credit movement, which is now covering the country with its beneficent agencies. A number of our officers, who are skilled in accounts have been appointed as Benevolent Baniyas."

In the great industrial awakening of India, we may also claim to have played a leading part. Nearly 1,000 rapid handlooms have been supplied to the weavers of India from Camorin to Kashmir, from Sind to Assam. Weaving schools have been established, and expert weavers supplied to teach the new and improved methods, and a great impetus afforded to what has been regarded in the past as a decadent industry.

Towards the criminals and criminal tribes of India our special attention has been turned. The prison population numbers about one lakh of souls, while the criminal tribes, who constitute so great a problem by their wandering and predatory habits, probably number at least three or four times as many more. Our efforts to reach and regenerate these different classes have already met with remarkable success and are capable of great expansion.

During the recent famine our organisation has also taken a leading part by the introduction of *cassava* as a famine fighter. More than 2,000 maunds of this new food have been sold at cheap rates, and the plant itself introduced in many new localities. When grown locally, as it can be in almost every part of India, the flour can be supplied at the rate of about one maund per rupee. A vigorous campaign has been carried on, and in view of the prevailing high prices of ordinary food grains, the work should be followed up.

Finally our adoption of Indian dress and customs has enabled us to inaugurate and carry on a loyal Swadeshi patriotic movement, the value of which can hardly be exaggerated to both governed and governing classes. We have shown that a hearty and unswerving loyalty to the British Government, from which such immense benefits have been derived by India, is not inconsistent with an enthusiastic love for India and a boundless devotion to her welfare and interests. In the parts of India where our work has been longest established, and is best known we have gained the utmost confidence and affection of the people of India, who look upon the *Mukhtians* as part and parcel of the life of the country, and as one of their national religions."

It is sad to think that such a benefactor is now no more. But there is no doubt that Mr. Bramwell Booth will walk in the footsteps of his lamented chief and father. As he says in his epistle to his comrades:



MR. BRAMWELL BOOTH THE NEW GENERAL OF THE SALVATION ARMY.

"It remains to us to prove true to our love for him by fulfilling his hopes and his predictions that we should not allow his departure to damp our zeal for God or slacken our fight for the blessing of our fellows."

"The world is poorer to-day, how much poorer we cannot yet realize, by the loss of one who has loved with his whole heart its poorest and its worst, loved them so truly, so wisely, so practically. Let us still show that we are, by God's grace, doing all that in us lies to supply that great world's needs as our dear General would have wished."

"God bless you, He will help us."

Mr. Bramwell has had for long the exceptional benefit of his illustrious father's guidance and the new leader brings with him the inheritance of those marvellous qualities of head and heart that assured the success of this remarkable Christian movement. Indeed he is the only Salvationist that occurs to the ordinary mind as the legitimate successor of the founder. It will be an injustice to him to attribute the honour solely to the accident of birth. "He arrives there after years of strenuous activities, of over-mastering zeal for the kingdom of God, of love for man, of true hearted devotion to the service of the Army." Through every grade of the Army's work he has passed his life. In many a slum and corner of the world he too has carried the light of love and charity, he too has carried the voice of God to console the afflicted. Even like his father he has lived the life of a latter day Saint. "As was said of the Apostolic workers one planted and the other watered, so it might be truly remarked that the father won the multitudes and the son organised their spiritual home." He has won the heart of the people and the people will never forget him. Both father and son alike have exemplified the observation of the poet who sang:

Give love and love to your heart will flow
A strength in your inmost need.
Have faith and a score of hearts will show
Their faith in your word and deed.

We cannot conclude the work of the Salvation Army and this brief sketch of its great founder in more fitting terms than by quoting the exquisite stanzas he would have wished for his epitaph. General Booth died on August 20 and his favourite refrain was sung while the earthly remains of this great Soldier of Christ were lying-in state:

When the trumpet of the Lord shall sound and time shall be no more

And the morning breaks eternal, bright and fair,

When the saved of earth shall gather over on the other shore,

And the roll is called up yonder, I'll be there.

SILK-WORM REARING IN INDIA.

BY

MR. M. D' KATH.

A perusal of the article on 'the Art of Silk-worm Rearing in India' in the June number of the *Indian Review* by Mr. H. Subba Rao compels me to send you the following note with some observations on the paper and I hope you will not grudge the same some place in your widely circulated periodical.

It is unfortunate that the heading Mr. Subba Rao has chosen for the article does not suit the latter. The title is 'Art of Silkworm rearing in India.' I do not know what hereally means by this title and I am open to correction. By the heading one would expect to find in the paper among other things relating to Sericulture, the methods of rearing silkworms in India—how the worms are bred, what are the materials required in rearing, the difficulties experienced, diseases, cost, outturn estimate and so on. I for one think that these are the main points which should be included in an article with the above heading. He dwells on the history of sericulture in India, on the different kinds of domesticated and wild silkworms, on the results of his experiments re. colour of cocoons, quality of silk &c; but he has said hardly anything about the art itself, as to the methods and ways of rearing the different kinds of silkworms—information which is most necessary for laymen who might wish to profit by the article.

Speaking of silk rearing centres at the beginning of the article he has forgotten to mention anything of such an important silk rearing province as Bengal. In South India itself besides Mysore Mr. Rao does not speak of any other silk centre. Perhaps he is not aware there are two other places where silk-worms have been reared for the past many decades and that they also con-

tribute a good share of the supply of silk for the whole presidency viz., Kollegal in the Coimbatore district and Berigai in the Salem district.

It is stated that the quality of silk exported from India is pronounced by experts to be as fine as that produced by France, Italy, Spain, Greece and Japan. I shall thank him to let me know who the experts are and where they have said so, since I have my own doubts about this statement. It is more so since I find in some important books that Indian silk is far inferior to European silk either as cocoons or as reeled silk. The following references among others show that European silk is far superior to Indian silk —

(1) Mukerjee's Handbook of Sericulture pp 287
(2) Mukerjee's Handbook of Agriculture, latest Edition pp. 420-422 (3) Watt's Dictionary of Economic Products. Article on Silk separately printed, Page 56. In the latter reference the opinion about Indian silk runs thus — "Taking it (Indian silk) all in all, it is the worst silk in the market, inferior to European, China and Japan Silk &c." These references make me doubt the statement and as such I shall be obliged if he will kindly tell me who the experts referred to are.

Mr. Rao appears to have made some researches in the Ramakrishna Silk Farm and found out that there are nearly 10 kinds of silk worms that spin cocoons of commercial importance. The tabular statement given also shows that he must have made some experiments if I am not a quinsive I should like to know with how many kinds he experimented before the revelation came that there are 10 kinds of commercial silkworms. One Mr. Hailey is found fault with for saying that there are seventeen varieties of Bombycidae. I for one think Mr. Rao is mistaken in so doing. In the family Bombycidae (it is a pity the term Bombycidae varieties, species &c., are used in a loose manner) there are not less than seventeen kinds. This can be found out easily if only one refers to Watt's article on Silk where he enumera-

tes the chief Indian Bombycidae (Pages 2-5). They are briefly as below:—

Genus <i>Bombyx</i>	6 or 7 kinds.
" <i>Ocinara</i>	3 kinds.
" <i>Theophila</i>	5 "
" <i>Trilocha</i>	3 "

And yet Mr. Rao says his theory (Mr. Hailey's statement) is unsubstantiated! By the bye I may also tell him if he is not already aware that there are wild silkworms even among Bombycidae feeding on other plants than mulberry and that the group Saturniidae does not exclusively include all wild silkworms although in popular usage 'wild silkworms' means members of the Saturniidae. For examples of Bombycidae wild silkworms see Wardle's 'Wild Silks of India' page 4. Talking of the reeling of Bombyrid silk it is said that the cocoons must be boiled in hot water and *strong solvents* I have not known any solvents being used for Bombyrid cocoons. I should like to know whether any are really used and if so where. The information regarding the fibre length of Bombyx cocoons appears very phenomenal to me, especially the record length of 4000 yards in the Punjab!!! Has he information as to which particular kind of cocoon it was that showed this record length of fibre? I am very anxious to know this since I only remember the following fibre lengths generally found among mulberry feeding silkworms:—

<i>Bombyx</i> species of Bengal	200-250 yards.
" species of S. India	300 "
" more	800-900 "

He seems to have devoted some time in verifying the different kinds of mulberry eaten by the different kinds of worms and to have succeeded in tracing out 4 of the species. As there is some confusion among Botanists regarding the different varieties of mulberry found in India both introduced and indigenous he will be rendering a great service if he will kindly state what are the four species he has traced out and where these are

now found in India giving their local names, and later the results of his investigations into the rest. Now to his tabular statement, which he says shows the result of his experiment with different worms. He must have taken a lot of trouble in rearing these different worms, noting their characteristics and recording his observations. I am anxious to see the different kinds of worms he has experimented with. Will he kindly spare me a cocoon or a mature worm of each of the kinds he experimented with either gratis or for price? I know I am giving him some trouble but I hope my anxiety to learn is sufficient excuse.

Speaking of the tabular statement itself - I am shocked to find some glaring errors. Two entries re *Bombyx mori* are huge blunders viz., *2 crops in a year and reared throughout sericultural centres*. That this worm *B. mori* is one which produces but a *single crop* in the year and is never cultivated anywhere in India except Kashmir and a few places in Punjab if at all. *B. mori* is the univoltine worm, the silk worm *par excellence*. This is the true European silkworm now generally reared in India. See Watt P. 15, Wurdle P. 3 Another glaring example of his ignorance of sericulture in S. India is the *nil entry* regarding *B. meridionalis* in the tabular statement though he says he carried on experiments. Mr. Rao has apparently nothing more to say about this silkworm as he puts against this insect "not known"! *This insect is the silkworm that is reared all over Mysore and other parts of Southern India*. From the tabular statement one is led to believe that the silk produced in Mysore, Kollegal etc, is the product of *Bombyx mori* which however is not really the case. In the statement the Tassar worm is said to be reared in Mysore among other places. I am anxious to know from Mr. Subba Row where this worm is reared in Mysore, who rears it and what are the local methods adopted. The bulk of the Tassar cocoons brought to the market is the result

of collection of cocoons in the forests by these jungle tribes and not rearing the worm.

Mr. Subba Rao appears to know of a thousand families living a decent life by silkworm rearing. May I know where these families are and which kind of silkworm they are rearing. Information on this matter giving details as to the methods, outlay and net profit which enables them to lead a decent life will be very valuable to and thankfully received by many other families in other parts of the country anxious if possible to live decent lives by taking to this industry.

THE NIZAM'S NEW MINISTERS.

BY

MR. N. RAJARAM.

— — —
NAWAB SALAR JUNG III.,

THE Nizam's new Prime Minister, Nawab Salar Jung III, comes from a noble family which traces its descent from Shaik Owais of Karini who lived in the time of the Prophet. The first of the line, to wield great power and influence in Hyderabad, was Mir Alum who was Prime Minister to H. H. The Nizam Sikander Jali (1803-1829). His son-in-law and grandson were also Prime Ministers at Hyderabad; and Sir Salar Jung I was his great grandson. Under him the state progressed rapidly; and none of his ancestors outshone him in statesmanship or loyalty to their sovereign. His son, Sir Salar Jung II succeeded him, and continued in office for four years. When he died in 1889 the present Prime Minister was barely a month old. It is a striking coincidence that the grandfather was Prime Minister at the age of 24, the father at 21, and the grandson at 23. In Hyderabad the appointment of a minister goes by a certain well-understood tradition, and the present incumbent had stepped in as a matter of right to the highest post in the Dominions,

Nawab Mir Yousuf Ali Khan Bahadur Salar Jung III—to give his full name and titles—was born on the 14th June 1889. The late Nizam showed much interest in the training of the young Nawab, and honoured him with the titles of Khan Bahadur and Salar Jung III in 1898.

He entered the Madrasah Aliza (an institution founded by his late grandfather, Sir Salar Jung I for educating the sons of the noblemen of the state) worked up from the lower standards, passed the Middle School examination with credit. After this he went through a special course of studies in English and science. He has acquired a sound knowledge of Urdu, Persian and Arabic. The young Nawab has a taste for fine arts, painting being his favourite hobby. He is a good athlete and takes part in Tennis and Cricket. Though of a retiring disposition, and simple and direct in his manners, he takes a far deeper interest in the larger problems of life than any of the young nobleman of Hyderabad to day. How well impressed was the Nizam with the Nawab's qualifications for administrative work is evident from the fact that soon after His Highness's accession to the throne he restored to him the Nawab's vast estates which for a long time had been managed by a Committee of Revenue officials. The estate is much larger than Pudukota or Cochin in Southern India. It comprises six taluka situated in the various districts of the state, and covers an area of 1468 square miles with an annual revenue of ten lacs. There are situated within the Nawab's Jaghir many places of historic and archeological interest such as the hill forts of Kopal and Korgi, and the world-renowned cave temples of Ajanta.

MR SYED HUSSAIN BILGRAMI, C.S.I.

Mr Syed Hussain Bilgrami, who has been appointed assistant to the Prime Minister, was born at Gya in 1844. He was educated at Bhagalpur and Patna whence he was sent to the Hare Academy Calcutta where he graduated in 1866

taking a high place in the First class. He then entered the Educational department of the United Provinces, and was appointed Professor of Arabic at the Canning College, Lucknow. In 1872 when Sir Salar Jung I was on a visit to Lucknow, Mr. Bilgrami was introduced to him, and being struck with the young man's gifts, Sir Salar Jung offered him an appointment in Hyderabad. In June 1873 Mr. Bilgrami entered the Hyderabad service as one of the private Secretaries to the great Minister. In 1876, he followed Sir Salar Jung to Europe, and on his return Mr. Bilgrami was made the Secretary to the Miscellaneous department which, besides some minor branches of the administration, had control over the education of the State. He served in this capacity till the accession of the late Nizam to the throne, when he was appointed His Highness's Private Secretary receiving the title of Ali Yar Khan Bahadur Motamam Jung. Some years later the title of *Imad ul mulk* (Pillar of the State) was added to him in appreciation of his valuable services to the state. From 1887 till his retirement in 1907 he was the Director of Public Instruction in the state and in spite of many difficulties he developed with brilliant success the department committed to his care. The spare time, which Mr. Bilgrami could afford amidst his multifarious duties at Hyderabad, was spent mostly in furthering the cause of education among the Indian Musalmans. He has been for many years a trustee of the Mohamedan Anglo Oriental College at Aligarh and those connected with that institution know what a heavy debt of gratitude it owes him, for his valuable, and unostentatious work in its behalf. He presided over the Mohamedan Educational Conference held at Rampur in 1900, and delivered a sober and thoughtful address full of practical suggestions to his co-religionists. Lord Curzon appointed him a member of the University Commission, and latterly he was a nominated Member

of the Imperial Legislative Council for two years. His speech in the debate of the Council in 1903 for a larger grant to primary and secondary education created a great stir in the country. In 1906 he took a leading part in guiding the All-India Moslem deputation which waited on Lord Minto; and the original draft of the memorable address was drawn up by Mr. Bilgrami. Soon after the passing of the Council of India Act of 1907, he was appointed a member of the Council of the Secretary of State for India, and as such he served on three of the committees between which the work of the Council is distributed, viz., the Revenue, the Judicial and Public and the Stores committees. His services were much appreciated by Lord Morley and his colleagues, but unfortunately the vigour of the English winter told upon his health, and he had to resign his place in the Council in November 1909. Since then he had made Hyderabad his home and was engaged in some literary work. Bilgrami has been a student all his life, and the rare command he has succeeded in gaining over the English language places him in the first rank of Indian scholars. Besides being well versed in Arabic and Persian, he has a sound knowledge of some of the modern languages of Europe. He is the author of several works, the most important of them being a life of Sir Salar Jung I, and a historical and descriptive sketch of H. H. The Nizam's Dominions.

The association of such a man of varied experience and fine scholarship with the young Salar Jung who has everything in his favour to start with, forebodes much good to the Nizam's State and one will only wish God-speed to the two new Ministers of Hyderabad in their new spheres of life.

THE CRIMINAL AND THE COMMUNITY.*

It has been said by some one that the only difference between the judge on the Bench and the criminal in the dock is a difference of a few yards or of opportunity and temptation. The idea was enlarged upon, not long ago, in a small book entitled "Our Criminal Fellow-Citizens," from which it is clear that modern criminologists and social reformers are coming to realise the great Hindu truth—"Thou art That." "There, but for the Grace of God, go I" they say—and they are right. Dr. James Devon, medical officer of His Majesty's Prison at Glasgow, and the author of the latest contribution to this somewhat neglected aspect of sociology, enlarges upon this theme through 340 pages of extraordinarily interesting matter. His style is terse, pointed, and critical, and his thought is brilliantly illuminating. Professor Murison, who contributes a valuable introduction, says of him: "His position is perfectly clear; he sees precisely, and he states directly, simply, and definitely what he sees and what he thinks about it, very frequently driving home a point with epigrammatic force. If he throws overboard unceremoniously what he regards as mere lumber accumulated by the industry of speculation divorced from experience; if he betrays some impatience with existing theories and systems; if he advances his own views with confidence—the handling is at any rate piquant, and brings the matter promptly to ahead." And those views are crisp and definite. First, Dr. Devon urges that there is no such person as a criminal isolated from all social surroundings, but that, like all other members of the community, he is a product of his environment. Ergo, in order to understand the criminal, we must seek, by all the means in our power, to study and comprehend that environ-

* By Dr. J. Devon, John Lane, London,

ment, not only with a view to apportion the blame for his actions, but in order to prevent its repetition by securing a reformation of this social derelict. Secondly, that our present penal systems are designed for the punishment of the criminal and not for his reformation; the obvious corollary being that he is punished and not reformed. Thirdly, that the criminal can be not only improved by rational treatment, but that criminality itself, as we know it, can be largely prevented. Fourthly he shows how, in his opinion, it can all be done. His book is divided into three distinct parts, the first treating of "The criminal," the second, of "common factors in the causation of crime," and the third, of "The Treatment of Criminal." Dr Devon persists in regarding the criminal as "one of us," and in Part I, after a somewhat contemptuous reference to the scientific criminologist who, like the scientist greatly attempts to obtain the "pure culture," untainted by its surroundings, he deals with the relations of heredity, insanity, and physical defects to crime, concluding with a study of the criminal. In Part II, he treats of the influence of drink, poverty, destitution, overcrowding, immigration, social conditions, age, and sex, upon the individual, and then discusses the subject of punishment. Perhaps Part III, the constructive portion of the book, is the most interesting and useful. Here Dr Devon sets forth the machinery of the law, discusses the prison system, the prison, and its routine, describes the position of the prisoner on liberation, condemns the Inebriate home and similar institutions, and analyses the Prevention of Crimes Act (1903). The final chapters deal with the family as the model and social unit, alternatives to imprisonment and suggestions for the improvement of the treatment of offenders. The following statement gives the keynote to the author's views: "One great mistake made by those who consider social problems is that they either regard man apart from his surroundings or as one of a mass, instead of as

a member of a family or group. Family life is the common form of social life, and whatever its defects, it is the form that is likely to persist without very great modification." This is a book that should be in the library of every student of sociology, of every social reformer, and of every statesman. It is packed with valuable thoughts.

Current Events.

BY RAJDUARI.

THE NEO-COVENANTERS AT ULSTER.

THE outstanding feature of British politics during the last four weeks is the dust-storm which Messrs Bonar Law, Carson, Smith and company have raised. Their consciences having upbraided them of the heinous crime of seditious language which was recklessly used against the King's Government, let alone the showers of pelting abuse thrown at the Ministers, and the Press, even their own friendly Unionist organs, having condemned the loose and vulgar tongue they had given rein to, other tactics had to be employed. Lord Cecil was for bluff also, but differed from his hysterical and irresponsible colleagues in the method of carrying their wrathful resistance to the Home Rule Bill. He was all for attack but with stately dignity. Born and bred an aristocrat of aristocrats, there was nothing in his horror for him as far as the vulgar methods his confreres in the impotent Ulster campaign had employed. He desired to dish the Ministers but in the most "majestic" way possible. So that when all things were considered, the ultra resisters to the Home Rule Bill had no recourse left but to devise the parody of the old puritanical Solemn League of Scotch Covenanters who avowed that they would lay down their lives for the great cause for which they were prepared to fight. That stern but

brave and uncompromising band were pure and undefiled in their motives. They were in no way misguided. They firmly and conscientiously believed what they said and prepared to carry out what they had solemnly sworn to. Those Covenanters were indeed a righteous body, fully prepared and doomed to die. However we may differ from them as to the solemn steps they took, we can have nothing but the highest respect for them. The times and conditions under which they covenanted to fight were entirely different from those now in vogue. Indeed, speaking plainly, these Ulster men who are breathing fire and fury, and talking brimstone and dynamite are making themselves so many misguided fools while serving under the standard raised by Mr. Bonar Law, Sir Edward Carson and Mr. Smith. In these times of free and plain speaking there is no scope to follow the example of the Covenanters. Neither the conditions are at all identical. At the best there is no element of altruism, no element of stern spirituality about the leaders of these Neo-covenanters who differ from the old as widely as the Arctic pole is asunder from the Antarctic. What is at the bottom of all this hollowsounding agitation? Absolutely nothing save that cursed *party spite* to drive away the existing Government from power, because the Unionists want to get in. You may have your organisations; and your brass bands, like those of the Pope; you may have your banners and bannerets; you may have all the most up-to-date trappings of a loud demonstration; and you may have parchment paper by the yards on which the misguided might be asked to sign their names under solemn oath. But to what avail? It is all hollow. It is to be presumed the sober majority of the United Kingdom know its hollowness and refuse to be carried away by these fantastic modes of overawing the Government which is laughing in its sleeves. At the best they are "anarchists in kid gloves" as the *Manchester Guardian* calls them. That valiant

but most sober protagonist of Liberalism indicted a scathing leader on these kidgloved secessionists in its issue of the 2nd Instant, from which it may not be uninteresting to reproduce the following extract: "The only serious force behind the rebel leaders is the anti-human force of the few thousands of unhappy roughs who are kept so drunk with the party spite and "religious" hatred that they break out on the least encouragements, in attempts at faction murder. Apart from this force the Ulster army of resistance to Home Rule is a bluff on a poor hand. There is no such force in Ireland as the rebels boast of having enlisted." None whatever, albeit the flaming telegrams which Reuter has been flashing all over the world. There may be a mile long of desks where 500 people and more can simultaneously sign the parchment of this pseudo-covenant of the opening century and there may be 500,000 to sign them, if ever so much. What then? "If they do," says the *Guardian*, "they will be like Falstaff's men in buckram, for there possibly cannot be more than 150,000 adult male Unionists in Ulster. Even of these a great many would not think of signing. Outside the ranks of the wild shouters, Unionism in Ulster is fast losing ground to Protestant Liberalism or Nationalism." More. An Ulster Presbyterian writing to the *Times* observes that "Protestant Ulster does not stand behind the movement led by Sir Edward Carson. There is a considerable proportion of her citizens who will decline to follow his leadership and will not sign his 'covenant.' Not half of our Ministers or people approve of the movement." Of course not. But we shall soon hear of many "stirring" events during the next few days. When, however, the momentary sensation has subsided it will be seen clear as the noon day sun that there is nothing more substantial than the thrice blessed bluff of the kidgloved anarchists at the bottom. It remains to be seen how the "sober and God-fearing" of the Carson

legion are forthcoming prepared to lay down their lives in the 'holy' cause of resistance to Home Rule. So also "the army of merchants, deacons and pillars of rural society with Bible in one hand and German rifles in the other" Scathingly and scornfully does our Manchester contemporary conclude its observations:—"Any physical force exerted on Ulster against Home Rule will be exerted by the familiar Belfast Hoehgan, and the stimulants offered to savagery by the trained forensic talents of the Carsons, Smiths, and Campbells will mainly go to produce cowardly assaults on isolated Home Rulers in quiet corners." Exactly. The Neo-covenanters have now established their camp. It will soon be in full swing. And no doubt the world of wisdom and sobriety will have some amusement as soon as the drama opens and develops itself. What a commentary, however, is this all on the boasted civilisation of our Twentieth Century! And what the cold verdict of the unbiased historian will be a hundred years hence. So much for party strife and cursed party spite. Great Britain needs to be ashamed of these false "patriots" and pseudo-religious politicians of the hour.

CONTINENTAL POLITICS

Politics in the Continent were a little more lively than the month before. The Kaiser, of course, is always in evidence. He cannot move, live, and have his being, wherever he be, without his customary, if not "blazing," indiscretion. There is invariably something dramatic, something sensational about his ways of doing and speaking. Aye, even he goes out of his way to perform some stagery things which may remotely bear on foreign politics, the under current of which is too palpable not to be easily discerned. It is the Germanic boast of superiority. The German is attitudinising the Roman. Roman valour may be there but not the Roman dignity, Roman stateliness and Roman statesmanship. So, Emperor William may pose as much as he likes

as Caesar. He can never be the great Dictator that Cæsar was, the *facile princeps* of all the Cæsars put together. Who does not recollect the attitudinisation of the Emperor Napoleon III, he of Brummagem notoriety and tinsel fame? Who does not recall to memory his annual New Year's-day speech at the Tuilleries and the deliberately mysterious tone he adopted while giving what he presumed to fancy were great utterances beyond all compare with those of the sterling Cæsar himself! How all Continent breathlessly awaited on the utterances falling from his lips breathing peace or war! And how utterly vacuous were they generally proved by the irony of facts. So it is with William II, Emperor of Germany, by the Grace of God. God save the German people!

The next august personage who made some noise on the continental stage was Mon. Berchtold, the Austrian Premier. He sent round a kind of nebulous circular to the Great Powers to confer on something connected with Italy and Turkey. What was in his inner mind is not yet divulged. But the Great Powers viewed askance at the circular of the Minister who aped the diplomacy of his astute predecessor in the Austrian Foreign Office. So that, Mon. Berchtold's circular has proved abortive. It is buried.

Meanwhile it was announced in authority that the plenipotentiaries on behalf of the Italian and Turkish Governments had met in Switzerland—a neutral and disinterested country—to thresh out the preliminaries of peace for which both Powers yearn but which both from false sentiments cannot patch up. Without in any manner accepting the apocryphal statement about an indemnification by Italy to Turkey, for the acquisition of Tripoli, by the large *batzash* of 20 millions sterling, a sum very difficult for a poor country like Italy to borrow or raise, it may be observed that the tired belligerents must sooner or later sign a truce, each swallowing its own bitter pill of prestige however sugar coated. Italy is fed on flashing reports of

victorious troops here and there, in front and in hinterland, while her treasury has a leaking bottom which will need all the retrenchment and economy possible in administration to repair, besides imposition of heavy taxation. Only the Minister in charge of the War Office is hoping against hope for a "dashing" victory which might prove a real golden bridge whereon to retire "with honour."

If Turkey gets out from this lamentable mess of Italian aggression, she would do wisely and well with the Ministry now in power to systematically overhaul the entire system of administration. The Turk is a personage with certain high virtues. At the same time internal dissensions and corruptions so long have greatly enfeebled his morale. But in an administration purporting to be fairly efficient, unless there is a certain element of morale there never can be any hope of firmly grasping the helm of the State bark. But we read already that the present Ministry is determined to do important things; to quell internal dissensions and allay all inter-provincial animosities and jealousies; and, secondly, to re-construct on a solid basis the entire administration, specially finance which in any country must be its backbone of power and progress. The Turkish Premier has already invited capable organisers from England to administer the departments of finance and justice, education and police. That is certainly a wise step in the right direction. And if he can allay all irritation and bad blood in Albania and Macedonia and adopt, as he is determined to adopt, a generous policy of conciliation, co-operation and partial autonomy in the hot-headed Balkans, Turkey bids fair to be on the highway to reform. It is to be devoutly wished that the present Ministry may have a long spell of power so as to be able to achieve the progress now so badly wanted.

Affairs in the Finland province of Russia needs to be closely watched. Russia, as is known, is

gradually depriving the brave and independent Finns of their former freedom so as eventually to reduce them to the same kind of servitude as the other provinces. A serious danger is apprehended by some farsighted European politicians that in the new policy adopted towards Finland by Russia during the last few years, there is the subterranean move to eventually absorb Sweden, the acquisition of which will give her that outlet to the sea for which she has been yearning for a century and more. The menace remains concealed but there may be fat any day in the fire of Continental politics. That will be Russia's golden opportunity to absorb Sweden. But the presence in the Baltic of two navies of two of the greatest military powers would be a distinct signal of alarm to Great Britain in the North Sea. There are dire potentialities and contingencies in this direction too awful to contemplate. On the other hand the Mongolian problem of the near future should not be lost sight of. It is evidently dependent on England's immediate behaviour in Persia and Tibet. Altogether when we come seriously to take survey of the Central Asian question of the future we feel staggered at what the consequences may be of a certain line of policy which England may adopt. God save England!

UNHAPPY PERSIA.

Affairs in Persia could not have been worse. Judging from the latest accounts in Tabriz and from the remarkable letters of Mr. Mason, which have appeared in the *Manchester Guardian*, it is evident that Russia has got Sir Edward Grey completely in her iron grip and that short-sighted and feeble Foreign Minister yet seems incapable of discovering how fast he is plunging his country in the direst of dire dilemmas. He is really a captive in the hand of Russia which overtly and covertly flouts at England's Persian policy as defined in that worthless Anglo-Russian Convention and every day makes her grip tighter and tighter on poor and unhappy Persia who is never allowed

a single chance to regenerate herself. In every direction she thwarts that unhappy country. She has successfully barred Persia by her underground intrigues from obtaining any big loans whatever. The Gendarmerie is yet far from strong. No wonder it cannot be strengthened without the necessary resources. So anarchy has grown chronic. But Russia wants anarchy and is doing her best in order to partition Persia with England. Indeed if the *Manchester Guardian's* authority is to be accepted, and there is no reason why it should not be, as we write intrigues are going forward which would soon culminate into that unhappy condition for poor Persia. The world will look with horror at this unholy partition, if it becomes a reality, but it will be powerless to annul it. And there is no doubt that with that partition England will be a negligible power, for her old enemy will have completely hypnotised and subjugated her to her own strong will. It is to be fervently wished such a disastrous denouement may remain unaccomplished and that England might be spared the humiliation of being completely a tool in the hands of that calculating Power. For with the partition of Persia England's prestige as a first class power will be at an end and the decline and fall of the British Empire will begin. Heaven save England from this disaster!

Initials Only. By Anna Katherine Green
(George Bell & Sons)

This is a detective story in which the criminal is represented, contrary to the usual practice, as cleverer than the detective. The story is of some interest but the plot is unnecessarily drawn out and the interest is not kept up throughout. An additional element of interest is added to the story by making the Hero an aviator. On the whole the novel comes up more or less to the average of detective novels and the author has not flinched from a tragic ending of the story.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

A First Book of English Literature. By Henry S. Pancoast and Percy Van Dyle Shelly.
(G. Bell and Sons)

In spite of the numerous available manuals on the History of English Literature, it has always been a somewhat difficult task to get a readable and comprehensive text-book for class use. Messrs. Bell and Sons have supplied a real want by this volume. There is an effective blending of the biographical and literary interest and the authors have also freed the volume of the heavy appendages so usual in such manuals. We desire to notice for special appreciation the lucid analysis of the genius and achievement of individual writers. Attention has also been paid to the inter-dependence of their lives on social and political conditions, and the historical aspect is brought out at the commencement of each great literary epoch. The excellent illustrations enhance the value of the book.

Speeches and Writings of V. R. Gandhi,
B.A., M.R.A.S. By Bhagubhai F. Karbhari, Editor,
the Jain, and the Patriot, Bombay, published
by Tripathy & Co., Bombay. Price Rs 1-8.

Mr. Gandhi was the delegate to the Chicago Parliament of Religions, representing the Jain Community and Philosophy, and the present work is the first volume of the speeches and essays by him published in a collected form. Jainism is strongly allied to Buddhism and is as old as the latter in India. It survives in India mostly on the Bombay side, and its votaries are healthy, pious, and charitable. A study of the papers collected herein conveys the impression that the Jain Philosophy is not quite correctly understood by even the best philosophers of the other better-known schools. Mr. Karbhari has done well in placing before the public the views of so able an exponent as the late Mr. Gandhi.

Essentials of Psychology. By S. Radhakrishnan, M.A., Assistant Professor of Philosophy, Presidency College, Madras. (Oxford University Press).

This little book is, as the author says in his preface, "an attempt to present in a simple and clear way the essential principles of psychology", and is the outcome of a course of lectures delivered to university students. In so small a compass it is obviously impossible for a book to deal with all the questions that a large manual of psychology might be expected to treat, nor is anything very original to be looked for; within its self-imposed limits the book succeeds as well as any of the smaller handbooks we have seen, and it should prove valuable as an introduction for those who are thinking of making a serious study of the subject. The ground is well traversed, and leading psychological theories are passed in review and subjected to appropriate and up-to-date criticism, while at the same time the book does not fall under the curse of some larger treatises in merely criticising and giving no clear guidance of its own. Especially admirable is the emphasis on the fact that the various elements which are looked at in comparative isolation for purposes of abstract discussion are linked indissolubly together in the living man. Even so short a book would have been the better if, in addition to its excellent table of contents, it had had an index, and, even more important for a book that professes to be an introduction to its subject, a bibliography.

The Foundations of Science. By W. C. D. Whetham, F. R. S., T. C. & E. C. Jack, London.

This gives a brief sketch of the development of various sciences without going into the details of any one of them. This must form a good introduction to those special books on the history of the development of the sciences. The author's allegory on the classification of the sciences is very apt.

Diary of the Month, Aug—September 1912.

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August 23. It has been decided to present a public address to Mr. K. B. Dutt, Counsel for plaintiff in the Midnapur case in recognition of his self-sacrificing services.

August 24. A prolonged earthquake of some severity is reported to have occurred early this morning at various places in the North-West Frontier Provinces, the shock being particularly severe at Peshawar.

August 25. At a meeting of Mahomedans held this evening in Calcutta under the auspices of the Bengal Provincial Mahomedan Educational Conference, a resolution was adopted protesting against the decision of the Government of India as regarding the Muslim University.

August 26. H. R. H. Prince Arthur of Connaught and Mission left London for Tokio to-day to represent King George at the funeral of the late Emperor of Japan.

August 27. A hundred Mahomedan Zemindars of the Larkhana District at a meeting in Karachi to-day declared themselves in favour of the Education Cess Bill.

August 28. A public meeting was held in Calcutta to express regret at the death of Mr. A. O. Hume, with Dr. Rash Behari Ghose in the chair.

August 29. H. E. Sir George Clarke in opening the Bombay Provincial Co-operative Conference to-day delivered an important speech in the Poona Council Hall.

August 30. Sir James and Lady Meston have left for India via Brindisi.

August 31. A Public Meeting will be held at the Town Hall, Calcutta to consider what steps should be taken in connection with the decision of the Appellate Court in the Midnapore Jamage suit, and to emphasise the necessity for the separation of Executive and Judicial functions.

September 1. Information has been received at Poona that Mr. Gokhale's appointment to the Public Service Commission is not to be allowed to interfere with the carrying out of his intention to stand for re election to the Imperial Legislative Council

September 2 The name of Sir Richard Lamb is mentioned in connection with the acting appointment of Governor of Bombay during the interval between the departure of Sir George Clarke and the arrival of his successor

September 3 The Hindu University Deputation arrived at Kotah and waited on H. H. Maharao Umedsinghji Bahadur when His Highness paid a handsome donation of one lakh of rupees

September 4 H. M. the King received Lord Pentland in audience and conferred on him the Insignia of the Grand Commandership of the Order of the Indian Empire.

September 5 H. E. Sir George Clarke this evening opened the N. M. Wadia Amphitheatre as part of the Ferguson College, Poona.

September 6 The death is announced of General Sir Charles Gough, the Mutiny Veteran.

September 7. The programme for the meeting of the Imperial Legislative Council fixed for the 10th inst., was formally settled this evening.

September 8 It is reported that a widespread Military revolt has broken in Yunnan and that a general panic and lawlessness are threatening the district

September 9. The Chief Commissioner of Gauhati held an Educational Conference to day, in which it was settled to build a Mahomedan hostel and hospital attached to the Cotton College.

September 10 The first meeting of the autumn Session of the Imperial Legislative Council was held this morning at the Viceregal Lodge, H. E. the Viceroy presided Messrs Howard, Nethersole, Michael, Maxwell, Halley and Colonel Holloway were sworn in as Members

September 11. In the general meeting of the Poona Municipality to-day it was resolved to give a fitting farewell address to the Governor. A committee was formed and Rs. 500 voted for the purpose.

September 12 The Parsee New Year's day is being celebrated with much eclat in Bombay. This is the 1250th year of their settlement in India.

September 13. Dr. Sarvadhikary has been appointed a member of the permanent Executive of the International Moral Education Congress at The Hague

September 14 Mr K. B. Dutt replying to the letter of the president of the recent Town Hall Meeting at Calcutta has declined to accept the public address.

September 15. This afternoon Hon. Sir James Meston, K. O. S. I. received charge of the Office of the Lieut. Governor, United Provinces of Agra and Oudh, from Hon. Sir John Hewett.

September 16 H. H. the Nizam and staff arrived to day at the Viceregal Lodge as the guests of their Excellencies the Viceroy and Lady Hardinge.

September 17 H. E. the Governor of Bombay visited the School of Arts to-day when the elaborate and beautiful models of the Arch to commemorate the landing of Their Majesties was exhibited.

September 18. There was a lively debate in the Bombay Municipal Meeting to-day when Dr. Master moved that the principle of bringing out European officers without openly inviting applications is dangerous.

September 19. The Standing Committee of the Bengal Provincial Conference has submitted a lengthy representation to H. E. the Governor suggesting alterations in the regulations affecting representation in the Councils.

September 20 Mr. C. H. Bompas, President of the Calcutta Improvement Trust, read a paper on "City Improvement" to the members of the Social Study Society this evening.

TOPICS FROM PERIODICALS.

Aesthetic side of School Life.

Civilization in the Mahabharata Period.

"Historicus" writing in a recent number of *The Vedic Magazine* compares and contrasts, with ample texts from the original authorities, the civilizations of the Ramayana and the Mahabharata periods in the history of India. He says that in the Ramayana period, the Brahmanic element was predominant in national life and consequently the pursuit of luxuries and sensuous delights was looked down upon. In the Ramayana itself we read that Vashishta and Vishwamitra had the supreme, and almost determining share in the direction of public affairs. Their towering personalities always loomed large on the public mind. Even the King had to obey their behests or at any rate to show marked deference to their sentiments. This is illustrated by several citations from Valmiki. The whole atmosphere in every aspect of the national life was spiritualized. And the word of the Brahmin sage was the law of the age. The result of this spiritualization of all national activities was that even after conquering Ceylon Rama refused to add it to his dominions but left it entirely in charge of Ravana's brother.

But the case is different in the Mahabharata period. Military conquest and Military pride were the ruling passion of the age.

In the Mahabharata period, on the contrary, the Aryas had departed from their lofty ideals and as a result of the lust of conquest and pride of territorial aggrandisement wallowed in sensual luxury. The result was that the life of luxury bred vices, vices led to the deterioration of national character, the deterioration of national character resulted in the establishment of the dominion of selfishness, selfishness gave rise to internecine warfare, and internecine warfare caused a catastrophe from the effects of which India has not yet recovered even after the lapse of five thousand years.

It was but natural that in a society interpenetrated with materialism and dominated by materialistic tendencies the Brahmins, the representatives of asceticism, self-abnegation, self denial and honourable poverty, should have been looked down upon with scorn and contempt.

Mr. P. C. Bannerji's short and interesting article in the latest number of the *Indian Education* is a plea for aesthetic training for school boys. There is indeed no denying, that there is very little done in our schools to cultivate the aesthetic side of the school going boys.

I am not talking here of the want of training in our schools of the feelings of sympathy, self-sacrifice, charity, &c., which are included in moral training and which also receive very little attention, but only of the pleasure felt from a certain combination which is designated beauty in objects, and harmony in sounds, and which is a powerful means of raising our natures. In other words, I am talking of the utility of having not only the grammarian, the mathematician, the historian, the geographer, the scientist as the teachers of our boys, but also of the painter, the sculptor, the carver, the photographer, the poet and the musician being given a due place in the school pantheon of teachers.

It is understood that music is taught in English schools and that it forms a part of the curriculum in the continental universities. It is a sad want in Indian Schools. The writer urges that though it could be found impracticable to teach Indian music to school children, the occasion of a marriage in the headmaster's family, the inspector's visit or some grand festival like the coronation day should be availed of for making the boys sing their odes to the tune of Indian music. Perhaps this is done in some village schools in these days. The writer also suggests another method of aesthetic training. He writes:—

There may be some flower pots in the school verandah, surely at least in the school Boarding House, and these may be put in the charge of boys who will take care of these, and who will like this occupation, and will be greatly pleased when the plants they have tended begin to flower. They will also lay by a stock of useful information about these plants.

He then insists on the necessity of the habit of cleanliness both in the attire of the children and in their books and note books. Above all the teacher must set the example.

Teachers are generally capable of forgetting to shave their beards regularly for want of time and this, as somebody humorously said gives them the appearance of a criminal. Why should not they sometimes please themselves and the class by having
vers ?

The Futility of Parliamentary Oratory.

In an article in the latest number of *The Chamber's Journal* Mr. Michael MacDonagh discusses whether votes in Parliament are swayed and determined by oratory and argument. He concedes that the intellectual charm of an eloquent speech makes a universal appeal. He is not, however, disposed to believe that the weight of debate decides the issue of political controversies. Especially in the House of Commons in which the members have definite and fixed opinions and are rigidly divided into highly organised parties, speeches however fine, in truth seldom, if ever, turn a single vote on political issues.

The writer illustrates the effect produced by great oratorical performances in the House. Macaulay's celebrated speech on the Copyright Act was productive of immediate success. Lord Palmerston's wonderful feat in the House with his electrifying peroration was a first rate performance and averted the verdict of his worst enemies. Gladstone was often enwrapped in a tragic splendour as he spoke and for a time stood the veritable oratorical embodiment of Ireland's anguish and aspiration. And who does not know Sir Henry Fowler's moving eloquence to the patriotism of the Home.

'Every member of this House is a member for India,' said he. All the interests of India, personal, political, commercial, financial and social, are committed to the individual and collective responsibility of the House of Commons. 'Ask the House to discharge that gigantic trust unimpaired by any selfish or party feeling, but with wisdom and justice and generosity.' So powerful was the speech that Mr. Goschen, who was on that occasion leading the Opposition, proclaimed himself on the side of the Minister, and the day was won for the Government.

Indeed under a democratic form of Government eloquence must always be a power. On occasions of great controversy the orator wields exceptional influence. The writer concludes.—

But we get in the parliamentary debates the ablest exposition of the merits and defects of the current political questions of the hour in the light of Liberal, Conservative, Nationalist and Labour principles. If these discussions have little or no effect in the division-lobbies, they compel thought, and that is greatly to the good.

Material and Intellectual Development.

Fred Longfien, a Socialist writer contributes to the current number of *The Socialist Review* a short paper on the above subject. It must be accepted as an axiomatic truth that the intellectual and moral state of a people is the surest index to a people's greatness. The realization of such a mental condition depends almost wholly on material progress in one form or another. The writer illustrates how far this observation is true.

Anybody with the least pretensions to a knowledge of ancient history will readily concede that wealth was the cause of the fall of Rome.

Rome fell, then, through the minds of its governors being adversely affected by the monopoly of the fruits of material progress.

The writer shows that if wealth was not monopolised by the few but more evenly spread the situation would have been different. He deplors that a similar condition prevails in modern Europe.

Again there is another evil arising from the material progress as obtained under the abnormal conditions of modern civilization. Owing to greater intensity of competition manufacturers are stooping to unfair methods of industry. The diabolical uses to which the "principle of substitution" is applied have made many necessities of life perfectly unwholesome and harmful to consumers.

Material progress among the very poor classes, the writer believes, would ensure greater moral and intellectual development. Healthier workshop conditions must lead to intellectual and moral betterment. In brief the grades of human culture seem to point to the theory that moral and intellectual development largely depends on material opportunities.

But I do not, of course, mean to say that all persons who have the higher incomes must possess greater mental and moral qualifications than those who receive lower incomes. What I do suggest is that one who has a fair amount of buying power can afford to purchase the means by which one's mind may be developed. One may buy books, facilities for travel, wider chances for study and observation, home comforts, and so on, all of which tend to broaden one's mental outlook to the extent of one's capacity to receive knowledge.

Primary Education.

The current number of the *Dawn Magazine* contains an important paper on "The Problem of Primary Education in India: Its two-fold character." The writer begins with a quotation from Mr. Philip H. Wicksteed's recently published paper on Education in the Village. Mr. Wicksteed says in his pamphlet that the general outcome of the hours spent in the village school is, in a lamentable number of cases to detach the children from the healthy love of country-life, from its educational influences, to give them a distaste for country industries and to direct their ambitions and aspirations into wholly other channels. This being so, the one thing, continues the writer, is to bring the instruction in the school into relation with the actual and practical life.

Again, it appears that the question of primary education in the village has to be viewed also from the purely educational standpoint. At the present day the distaste for rural life and rural occupations is absolutely detrimental to the character of the children. Apart from the mere development of the intelligence and ability of the boys, the character side of the student population is at stake. Mr. Wicksteed describes the situation in the following words:—

The village boys and girls no longer carve bowls and weave good cloth in winter nights made happy with folk-songs and ballads. Their music comes from a gramophone; their songs are imported from the nearest town; their dancing and football they pay for and lazily watch.

In India the conditions have not as yet come to that state. Rather do the villages need a little more of educational institutions. But then we ought not to forget the dangers of the system that forgets the character aspect of culture. The two things necessary for Indian life are therefore:—

(1) To develop intelligence in village population to enable them to cope with the conditions of modern life; and (2) not to undermine, but to strengthen the forces that have gone to build up and develop the character-side of the village populations of India.

Education in India.

In a recent number of the *Westminster Gazette* appeared an article on the above subject which has attracted considerable attention in England. The writer begins by saying that the problem of education in this country is not quite as smooth a thing as it is elsewhere in the world. He says that the task of educating all India is too immense and too impossible even with the entire resources of England and India combined. It is therefore necessary to supplement the finances of the Indian bureaucracy with some private funds, for which the aid of private charity and philanthropy must be had recourse to. The despatch of 1854, he says, laid down three main principles for future guidance. They are:—

First, education should be practical, to "make those who possess it more useful members of society;" second, to encourage the grant-in-aid and liberality from every quarter, third, whilst recognising that Government schools should be secular, it desires, through grant-in-aid, to encourage religious instruction wherever possible.

The writer complains that had these principles been carried out, Indian education would have been a much brighter chapter in the history of British rule in Hindustan than has unfortunately been the case. But the officials of the Education Department in India have thwarted the policy of the Government. They have made the blunder of regarding the enterprises of private institutions as rivals to those of the state. "And thus education has rarely been practical but usually clerical and literary only." The Commission of 1882-3. recorded:—

We recommend that while existing State institutions of the higher order should be maintained in complete efficiency wherever they are necessary, the improvement and extension of privately managed institutions be the principal care of the Department.

The writer concludes:—

To-day a meagre grant, liable to erratic reductions, a fluctuating policy at the mercy of each new departmental director, and a weak inspectorate have tended to reduce Government control over the grant-in-aid, have discouraged Indian and missionary liberality and initiative, and retarded the spread of education.

The Mughal Administration.

The August number of the *Hindustan Review* contains a learned and illuminating review of the Civil Administration of the Mughal Empire by Mr. S. V. Venkateswaran, M. A. The writer begins by saying that the sixteenth century saw the golden age of Mussalman rule in India. Partly owing to the sage counsel of the ministers and partly owing to the loyal devotion of the subjects a sort of homogeneous confederacy and religious coalition were wrought by Akbar amidst all the clashing elements and diverse classes of the population. Still, however, the working of the administration during the reign of Akbar is far from clear. As pointed out by Talboys Wheeler it is hid behind a veil of fulsome flattery. The influence of Luis Boswelliana is rather rampant on the minds of the admirers of Akbar. From a historic survey of the period it is clear that the Emperor was the very centre of the administrative machine. In him, as the writer points out, were combined the supreme conduct of the general administration as well as the supreme legislative and judicial powers. Indeed all the land in the state was the property of the Emperor. "In this way the Empire of Akbar was a despotism; though a despotism tempered by a polite recognition of the rights and prejudices of the subject peoples."

Though virtually the supreme master of the Kingdom the machinery of his Government ought not to be neglected. He had a splendid equipment of officials fitted in an efficient bureaucracy.

The most important officer of the state was the Wazir or Principal Minister. He had charge of the Crown lands and dispensed official patronage. There were four chief officials at the head of the Central Government. 'The four elements of monarchy,' says Abul Fazl are the Dewan or financier, the Commander-in-Chief, the Qazi or Chief Justice and the Intelligencer. There were a number of other officers, in charge of revenue, judicial or administrative work. The Dewan of the salaries was the medieval counterpart of the modern Chancellor of the Exchequer.

So far for the general conduct of the Imperial Government. But it is doubtful whether the local

Government was always efficient enough to suppress the private feuds of clans and Villages. All the same Village administration seems to have been satisfactory in character. The writer proceeds.—

The common affairs of the village were ordered by a council of Elders, five in number known as the Panchayet. 'The municipal and village institutions of India,' says Malcolm, 'were competent, from the power given them by the common consent of all ranks to maintain order and peace within their respective circles. In Central India, their rights and privileges never were contested even by tyrants, while all just princes founded their chief reputation and claim to popularity on attention to them'. The panchayets not only taught the people the benefits of collective action and of subordination to just authority, but they also maintained local order, secured safety of life, ensured the fair dealings of villages with each other and vindicated private character, under the single sanction of social ex-communication or public obloquy. There was a nice division of functions among these executive officers, both in Northern and in Southern India. But it is not necessary to go into the details of the village administration, it remained much the same as in the old Hindu times. In fact, 'the Muhammadan conquerors never succeeded in really forcing their system on the races of India.'

Even the methods of civil and criminal procedure seems to have been the same as in previous times. When a civil claim was proved, the person who gained the suit got hold of the property in dispute. If the plaintiff lost his cause he had to pay double the sum he had sued for. As in older times, resort was had to the ordeal whenever the judge could not give a decision even after examining witnesses. And the punishments varied according to the distinctions of caste and creed quite as in Ancient India. In most cases the penalty was indeed severe but we must remember the crudeness of the age and the normal standard of contemporary civilization. But one thing is clear beyond doubt. The people obtained speedy justice and the tedium and expense of modern legal machinery with scarcely any greater advantages in the discovery of justice was entirely absent. And it is satisfactory to note that so few were the cases brought for decision that only one day in the week set apart for the administration of justice sufficed the Kingdom. It speaks volumes of the law-abiding character of the people.

Social Reform in India.

The *New Monthly* for the current month contains an article on the much debated question of the two methods of Social reform in India. Mr. S. P. Vijayaraghava Chari, the writer of the article, says that the question of Social reform has been in existence for the last quarter of a century in India and yet no tangible result has as yet accrued from it. There has been a quarrel as to the best mode of effecting it. Now its necessity has been fully accepted and enforced by some who have been trained and educated on Western lines of thought. But even among them there is no harmony or uniformity; difference of opinion has arisen from the very first beginning as to the methods. Here are the two methods of carrying out reform.

One school argues that reform should be carried out on rationalistic principles. It wants to obey the dictates of the Science of Sociology. Every society makes laws and enactments according to the stage of evolution and the phase of environment in which it has been driven to maintain itself. As evolution advances, new and different phases of environment present themselves and it is the duty of every society to adapt itself to the new requirements but should not cling itself to the old methods and observances. Otherwise its progress will be impeded and its vitality will dwindle into insignificance. This school might be called the rationalistic or the scientific. The other school might be called the orthodox or the Shastric school. It contends that many loose signs of the unique and fundamental characteristics of Hindu society, its evolution has not been on the general principles of evolution, struggle for existence and struggle for the life of others. Its whole tendency has been in its course of evolution towards a struggle to preserve and a stubborn adherence to Shastras, which it considers as a sort of revelation. Shastras are a set of maxims for social guidance which have been arrived at when a remote ancestor of it was in its glory and refinement and environment was most favourable to a practical realisation of those maxims. Hence, when any reform is to be carried out, the method chosen should be such as to fully accord with its natural tendency from which so much ignorant and obstinate opposition arises as soon as we talk of reform. The method to be pursued should also be Shastric.

It is contended that the various laws and rules of conduct as observed to-day in the different walks of life have a Shastric basis; but it is faint and illogical. And the true spirit of the Shastras

and the goal which they aimed at have been entirely lost sight of by narrow-minded interpretations, prejudice, misguided energy and foreign contact. The writer exemplifies this statement with a reference to the custom of consulting the horoscopes of bachelors and maids.

I do not like to go so far as some do by hinting that Astrology is a myth, but I shall grant it as an empirical science with generally some workable hypotheses and data. Its warning note is attended to most carefully, though in some cases sentiment or some other motive, or worldly consideration tries its best to pay less heed to the warning note of science. Some of the boys' horoscopes are credited with single wife or two or three wives, while in the cases of girls the so-called expounders of the science never mention any such facts but maintain a golden silence. Now the suspicion naturally arises whether a science can be so partial or whether it is the mischief of the so-called expounders of the science. Whether the science is applicable to the Brahmin community alone by dictating a marriageable age limit to girls alone, or whether it is not applicable to other communities where there is no dictum of age-limit, whether it is applicable to the widower alone by giving him full freedom to marry again and again or is it not applicable to widows because there is restriction imposed on them? I am led to believe from reliable sources that it is an empirical science and Hindus folly believe it as a science. And as a science it should be impartial and universal. Hence I should think that the social customs now in practice are quite antagonistic to the teachings of a science which is completely believed to be a science and a Shastra by the whole country.

The writer then questions the legitimacy of the age limit in the matter of marriage of girls and attacks the meaningless and insincere advocacy of orthodoxy by those who have abandoned every form of Shastric conduct in daily life. He concludes —

The policy of the Rationalistic school will arouse the greatest opposition and if it seeks the help of Government, of course there would arise chances for a revolution, as the *Madras Mail* recently observed. Reform should come from within; and the policy of the Shastric school can move smoothly and in course of time greater probabilities may arise for reform to come from within. The policy of the organisers of the *Conjagaram Parishad of Pundits* was a move in the right direction. A greater frequency of meeting of such Parishads will conduce to greater enlightenment and study of the problems. The suggestions recently made by the Hon'ble Mr. Justice Sadasiva Iyer as President of the Social Conference deserve our best attention. And I pray for the success of the Shastric school of reformers and I hope that ere long we may have tangible results achieved in our society.

Spiritual Mysticism.

In the current issue of *The Modern Review* there is an entertaining article on "The Permanent Value of Spiritual Mysticism." Mr. Ajit Kumar Chackravarty begins by saying that there is to day in Europe a growing tendency to mysticism and to the interpretation of mystical experiences. Mysticism claims the possibility of a direct communion with the ultimate Being and it is thought that the processes of that supersensuous achievement throw a new light on the problems of psychology and religion. Mysticism again is generally supposed to be illogical but for that reason it ought not to be condemned as absolutely irrational since it is founded on the deepest psychical experiences of man which cannot be easily dismissed as unreal and fantastic. Nor is it a vague emotionalism. For we see that philosophers and scientists alike are tending to it even as the artists and poets to get beyond an intellectual idealism. Both Prof. Eucken and Prof. Bergson who may be said to lead the philosophical thought of Europe to-day believe that psychical experiences lead as a stepping stone to spiritual realization.

It would not be true to say that mysticism is of purely Eastern origin and that the West is utterly incapable of it. But the heart of mysticism is in the East.

I have said that mysticism is the dominant note in European thought to-day, but I have not said that it has its hidden source in the perennial fountains of Indian religions and thought-systems. I do not take the burden of proof on me, but my conviction is that the new Theology movement, the Pragmatic and Humanist movement, and the new movement of Bergsonian Intuitionism, all of them, though not originating from the East, are being secretly and unconsciously fed and nourished by Hindu spiritual culture. And I believe that the day is not very far, when the meeting points of the two streams of thought, one running in the West, and the other in the East, will loom above mankind's thought-horizon. To the Hindu people, mysticism is the timeless temple wherein one may receive direct evidence of inexpressibly sacred import. And it is sought also than that internal evidence which exists only in the rapt union of subject and object.

The writer demonstrates that Mysticism is the dominant note in the thought alike of the East and the West. Mysticism, he says, is nothing but the making of the conditions of God-realization, and that the art, poetry, philosophy and science of this age are all working to build up this new faith on earth.

Hinduism and Material Progress.

Dr. Sir S. Subrahmanya Aiyar, LL. D., Kt., C. I. E., in his excellent summary of the causes that contribute to the backward state of material progress in India observes in the latest issue of the *Wealth of India* :—

There is, first, a certain want of enterprise in the people, which is due, not to any intrinsic defects of theirs but to their isolation and political conditions in the past. There is unfortunately also great lack of habits necessary for successful enterprise such as accuracy, punctuality, persistent pursuit of the object in view, ascribable, I believe, to the easy life, attended by few wants, hitherto led by the people and, in a way, tolerated, if not favoured, by the climate. Even a greater cause is the entire absence, till now, of facilities for instruction and training, indispensable to the acquirement of the requisite capacity for carrying on commercial or industrial undertakings on any extensive scale. It is clear, however, that the existing state of things cannot last long. The most hopeful sign of this is the success which has, within so short a time attended the co-operative movement and that, with reference to the strata of society, practically untouched by education. Doubtless, with the spread of the potent force of education, which may now be taken as assured, having regard to the recent Imperial pronouncements on the subject and to the policy adopted by the Government in consequence as well as with the growth, of the new spirit which is manifesting itself everywhere, material progress in the future is bound to be far quicker than hitherto.

The learned writer concludes that the day of individualism and socialism are closing and that it is time for collectivism to triumph. But the success of collectivism depends on the amount of self sacrifice and renunciation which the higher ranks of society will bring to bear on the carrying out of the experiment.

That alone will constitute the genuine socialism, the one contemplated by the Varnasrama Dharma or the social polity of the Manu of our race. This, the future Manu, is also expected to carry out with modifications and improvements. May the success hoped for with reference to such an experiment attend humanity as a whole, must be the earnest wish of all who are watching the progress of events in the West even at the present time.

The Education of a Businessman.

A writer in the July number of the *Journal of the Maha Bodhi Society* insists upon the necessity of imparting Higher Commercial Education in the Universities of India. After adequately imparting general education which must be the basis for all special scientific instructions the Eastern Universities must also undertake to give the students the advantages of business-training which are invariably obtained in the celebrated academies of Europe and America. In these days when so much is made of the need for religious and moral instruction the writer puts in a plea for imparting commercial methods.

When it is said that liberal education must be supplemented by religious and moral instruction, why should there be a void of a business training in the curriculum of our colleges? He instances the case of the London School of Economics. Of course the writer does not say that we require the same courses that are prescribed in the West. There the operations of commerce and instructions are extremely varied and complex. But for us, he says, a modest scheme of commerce study will do.

He says.

Opinions will most probably differ as to the minimum training which it is desirable that Indians should undergo preparatory to going into business. But it would not be difficult to lay down a satisfactory course of studies spread over a period of four years, the time it takes now for a matriculated student to attain the Bachelor's degree in either Arts, Science, Law or Civil Engineering. The subjects would be (1) A modern European language besides English (preferably German), (2) the Principles of Economics, (3) Commercial Mathematics, Accounting and Auditing, (4) Banking, the Money Market and Foreign Exchanges, (5) Outlines of the General History, and a more detailed History of the growth of commerce and industry in the principal countries of the world, (6) the Geography of the world with a knowledge of the areas of production, trade-routes, etc. (7) Statistics, trade returns and reports, (8) Mercantile Law and Practice. A few of these would be optional in the case of students who looked forward to occupying themselves with local industries, these would take as alternative subjects Physics and Chemistry, Industrial Law, and the like.

Emigration from India.

This is the subject of an article in the August number of *The Modern World*, by Mr. Sridhar V. Ketkar. The writer has freely made use of the papers on "The History of the East Indian Immigrants" contributed by Mr. Allynne Ireland under the signature of Langton to *Argosy*, a journal published in Georgetown, British Guiana. Mr. Langton devoted his papers to the inquiry whether the coolies received any ill-treatment at all. But Mr. Ketkar gives in his article a more detailed account on the various aspects of the question of Emigration based on several other sources besides the contributions of Langton. On the origin of Indian labour in Guiana the writer says —

When the apprenticeship law reduced the hours of labour from nine to seven and a half per diem they began to look about the world for people willing to perform the remaining sixth part of work. As early as February 1831 an attempt was made to import German coolies. The first Portuguese immigrants from Madiera were introduced during the same year. The first vessel loaded with Indian coolies from Calcutta was the *Hesperus* which brought over 156 coolies on May 5th, 1838. Still, the planters in the colonies during this period did not feel so greatly anxious to induce foreign immigration as they did after the slavery was abolished and the effects of the abolition began to be felt in the labour market of the colony.

It may be asked why the planters in British Guiana should take it into their heads to bring the labourers from so distant a country as India and under great responsibilities. The principal cause of it is that labour is so cheap in India. But it has been found that of late the task of bringing the workmen from India, and other extra expenses rise to a high level. And yet Indian Emigration is so common. The reason that all those parts which had been supplying the country with cheap labour have now discontinued the emigration of workmen by levying a heavy tax on them. So much so that in spite of the heavy expense and responsibilities, the planters look to Madras and Calcutta to recruit the labour which they require.

QUESTIONS OF IMPORTANCE

Proposed Universities of Aligarh and Benares.

Sir Harcourt Butler has issued the following letter on the subject of the proposed Universities of Aligarh and Benares:

To the Hon'ble Raja Sir Mahammad Ali Mahammad Khan, Khan Bahadur, of Mahmoodabad, K. C. I. E.

Dated the 10th August, 1912.

Dear Raja Sahib,

I am in a position to communicate to you the decisions of His Majesty's Secretary of State, in regard to the proposed University of Aligarh. You will remember that the movement was started without any reference to the Government. Not until May 1911 did a committee consisting of Nawab Mastaj Hussain, Mr. Aflak Ahmad Khan, Dr. Ziauddin and yourself approach me informally. We had some discussion and I said that before going any further the Government of India must obtain the sanction of the Secretary of State in regard to the principle of establishing a University. On the 31st July 1911, I communicated to you the readiness of the Secretary of State to sanction the establishment of a University provided (1) that your committee could show that you have adequate funds in hand for the purpose, and (2) that the constitution of the proposed University was acceptable in all details to the Government of India and himself, added at the end of my letter that the Secretary of State had reserved full discretion in regard to every detail of any scheme which may eventually be laid before him. At that stage no details could be placed before the Secretary of State. The discussions which have taken place between us were conducted on this clear understanding which I more than once repeated. As regards what I may call the external relations of the University His Majesty's Secretary of State has decided, after mature consideration, that the proposed University should not have the powers of affiliation outside the locality in which it may be established. The hope of Sir Syed Ahmed Khan was to convert Aligarh into a teaching and residential University and this hope has repeatedly been expressed since by leading Mahomedans and others connected with the College. In the preamble of the draft constitution prepared by the constitution of the committee it is stated that from the beginning the object of the founder and the Moslem community was to raise such a college to the status of a University.

The practical objection on the educational grounds to affiliation are many. I need only instance the following:—

(1) A University with branches all over India would lead to competition and probable conflict with the other territorial Universities.

(2) Such a University would inevitably keep down the standard of Aligarh degrees and would destroy the hope that the teaching University would become a genuine seat of learning at which examinations would be

subordinate to teaching and teachers would be free to develop the intelligence of the students and not merely exercise their memories.

(3) The value of the residential system depends upon the tone or spirit which pervades the college and handed on from one generation of students to another constituting its tradition and the traditions of Aligarh are quite local and peculiar depending largely on personal association.

(4) The University at Aligarh would be quite unable to control colleges situated in different parts of India. Experience is already demonstrating the inconvenience of existing Universities.

Apart from these practical objections on the general principles of high educational policy it is desirable that the University of Aligarh should be founded in harmony with the best modern opinion of the high road to educational efficiency, that is as a teaching and residential university. The decision of His Majesty's Secretary of State is final and must be accepted as such. The Secretary of State and Government of India recognised that it might be a cause of disappointment to the community, but they trust that it will bring their best interests in the long run. As regards what I may call the internal relation of the proposed University, considerable modification of the proposed constitution will be necessary. The Secretary of State has decided that the Viceroy should not be Chancellor, that the University should elect its own Chancellor and that the powers which it has proposed to vest in the Chancellor should be exercised by the Governor-General in Council, with one exception, namely that the professors should be appointed without the previous approval of the Governor-General in Council. The distribution of powers between the various bodies of the Universities must be subject to future decision. I can only say at present that it is essential that matters relating to curriculum, discipline and examination should be in the hands of educational experts. This is the practice in the English Universities on which the constitution of the proposed University of Aligarh has been based. It has been suggested that some seats in the Council should be reserved for the representatives of the senate. I suggest that with a view to expedition of business and avoidance of misunderstanding the constitution committee should consider the constitution 'de novo' with reference to the main heads of discussion and not with reference to the drafts already prepared. It is desirable to obtain a clear and complete statement of the points in which the conference agree after which the Bill can be remodelled. His Majesty's Secretary of State will reserve his discretion as to the constitution in all details not specifically mentioned in this letter as decided and particularly in regard to the distribution of powers among the component bodies of the University. I am authorized to announce that should the specific sum of thirty lakhs be collected and invested and a constitution be framed satisfactory to the Government of India and the Secretary of State the Government of India will be prepared, in view of their deep interest in the movement, to make liberal annual grant to the University contingent as in the case of grants to Universities in England on the satisfactory results of inspection and audit. In conclusion I must tell you that the Secretary of State has decided that the proposed University should in future be styled the University of Aligarh.

Yours sincerely,
(Sd), Harcourt Butler.

To the Hon. Maharaja Sir Ramenwar Singh Bahadur
of Darbhanga, K. C. I. E.

Dated the 19th August, 1912.

Dear Maharaja Sahib,

The Secretary of State has decided that the proposed Universities of Aligarh and Benares should be called hereafter the University of Aligarh and of Benares respectively and that they should have no powers of affiliation outside those localities in which they may be established. As I informed the committee at Delhi this decision follows the decision in regard to the University of Aligarh. The reasons for it are being published in regard to the Aligarh University and apply "mutatis mutandis" to the Benares University. The decision is final and must be accepted as such. The Secretary of State and the Government of India recognise that it may be a cause of disappointment to the community but they trust that it will be in their best interests in the long run. The committee over which you preside has formulated no definite proposals and it is therefore unnecessary for me to offer any further remarks at present.

Yours sincerely
(Sd) Harcourt Butler

MUSLIM SUB COMMITTEE'S REPLY

The following letter, drafted by a Sub Committee comprising Nawab Mahomed Ishak Khan, the Hon'ble Mr. Shafie, the Hon'ble Nawab Abdul Majid, the Hon'ble Mr. Mozhar ul Haque, Syed Wazir Hussain and Mr. Mahomed Ali, and afterwards adopted by the Aligarh University Constitution Committee in Session at Lucknow, has been sent to Sir Harcourt Butler in reply to the above communication on the subject of the Secretary of State's decision regarding the proposed Aligarh University —

Dear Sir Harcourt Butler — I am thankful to you for the long and detailed letter which you have been good enough to address to me on the subject of the decision of His Majesty's Secretary of State, in regard to the proposed Muslim University. I had your letter before the Muslim University Constitution Committee which met here on the 11th and 12th instant, and the matter dealt with in the letter were most carefully considered by the members who attended in large numbers practically from every part of the country.

Before stating the conclusions at which the Constitution Committee arrived, I consider it necessary to invite your attention to the fact that the scope of my Committee is limited and that it was constituted merely to frame a Constitution for the proposed University, and when considering the letter under reply the Committee was conscious of the fact that it had no authority to go beyond a consideration of the decisions contained in the letter as suggestions for altering the Constitution which it had framed for the University. The decisions of the Secretary of State are entirely opposed to the basic principles on which the promoters of the proposed Muslim University have all along been working, that, apart from the personal inclinations of its members, the

Constitution Committee felt that it had no authority to accept a decision which runs counter to the very principles on which it was asked to frame a Constitution for the University. In view of the extreme seriousness of some of these decisions, the Constitution Committee, considers it necessary to refer them to the Muslim University Foundation Committee, together with its own view on the matters concerned. Moreover, so far as can be judged from the present indications, the Muslim community at large has shown a deep and intelligent interest in the decisions announced in the recent Press communications and has even formed definite views of its own. It therefore, appears far more desirable to the Constitution Committee to ascertain these views through the Muslim University Foundation Committee than to rely on its own unaided judgment. I am, therefore, communicating the Resolutions passed by the Constitution Committee to the Muslim University Foundation Committee for its consideration and necessary action. Copies of these Resolutions are also sent herewith. I hope to address you again on the subject on learning the views of the Muslim University Foundation Committee and through it of the Muslim community. As regards the conclusion at which the Constitution Committee has arrived, I may mention that the deliberations of the members attending the meeting were aided and influenced by the communication received from some of the absent leaders of the community, including H. H. the Aga Khan, Nawab Mushtaf Hussain and Mr. Syed Karamat Hussain and various Muslim Associations and Committees which have been taking an active interest in promoting the proposed University.

With reference to what you call the external relation of the University, the decision of His Majesty's Secretary of State that "the proposed University should have no powers of affiliation outside the locality in which it may be established" caused the members of the Committee the deepest disappointment, and apart from other indications, if the sense of such a representative body can be as I believe it is, a true index of the public opinion of the Mussalmans, the decision of the Secretary of State in this matter seems clearly to have been a cause of great disappointment to the community, as you rightly apprehended in your letter. After very careful and prolonged deliberation the Constitution Committee unanimously resolved with regret that it is unable to modify the Constitution as framed by confining the scope of the proposed Muslim University to the locality in which it is to be established without the power of affiliating institutions outside the locality. The Committee is, therefore, of opinion that further representation should be made to the Government to reconsider its decision.

With reference to the other decisions of the Secretary of State, that the Viceroy should not be the Chancellor, that the University should elect its own Chancellor and that the powers which it was proposed to vest in the Chancellor should be exercised by the Governor General in Council with one exception, namely, that the Professors should be appointed without the previous approval of the Governor General in Council, the Committee has received the decision with extreme disappointment, but it regrets that it is unable to agree to the decision that all the powers which it was proposed to vest in the Chancellor should be exercised by the Governor General in Council.

In the concluding paragraph of your letter you tell me the Secretary of State has decided that the proposed University should in future be styled the University of Aligarh. This decision has caused the Committee much pain, and in view of the fact that it goes against the long cherished and deeply felt sentiment of the entire Muslim community, the Committee trusts that it will also be reconsidered.

I may be permitted to refer to certain statements contained in paragraphs 9 and 10 of your letter which require further elucidation. In paragraph 9 you state that "as regards what I may call the internal relations of the proposed University, considerable modifications of the proposed Constitution will be necessary," and again in the same paragraph you mention that the distribution of powers between the various bodies of the University must be the subject of future discussions. In paragraph 10 you state that "His Majesty's Secretary of State still reserves his discretion as to the Constitution in all details not specifically mentioned in this letter as decided, and particularly in regard to the distribution of powers among the component bodies of the University with a view to the avoidance of likely misunderstanding." The Committee deems it absolutely essential to ascertain definitely from the Government to what portions of the Constitution drafted by the Committee objection is taken, so that on those particulars the Committee may reconsider the draft of the Constitution prepared by it and arrive at final conclusions. I trust you will kindly ascertain the views of His Majesty's Secretary of State indicating any further objections that he may have to communicate, while also mentioning if there is any detail of the draft Constitution to which the Government of India themselves have an objection. On learning these I shall be glad to lay them before the Constitution Committee for further consideration.

UTTERANCES OF THE DAY.

The Mahomedans of India

THEIR PLACE IN THE EMPIRE.

In the course of a lecture on the above subject at the Cambridge Summer Meeting, The Rt. Hon'ble Mr. Ameer Ali said:—

It can hardly be disputed that the real history of India commences with the entry of the Mussulmans. The Macedonian invasion and the friendly intercourse which some of the Hindu monarchs maintained with the Seleucids were episodes. Beyond the legacy of a word now commonly applied to foreigners, Mussulmans as well as Christians, and of perhaps a few interesting relics, they made no permanent impression on the great Continent of India. The attempts to glean a connected narrative of facts from disintegrated inscriptions on rocks and pillars, and coins and copper plates, generally end in disappointment. The Mussulmans lifted the veil that had till then enshrouded the romantic land of Hind from the outside world and brought her into the county of nations. From very nearly the end of the eighth century to the final collapse of the Moghul Empire in the middle of the

eighteenth century—for a period extending over a thousand years, the stream of immigration was continuous. They came from different countries and belonged to different stocks, and they each brought their culture and institutions to the house of their adoption.

When it is remembered that from the middle of the eighth century of the Christian era up to the destruction of Baghdad by the Mongols, Western Asia stood in the vanguard of what is usually understood by the world civilisation in its truest sense, it will be conceded that India gained by joining hands, albeit against her will, with the vigorous races of the countries beyond her borders. The common notion that the Mussulman conquerors destroyed the indigenous civilisation and superimposed on its remains a rough system is found on examination to be untrue in fact. As a writer in one of the early numbers of the *Calcutta Review* remarks, they preserved the old institutions to a far greater extent than is commonly supposed, they were largely conservators rather than destroyers. They destroyed very little compared with other races, nations and creeds of the same or even of later age. When the history of Mussulman India and Mussulman civilisation in India comes to be written in a dispassionate spirit and uncoloured by prejudice, it will be found that mediæval Hindustan and modern India owe much more to the Mussulmans than it is the practice to acknowledge. Like history, architecture was at a discount in Northern India. The Dravidians of the South were great builders. But I trust I shall not be accused of ignorance in saying that the real architecture of India came into existence with the Mussulmans. Architecture and the fine arts were in the hands of the Persians. But the representatives of this versatile nation who settled in India did not devote themselves exclusively to these two pursuits. They shared with the Aïa immigrants the commerce of the country; whilst by their superior training and literary culture, even under the Afghan kings, they held in great part the administrative posts in the Empire of Hindustan. The Afghans and Turks were mostly military men. The natives of the country, both those who adopted Islam and those who adhered to their own indigenous faith, soon came however, to the front, and at a very early time received recognition and equitable treatment.

Occasional outbreaks of bigotry were not unknown, but if truth were told, to a far less degree than in Europe of the same age.

It is a matter for regret that European scholars and students do not study with the same degree of sympathy and interest the history of Islam as they do that of the Greeks or Romans. One would have thought that considering the close affinity which exists between Christianity and Islam, the proximity in time of Islamic civilisation to the progress of the modern world, and the influence Islamic culture and Islamic institutions have exercised in the development of Europe, some more attention would be devoted to Saracenic annals in a broader and more enlightened spirit than is common now.

THE REVENUE SYSTEM.

The Pathan and Mogul sovereigns of India did not adopt the highly organised system of administration which the Abbaasides had introduced into the more progressed conditions of Western Asia and which the Spanish Moors borrowed for their country. But Hassan Masoodi, the Vizier of Mahmud of Ghazni

one of the greatest administrators the East has produced, introduced with mild fluctuations their revenue and land system into his master's empire, and the principles laid down by him were afterwards adapted to Indian conditions first by the famous Akbar Shah and afterwards by Akbar's Hindu Revenue Minister, Raja Jodai Mal, whose land settlement was a monument of industry and has always remained a model for succeeding governments. Draper in his "History of the Intellectual Development of Europe" says in one place, (I am quoting from memory) — "The heavens testify to the Sarracens' work." The agricultural and revenue vocabularies of India bear testimony to the debt that that country owes to her Mussulman conquerors. The cultivator is still the ryot, it will take long years of proscription to drive that word out of use, the advances to the peasantry are still and will always remain the *tasbees*, the autumn and spring crops are still *ra* and *khari*; the village papers are still *Tasneebandis* and *Tasneeb-namatis*, the village administration registers of Northern India are still the *Wajih ul Arz* the rates of rent are still the *shahi*. One of the most noteworthy facts connected with Mussulman influence in India is that even in remote parts of the country far away from the seat of Government, Arabic and Persian expressions relating to rural economy have become incorporated with the language of the people.

Fathian sovereigns ruled over Northern India until the advent of Babur, the grand father of Akbar. The record of his impressions of India is to me a work of enthralling interest, for it is not merely a self-portrait of a great king and warrior, but a description of the country and of the people whom he and his descendants were destined to rule over for two hundred years. But although he had come to live in India, he could not altogether give up the prejudices with which every inhabitant of a temperate climate regards tropical regions.

Akbar came to the throne when he was a lad of fourteen. His grand father and even his father had all the instincts and prejudices of foreigners. Once he took the reins into his own hands he worked after one ideal—to be a national sovereign of an Indian nation, the different elements being bound together by common loyalty to the throne. This was the ideal he left to his successors, who failed to realise it. And this is the ideal he has left to those who have obtained their heritage by devolution. He failed to accomplish the task he had undertaken because he was far before his time. It is doubtful if even now under other conditions and under other inspiration, India is ripe for the consummation that he desired and so conscientiously worked for. That consummation can only be reached when the different communities who inhabit the vast continent have thoroughly realised the value of toleration and good will, of compromise and co-operation, of mutual confidence and mutual respect.

THE BRITON AND THE MOSLEM.

Between the English and the Mussulmans there are special reasons for sympathy and friendship. Christianity and Islam spring from a common stock, their ideals and standards are the same, the early tradition of the two faiths have a common origin. They are not divided by the great gulf which separates the non-Semitic from the Semitic systems. Whatever difference of opinion there may exist between my hearers and myself on this point, there will be none, I believe, when I come to my next ground which is essentially historical. The

English obtained their *de jure* dominancy not by force of arms or by conquest. On the 12th of August 1763 the East India Company obtained from Shah Alam II, the stewardship of the three richest and largest provinces of the Empire, the right of collecting on behalf of the Emperor the revenues of Bengal, Bihar and Orissa—names which must have become familiar to everyone in England in connection with the momentous announcement made by His Majesty King George at the recent Durbar. By the royal firman of 1765, the office of Dewan which until then was vested in the Viceroy of Bengal was entrusted to the East India Company, and with the Dewany they obtained the virtual government of the three provinces. It was, in my judgment, a wise dispensation of Providence that led to the grant of the Dewany to the British. The meaning of this will be clear to those who know something of French administration in Algeria, even at this day how the people are exploited by French and Jewish colonists, how they are gradually being driven out of their homes, how heavily and oppressively they are taxed whilst the foreign immigrants bear little or no share of the taxation, how they are kept out of all share of administration. It is, no doubt, true that the English did not live for many years to the responsibilities of the task entrusted to them. But since those days the progress has been continuous and although much remains to be done, it must be universally admitted that the fate of the country would not have been better in any other hands certainly any other hands. To come back to the Mussulmans of India. The treaty of 1763 after Lord Lake had driven the Mahrattas from Delhi, put the seal on the *de jure* title to the sovereignty of India. It was then that the devolution of authority became finally complete. And when the direct government of the country with all its rights and responsibilities was assumed by the British Crown, the Mussulmans transferred their loyalty, without reservation or a thought of the past, to the Throne of England and that loyalty has been proved not merely on many a field of battle, but under more difficult and insidious circumstances in recent years.

THE INDIAN MOSLEMS TO DAY.

What I have said may, perhaps, induce a conviction in a few minds that the Mussulmans of India are not unjustified in thinking they are entitled to some degree of consideration from the British Government if not more than any other community, certainly not less. Have they recovered it? In the early part of the nineteenth century the heavy hand of the Inam Commission fell most heavily on them in Bengal, Bihar and Orissa, most of their principal families and their lands were passed to other people. (The Inam Commission was a Commission appointed for the investigation of title and if you ever take an interest in the subject—and on the subject of the Mussulmans who were consigned to the trusteeship of British rule, please read my article in the *Nineteenth Century* of 1884, called a "Cry from the Indian Mahomedans." It will, unless I am very much mistaken, wring your heart to know how recklessly, thoughtlessly they were treated in the first half of the nineteenth century.) Since then new factors have sprung up, new conceptions govern administrative actions and the Mussulmans are endeavouring to recover the ground they lost partly from their own fault and partly from the narrowness of vision on the part of the administrators.

MUSSALMAN REPRESENTATION.

Most of us know of the great reforms recently introduced in India which will always remain associated with the name of Lord Morley. Some no doubt think that economic and educational reforms should have preceded political reforms or at any rate should have proceeded simultaneously on parallel lines. It would have been of some advantage to the country to teach the zealous politicians of India the value of uncontaminated water and fairly clean habitations before investing them with the power of interpellation as to the misdeeds of the officers of Government anxious in their efforts to stamp out plague and malaria. Under these reforms the Mussalmans have obtained certain concessions, they have obtained the right to elect their own representatives on the various Councils; and they are seeking for the application of the same principle to the lower representative bodies—municipal corporations, district and local boards. Attempts, however, are frequent to induce Government to withdraw the concessions already made and to refuse those for which the Mussalmans are moving the authorities. Now, I am not a "Separatist." I believe that the development of India on modern lines of progress depends on the cordial co-operation of the two great Indian communities, Hindu and Mussalman, in the work of national welfare. At the same time, I am firmly convinced that the development of each community must proceed on its own ideals and standards of thought and training that any attempt at amalgamation at the present stage would mean the submergence of an ill organised, badly equipped and badly trained minority under a majority vastly superior in numbers and immensely better organised. No one acquainted with the social, religious and moral conditions of the Mussalmans can view such a contingency without the gravest misgivings.

MOSELM BROTHERHOOD.

The Mussalmans' outlook is not confined to India. As in Christianity so in Islam, community of faith, of religious and historical traditions and of identity of institutions draw together into one brotherhood, so to speak, Moslems all over the world. This fact will explain the outburst of sympathy which the tribulations of Persia and the wrongs of Turkey have evoked throughout the Mahomedan world. And I sincerely trust this bond of sympathy will never slacken. How deeply the Mussalmans of India have been moved by recent events is shown not merely by the meetings they have held all over the country and the resolution of protest and sympathy they have adopted, but also by the help they have sent for the relief of suffering among the Turks and Arabs who are making such a gallant fight for freedom against alien subjugation.

England occupies an unique position in the world; with all her mistakes or policy she is recognised to possess a standard of justice which places her above the level of most of her competitors; that standard may often be departed from in practice, but the conscience of the nation does not usually slumber over it and one section or another raises its voice in protest. It is this reliance on the ultimate sense of justice of the British nation which gives England such a hold on the sentiment of the Islamic nations. At this moment the name of England, chiefly through the efforts of her Indian Moslem subjects, stands high in the Moslem world, for it is they who have organised the Missions of Mercy which have gone out from this country as British organisations of the relief of distress and suffering in Tripoli: it is they who are

working to draw the East and West together and to bridge the gulf which still divides the two Faiths that are destined in their respective spheres to regenerate the human race.

MUSSALMAN SAILORS.

England unquestionably is the greatest Mussalman Power of the world. Out of the four hundred millions of people who inhabit the British Empire fully one fourth are followers of Islam. Just consider what this means. Just consider also the identity of ideals which unites by a common bond of sympathy the various Islamic communities. And now think of the immense power for the good of the world, the undoubted, unquestioned and unquestionable loyalty of the Mussalmans of India to the British Throne places in the hands of England. She could, and she can still, secure to the Mussalman nations who are striving for reform and regeneration, that peace, that immunity from harrying which seems to have become a part of modern civilisation, and thus form for herself a bulwark based on the hearts not merely of her Mussalman subjects. In her Mussalman subjects she possesses both naval and military material of no mean value. Mussalman soldiers have proved their prowess on many a field of battle: Mussalman sailors mostly belonging to the same stock as the soldiers, fought in the Company's ships not so very long ago, and they still man the mercantile navy of England. With the ever-increasing number of ships of war for the defence of the Empire, a time must come when immense difficulty would be experienced in manning the vessels. In the hardy seafaring Mussalman population of Western India and the Chittagong Coasts she has materials ready to hand which I hope it is only necessary to mention to attract attention. And if the services of the fighting Mussalman races of India and the borders are utilised as they should be, there would arise no need for introducing conscription in England. The people whose instincts have been suppressed and whose attitude has been allowed to run to seed, would supply a million of the staunchest fighters for England's dominancy in the world, for they believe that she is still, with all her mistakes, in sympathy with their most cherished traditions. It is only to be hoped that no false racial pride or unworthy colour-prejudice would be allowed to stand in the way of utilising the loyalty to the King of the Mussalmans of India.

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INDIANS OUTSIDE INDIA.

Tuberculosis and Indians in S Africa.

Dr. Hill, of Verulam giving evidence before the Tuberculosis Commission, said that in his experience tuberculosis was steadily on the increase among the Indians, both the indentured and free classes—more so, he found among indentured Indians. This was owing, he was of opinion, to the poor housing of these Indians and he remarked that it was hardly credible that it took the greater part of a year to get an employer, in many instances, to put up decent buildings in which to house the employees. They provided better accommodation for their animals than for the Indians. These Indians also worked very long hours, indeed, though of course there were exceptions. The nature of the work was, he considered a factor in regard to Indians catching the disease. Those Indians working in the open fields were less prone to the disease than those who were employed in doors, or in the mills. There was a great difficulty in getting the proper sanitary regulations carried out in the way of disinfection of houses where cases of tuberculosis had been notified. Indians were a great deal less cleanly in their habits than natives, and the witness was of opinion that a great deal of the disease was spread owing to Indians expectorating about their houses and buildings. Indian children were fairly free from tuberculosis. The disease had a very quick course among Indians, though he had seen a few recoveries.—*Natal Advertiser*

Mr. Gokhale and the Colour Bar

The London correspondent of the *Times of India* wrote in one of his last letters "Mr. Gokhale has quietly fought out a victory against racial prejudice during his present visit to this country. He booked his passage to South Africa for a berth in a first class cabin on one of the Union Castle liners through Messrs. T. Cook and Son. When the order was telephoned to the Union

Castle offices the question "What nationality?" was asked, and when it was stated that the customer was an Indian gentleman it was intimated that he must pay for the whole cabin (a full fare and a half) since there might be no European passenger willing to share the apartment with him. When Mr. Gokhale was informed of this demand, he refused on grounds of principle to meet it, claiming the right to pay only for the accommodation he required and not for a berth he would not be occupying. The demand of the Company was firmly adhered to for some days, but after Mr. Gokhale had talked the matter over with the Chairman, Sir Owen Phillips, he gained his point. I am told that this is not the first time this awkward question has arisen, and that in one or two cases Parsis crossing the Atlantic, after ineffectual protest, have given way and paid the extra fare for the empty berth. Mr. Gokhale has succeeded in breaking down an unfair racial differentiation, and the precedent of his case will render it difficult for shipping Companies to claim such exactions in the future."

Indians in Fiji.

Indians in Fiji have been repeatedly praying Mr. Gandhi to send some one to study their grievances on the spot. Their grievances as to accommodation on steamers and steam launches—in Fiji—there are small islands about a hundred and fifty—and professional help in law suits have already been published by *The Modern Review*, and elsewhere. Recently it seems arrangement have been made to prevent Indians from holding more than five acres of land. Then there is the new hut tax which presses heavily on Indians and Fijians who are poor.

In answer to their importunities Mr. Gandhi has deputed, Mr. Manilal M. Doctor M.A., LL.B. Barrister at law, who has for four years been in Mauritius, to go to Fiji and help our countrymen there as best he can.

Indian Rupee in East Africa.

In the House of Commons on July 30, Sir John Rolleston asked the Secretary of State for the Colonies: If he will state why the Indian rupee with its artificial value of 1s. 4d. is imposed upon East Africa; and whether he will consider the possibility of applying the profit accruing from the coinage of rupees to the benefit of the Colony of East Africa instead of, as now, being paid as a tribute from that colony to the Indian Government. Mr. Harecourt: The adoption of the rupee as the standard coin in East Africa was the result of the employment of Indian labour in the early stages of the development of the country. The question whether any change in the currency arrangements is now desirable is already under my consideration.

Immigration Department Circular.

A circular letter, addressed to applicants for the admission of their wives, reads as follows:—

"The information in the affidavits in this case has been noted.

"It is clear that, if the applicant is lawfully resident here, a fact upon which he will be called upon to satisfy me, he is entitled to have his lawful wife with him, but he will require to furnish me with unmistakable proof that she is, in fact, his wife and that he has no other. Failing a properly certified marriage certificate, which would be accepted when accompanied by proper proof of identity, I shall not be satisfied to accept such evidence as that now put before me, but would suggest that a certificate of a Superior European Magistrate should be obtained either (1) That, in his personal knowledge, the woman whom he names, and whose left and right thumb marks are certified by him to have been impressed on the document in the officer's presence, is in fact the wife of the applicant, whose identity with the man referred to must be also established by unmistakable means, that he is personally

aware that the parties referred to were duly married on a date specified, or (2) (a) That he has personally held an inquiry upon oath as to the date of the marriage, the ages of the parties, the issue of the marriage, and such other particulars as may be pertinent to such an inquiry; (b) That he forwards the original statements declared before him accompanied by means of identification of both the husband and the wife certified by the Magistrate; and (c) That, in view of the Magistrate, the facts declared to be true and correct, that he has caused police inquiry to be made, attaching a copy of the report, and that he is satisfied as to the relationship alleged, and such inquiry should embrace various independent parties.

"Upon the woman bringing documents in this form, a *prima facie* claim to land will be made out; and under ordinary circumstances I should not place restriction upon her landing. C. W. Cousins, Atg. Immigration Restriction Officer.—
Indian Opinion.

Indians in South Africa.

A Blue book, issued by the Union Government, gives the details of the Census taken in British South Africa on the 7th May 1911. In the whole of the Union there are 60 lakhs of persons of all races. Out of this total, 1,276,242 are Europeans, 149,791 Indians, and 1,905 Chinese. The Europeans form 21·37 per cent. of the total population, Indians 2·51 per cent. and Chinese 0·03 per cent. In the Cape Province 22·71 per cent. of the total population are Europeans, 0·26 Indians and 0·03 Chinese. In Natal 8·22 per cent. are Europeans, 11·14 Indians, and 0·02 Chinese. The European population of the Transvaal stands at 24·94 per cent. whilst the Indian population is only 0·60 and the Chinese 0·06. In the Orange Free State 33·17 per cent. are Europeans and 0·02 per cent. Indians.

Grievances of the Hindus in Canada

Miss Elizabeth Ross Grease, of Strassburg, Saskatchewan, writes to the *Westminster Gazette*—The question of Imperial citizenship surely includes the treatment of such British citizens as the Sikhs of India by the British Colonies. Complaints are heard from Australia, South Africa, and Canada.

It is surely important to have the rights of the Hindus more clearly defined, and some more strenuous efforts made to remove the just complaints of these sons of the Empire.

The Viceroy of India may tour amongst the Sikh States. He may refer to past friendships and loyalty, to heroic deeds for the Empire in former years. But out here in Canada we are cutting away the support of the Sikhs as fast as we can.

Further Hindu immigration was practically stopped about two years ago by the continuous passage clause. This has been interpreted to forbid transshipment. But there is a Hindu community of about 4,000 already in Canada. They have bought land, and wish to settle their families. Two Sikhs brought in their wives and children last December. But they were only admitted under bond.

A deputation of Sikhs waited upon the Government at Ottawa and begged permission to bring in their wives and families to settle upon the land already purchased. They were favourably received. The Hon. R. Rogers promised them that this would be speedily arranged. But a British Columbian member of Parliament protested, and convinced the heads of Government that this act would cause offence to the people of British Columbia, and so the Sikhs were informed that their petition was rejected.

More than this. An order in Council was passed for the deportation of the two Sikh wives, and the women were actually placed under arrest by the immigration officials in April.

They were prevented from deporting them, and on May 24 the Hon. R. Rogers announced as an act of grace, not to create a precedent, that the

wives should be allowed to remain with their husbands and children."

This is the way we foster loyalty to the Empire amongst the Sikhs in Canada.

I have been greatly disturbed to watch the deepening sense of injustice that is growing up amongst these men. It is very difficult for the more ignorant men to understand that it is all done by Canada, and that Great Britain has no part in it. One day in California I met a Hindu. When he learned that I had come from Canada he exclaimed in Hindustani, "my Raja is in Canada." If injustice is done them in Canada, of necessity they associate it with the British Raj.

But the action of the Canadian Government does not express the feelings of the people. It is the result of some vigorous objections raised by a few people in British Columbia. I have been deeply impressed with the quick response Canadians make in this matter to an appeal for fair play and justice. The people are ignorant as to the facts and issues involved.

When the case is fairly set before them they will not support such legislation.

Surely it is not a small matter that this wrong should be righted. The just grievances of 4,000 Hindus, mostly Sikhs, in Canada, affect the welfare of the Empire.

A few people full of prejudices have been poisoning public opinion through the newspapers. The Canadian people only need to be properly informed to win their sympathy and support for the Sikhs. We need a few men who are in sympathy with the Indian problems, and at the same time can enter into the spirit of this great Dominion. They could do much to bridge over the chasm. Tact, sympathy, and a presentation of facts and of the Imperial scope of the problems would win the vast majority of the Canadian people to a sympathetic attitude toward our Sikh brothers.

I commend this Imperial task to the earnest consideration of the British Government.

FEUDATORY INDIA.

Education In Mysore.

The Report on Education in Mysore during 1910-11, records a good deal of progress in circumstances in some respects very unfavourable. The attendance at schools in the State was adversely affected by the severity of the plague. In the previous year 65 schools had to be closed on account of plague, but in the year under review the number of schools closed for that reason rose to no less than 207. Of course even where schools were not closed they suffered in attendance. In spite of all this the increase in attendance, evident for the two previous years, continued to some extent during the year under notice. The percentage of pupils to population of school-going age was 16.9 as compared with 16.8 in 1909-10. These figures include pupils of both sexes; those for boys only show a slight decline. As regards Primary education, we notice an increase both in the number of schools and in the number of boys attending them. The proportion of these pupils to the population of school-going age was 23.5, a trifling decline from the previous year's figure. We observe, however, that of the direct expenditure on education only a trifle over 15 per cent. was on Primary education. Of course Secondary education is a much more expensive process, but it seems to us that the distribution of expenditure between the several main heads deserves some reconsideration. As regards Secondary education, there was a small increase in the number of pupils. The Matriculation results were so far creditable to Mysore that the percentage of success was rather higher than that for the whole University, 21.9 as against 21, but several institutions show very poor results. Turning to College education, we find a substantial increase in the number of students in the Arts classes of the three English Colleges. The University results were on the whole satisfactory, but it is curious that Tamil should

be a weakness. During the year progress was made with the reorganisation of the Colleges in accordance with the new University Regulations.

Passing over much interesting information in the Report, we may draw attention to certain special features in Mysore education. One is religious and moral instruction, which was during this year systematically imparted in the schools and Colleges. "Some of the High school masters and inspecting officers are sanguine about the beneficial results of religious and moral instruction." On the other hand, we read that little or no interest appeared to be taken in it by the students at the Central College. There is an interesting paragraph about the holders of Scholarships in Europe and America. One of these has taken the degree of Ph. D. at Berne, others have secured scientific distinctions, and one has filled in the intervals of a successful scholastic course with lessons on his own account in aviation. One scholarship holder is at Oxford studying forestry, and another is devoting himself to architecture in London. Female education made good progress during the year, with increases in both the number of schools and of peoples. The percentage of girls at school to those of school-going age is given as 5.6. The education of the afflicted is not neglected in Mysore. The State has unfortunately lost an enthusiastic worker for the education of the blind and of deafmutes by the death of Mr. Sankaranappa, but his good work will doubtless be continued with success. A heavy loss to education in Mysore during the year was the death of Mr. J. Weir, Inspector-General of Education, whose services the Government of Mysore have fully acknowledged.—*Madras Mail*.

Rajkumar College, Rajkote.

The annual prize-distribution gathering of the Rajkumar College was held on the 29th ultimo, in the Bhavsinhji Hall, under the presidentship of Mr. J. Sladen, I.C.S., Agent to the Governor in Kathiawar.

Mr. French and Kapurthala.

Mr. MacCallum Scott asked the Under Secretary of State for India: If he will explain under what circumstances the services of Mr. French, of the Indian Civil Service, were lent to the Indian Native State of Kapurthala, and what position Mr. French now occupies in the State, whether he is aware that exception is taken by natives of the State to the levying of a tax last year on the peasantry and tradesmen, contrary to the native custom, to meet the expenses of the marriage of the eldest son of the Maharaja, the sum raised being chiefly spent on the entertainment of foreign guests, and that exception is further taken to the recent increase in the scale of court fees, far above the scale prevailing in British courts in India, whether these measures have the approval of the Indian Government, as represented by the Political Agent; and whether any complaints of harsh treatment of natives of the State by Mr. French have been brought to the notice of the Indian Government.

Mr. Montagu. The services of Mr. L. French were lent to the Kapurthala State in January 1910 for a period of two years to assist in re-organising the administration, and their retention for a further three years has been sanctioned. Mr. French is for the time being a servant of the State, and the matters with which this question deals relate to the internal administration of the State, in which it is not the policy of Government to interfere.

Mr. Alfred Chatterton in Mysore

The appointment of Mr. Alfred Chatterton, C.I.E., of Madras, as Director of Industries of Mysore, is an indication that the recommendations of the Economic Conference are not to pass unheeded. That Conference, it will be remembered, brought forward a whole sheaf of proposals, all of which seemed desirable, provided the people told off to carry them out understood their business. The selection of Mr. Chatterton to lead the way seems to me to have a peculiarly happy decision,

for there are few men locally available who possess the same experience, and none more ready to employ that experience in stimulating the industries run by the natives of this country. In Madras, Mr. Chatterton's experiments were circumscribed by the necessity of not discouraging private enterprise. In Mysore he will no doubt have a freer hand; for industrial development there is still very much in its infancy, and there is not the same risk of colliding either with private interests or with the fiscal prejudices of the Secretary of State. It seems probable that, in these conditions, Mr. Chatterton will feel very much happier than he was in Madras; he has good prospects of success in his new labour. The appointment is nominally for six months only, but it is difficult to conceive that it will not be extended. Mr. Chatterton is already at work. An industrial survey of the State has been ordered, and meanwhile orders have been published sanctioning the opening of an Agricultural School. This determination to start new industries, and at the same time not to neglect the old ones, is a welcome indication of the way in which the Native States are now trying to make the most of their resources.—*Capital*.

Excise Revenue in Mysore.

The Mysore Excise Commissioner's report for the past official year shows that the total excise revenue was Rs. 43,73,580, against Rs. 45,15,445, the percentage of collection being 96.3 against 95.6. The total current demand for the year amounted to Rs. 44,55,423 against Rs. 44,99,279, showing a decrease of Rs. 1,43,856. The fall in consumption of arrack and in the number of toddy trees tapped account partly for the decrease. The shop rent obtained at the auctions under the two main heads of arrack and date toddy also showed a decrease, due to the reaction following on the exceptional conditions that prevailed in the previous year of drought.

INDUSTRIAL AND COMMERCIAL SECTION.

 Synthetic Rubber.

No one fifty years ago, could have imagined the enormous increase that would arise at the present time in the applications of caoutchouc or india-rubber. For many years the demand has far exceeded the supply, and now every drop in the price, even if it be but temporary, gives rise to new applications of the material. One of its most remarkable properties is that of deadening vibrations, peculiarly familiar to all owners of rubber tyred vehicles, including the 'air cushion in the inflated tyre. The use of solid rubber tyres, even of much adulterated material, has such an influence on the vibration of wheeled vehicles as to reduce the cost of repairs to a degree that came as an unwelcome surprise to the coach-builders. So much has the demand for rubber tyres increased that were it not for wholesale excessive adulteration the trade would be starved for lack of raw material.

It was therefore only natural that the recent announcement of Professor W. H. Perkin of the Manchester University that he had prepared rubber synthetically from isoprene made from starch, should have excited the most lively interest not only in the world of science but in every market and every factory where rubber has a place. The account of the discovery is so circumstantial as to leave no room for doubt. It also included a new method of producing fusel oil, which of late has gone up greatly in price on account of its extensive use in the manufacture of celluloid, pegamoid and explosives. Professor Fernbach of the Pasteur Institute, by means of a new fermentative process, has succeeded in obtaining fusel oil at about one-fifth of the recent price. It is from fusel oil that isoprene is obtained and isoprene, under the sodium

treatment gives the new synthetic rubber. An official test of the new rubber was made in Germany, on a motor car which was fitted with two tyres of synthetic rubber and two of the best Para material. After a long test race it was found that the synthetic rubber tyres showed no signs of wear while the Para-tyres were distinctly the worse. This is a good beginning—indeed—it could not be better, but success cannot be really assured until the new rubber, has passed the ordeal of a year at least in a tropical climate. We know how the best quality of rubber inner tyres have only a certain life in India whether they are used or not and the combined effects of sun, air, heat, and moisture must be observed and recorded in order to complete and fix the reputation of the new rubber. The question of price can scarcely be considered seriously until it is manufactured on a commercial scale and its endurance has been well tested. Estimates as low as one shilling per pound are mentioned as the possible cost of manufacture—a figure some growers claim as the cost of production from the tree. The *Times* of June 20th announced that "a company was being formed in connection with the scheme for the artificial production of rubber now being so widely discussed." One thing is certain, that this special research work has already resulted in one valuable discovery already mentioned, which will have an important influence on many industries. Our best wishes will follow the company in its efforts to increase the rubber supply.—*Indian Textile Journal*.

 The Indian Tea Industry.

From *Capital* we learn that the total number of labourers permanently employed on the whole Indian tea industry in 1911 was 526,460 persons, or 6,597 more than in the previous year. Twelve new plantations came into existence. The number of plantations was 4,414 representing an acreage of 574,575.

Education of Factory Boys.

Mr. S. K. Bole, Honorary Secretary, Mill hands and Workmen's Association, writes on behalf of the mill-hands of Bombay: I take the liberty of expressing their gratitude to the Bombay Government for the step they have taken with regard to the education of factory boys. The Government have asked the Bombay Municipality to undertake the work of establishing schools for these boys, and the question is still under consideration. There are two batches of these boys in every mill and during the recess (which is six hours in all, as the boys are half times) they should be made to attend these schools. Some of the mills in Bombay have established such schools in spite of the articles of association, but owing to lack of supervision they are not well conducted. If they are properly supervised by the educational inspectors and are well conducted, they will be very useful. These schools will be regularly attended by the boys, owing to the moral influence which will be exercised over them by their superiors in the mills.

As to the question of the maintenance charges of these schools, it will be seen that each school will have to bear an expense of Rs. 50 or so per month, which the mill owners can very well afford to pay, the reason being that the forfeited amount of wages, etc., accumulated at the end of every month amounts to a good round sum, and a small portion of this cannot be better utilized than towards this laudable object.

In Ceylon it is obligatory on the part of the owners of factories to impart education to the children of workmen employed in their factories. Why should not Bombay, the first city in India, try to follow the example of Ceylon?

Without compulsion, it will be impossible for the Municipality to attract these boys to schools, and so the mill owners should exert themselves in this direction.—*The Indian Textile Journal*,

Paper Towels

It has been recently remarked that paper towels are of great hygienic value. In many schools, clubs and hotels in America these towels have been introduced. After being used once they are thrown away. Germany has also taken up the subject. Three prizes were recently offered at a recent congress of the German Public Baths Association for a good paper towel, and the winning specimens will be introduced into schools, railway stations, restaurants, and into all places where people congregate and require something for drying freshly washed hands. Great Britain has not lagged behind other countries in the application of paper for practical purposes, and the import of paper into England is steadily increasing. In 1906, 831, 136 tons of paper making materials were imported and in 1910, 1,085, 542 tons. The import of rags is thus falling away, and that of wood pulp is increasing.

Dry Dyeing.

In a number of instances it is desirable for many reasons, in the dyeing of certain classes of fabrics, to avoid the use of water as the vehicle for bringing the colouring matter into intimate contact with the fibre. Generally, benzine is used for the purpose, but it has the disadvantage of being dangerous in use and does not admit of the production of very even dyeing, nor of colours. As a means of getting over these drawbacks, a method has been devised of which two examples are given—(1) 10 parts of roccelino are dissolved under the application of slight heat in 890 parts of alcohol, to which is then added 100 parts of 100 per cent formic acid; the resulting clear liquor is added to 2,000 parts of carbon tetrachloride. (2) 10 parts of formyl violet S₄B are dissolved in 890 of alcohol; 100 of 100 per cent. formic acid are added, and the whole mixed with 1,950 parts of carbon tetrachloride and 50 of saponine. These, and similarly prepared solutions, are applied by the customary methods.

Sewing on Buttons by Machine.

The old method of sewing on buttons by hand on underwear is now entirely superseded by machine sewing, machines having been developed to that point when labour cost is not only greatly reduced but the character of the work is much more reliable, so that, at least on knitted underwear, hand sewing is entirely done away with. The Union Button Sewing Co., of Boston, Mass., who have made button sewing machines for twenty years, have now a machine which sews shank buttons, i.e., covered buttons, of all kinds, and sizes, on sweater coats, and other fabrics, either ivory buttons with holes through the shank under the button, or brass with metal shank, etc., as securely and rapidly, and with the same ease, as four holed buttons are now sewn by machine. The machine may also be easily and readily adapted to sewing on the hooks and eyes used on so many sweater coats, and jackets. It has no bobbins to wind, and it makes an elastic yet firm stitch, automatically trims the thread on every button, and leaves a uniform and neat finish on the back, with no threads tangling and ensnared.

—*Science Siftings.*

Railway Extension in India.

Sir J. D. Rees asked the Under-Secretary of State for India: Whether the Government of India proposes to construct a branch line from Salur, in the Vizagapatam District, up the Eastern Ghats to the plateau of Jeypore, Vizagapatam; whether he is aware that the proposed extension of the Bengal Nagpore-railway from Dumberi to Jagdalpore and Kotpad will not benefit the extensive upland region of Jeypore. now bereft of railway communication, the produce of which cannot stand the long lead by rail to Bombay and Calcutta by way of Dumberi and Raipore, but will continue to use the cart-road down the Ghats to Salur and on to the port of Bimlibatam or Vizagapatam; whether he

is aware that the traffic of this branch has been estimated by local authorities to be more than sufficient to justify the construction of the proposed branch and of a harbour at Vizagapatam; whether he is aware that such harbour would serve as a port of refuge for vessels of the Royal Navy as well as for those of the mercantile marine, no such harbour now existing north of Colombo; and whether the Government, in consideration of these circumstances, will move the Governments of India and Madras to construct the branch from Salur to Jeypore with the aid of the chief zemindars and others concerned.

Mr. Montagu: I understand that representations have been made to the Government of India as to the desirability of the provision of a light railway from Salur to the Bastar country, but the Secretary of State has received no communication from the Government of India on the subject. The question of the construction of a harbour at Vizagapatam is under consideration.

Japan's Foreign Trade.

Reviewing Japan's foreign trade for the year ending June 30th the *Tokyo Asahi* regrets to observe that the imports exceeded the exports by 120,243,000 Yens. With the exception of 1905, when for the first six months the excess of imports over exports amounted to 143,694,000 yens the figures for the current year are unparalleled in the annals of the country. Such a discouraging state of affairs, the paper points out, is mainly due to the introduction of foreign funds in connection with the municipalization of the Tokyo Electric Car Company, thereby increasing the volume of currency and causing the prices of various articles to advance. The unprecedented excess of imports over exports during 1905 was due to the introduction of funds necessary to carry on the struggle with Russia. The paper therefore expresses the hope that the introduction of foreign funds will be suspended as far as circumstances permit — *The Times of India.*

State and Industries.

At the last National Industrial Conference the Hon. Mr. Dadabhai suggested that the industries at present conducted with the help of foreign capital in India might be bought over by local capitalists, and that the Government, in granting concessions to foreign capitalists, might make a provision for the compulsory transfer of such industries to Indian capitalists after some years. The *Tribune* of Lahore writes—"This latter suggestion was most unwelcome to the Anglo-Indian press and they poured contempt and ridicule on Mr. Dadabhai's head for the extravagance and impracticability of the demand. We now have a case of a self governing colony of the British Empire compulsorily acquiring for the nation an industry started by private capitalists and worked with success by them for a number of years. This is, of course, the nationalizing of the iron and steel industry of New South Wales. The Minister of Public Works in that Colony has declared that he could establish works and turn out all the steel and iron required for the whole Commonwealth for an expenditure of £2,000,000, or about ten thousand tons a week. A bill has been introduced to authorise the establishment or purchase of such works by the State. The Victorian Government has already wrested the brickmaking and coalmining industries from private capitalists. Thus in the Commonwealth private capitalists, most of whom must be English, are being gradually ousted from the colonies. Of course the organs of the capitalists try to make out that the State-owned industries have not been successful. But these croakers will be silenced when the State concerned issues their reports. What we desire to call attention to at present is the soundness and feasibility of the proposal which when applied to India is described as wrong-headed and impractical."

A New Cottage Industry.

We published recently in our columns a very interesting letter from Mr. Edward Jackson, Superintendent of the Tata Silk Farm, Bangalore, on the progress of sericulture in Mysore. The industry appears to have great possibilities in the State, and its encouragement, it will be remembered, was the subject of some of the recommendations of the recent Economic Conference. What, however, appears to us to be of the greatest importance is the suitability of sericulture as a cottage industry. There can be little doubt that in the present stage of industrial development in India cottage industries are of far more benefit to the people than factory industries, and for this reason we consider that Mr. Jackson's work at the silk farm is of the greatest importance. The advantages of a second industry for the peasantry, which may be pursued along with their normal calling of agriculture, need not be dilated on, and it is satisfactory to learn that sericulture is likely to prove exceedingly remunerative. Apparently it is also being taken up to some extent by the Anglo-Indian colonists at Whitesfield, and should this experiment prove a success, a new field of employment is opened up for the dominated community. The investigation of the possibilities of sericulture as a cottage industry is already proceeding in Mysore, and we are inclined to think that the question might profitably occupy the attention of the Madras Government, and particularly of the Agricultural Department. If the industry is possible in Mysore, there must also be districts, in the Madras Presidency where it might be followed with profit, and the Government would do well to take up the matter.—*Madras Times*.

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AGRICULTURAL SECTION.

Improvements in Indian Agriculture.

Mr. Hiralal H. Pandya sends us the following suggestions for the Improvement of Indian Agriculture :—

A FARMER CANNOT BE SUCCESSFUL UNLESS HIS WANTS ARE FULFILLED.

I. To study the condition of the farmers and to supply their wants. They should be turned from other industries or labour on the working of the land. Their land should be in proportion to their capital, labour capacity, and resources at command.

II. Breeding and improvement of cattle by selection from the village herd and the cultivation of the pasture land should be considered. Provision should be made for the sufficient food supply of the cattle. Village pasture should be in proportion to the number of cattle, ought to be cultivated and properly fenced. One bull of pure blood should be kept for breeding the cattle of each village. The bull should be fed commonly and the Patil of the village should be held responsible for the care and maintenance of the bull.

III. Attention be drawn to spread and prevention of cattle diseases. The headman of the village must report for the aid of the Veterinary Officer.

IV. The quality of the seed should be improved. It should be pure, vital, free from admixtures and of improved varieties according to Market demand and local conditions. It is better to introduce the method of selecting seed from the plants by labelling them when on the field. The vitality is lowered and the varieties are mixed in the case of cotton ginned in the Factories in spite of the separate grouping.

V. Question of foreign implements which are labour-saving and suited to the local conditions be introduced and the necessary improvements in the country implements should be made.

VI. Question of manure. Prevention of loss in the storing and application of village waste, rubbish, cattle-dung, night-soil, should be made good and the want of fuel-supply for the cultivators be remedied.

VII The cultivators to be advised in the method of timely cultivation of the land and to prepare their land for sowing, to destroy the weeds, and to store up the moisture.

VIII. Such instruments as water-lifter and well boring machines should be studied and tried and the irrigation facilities made in the districts from the constant flowing rivers by tank and check methods.

IX. Some of the most important diseases of the crops like rust in wheat, smut in jowar and wilt in the cotton which destroy the crops when they appear should be first decided and then preventive and curing methods tried.

X. The cultivators should be made known with the nature of the insects destroying the crops and with their feeding and general habit and should be informed of its preventive and destroying remedies.

XI. The crop varieties cultivated in the locality should be improved in the lines of commercial market.

XII. Some of the new crops of commercial value and suited to the locality should be introduced.

XIII. The land put under the waste class should be well studied and then it should be seen as to why it was so caused and the methods of its improvements tried.

XIV. The saline or usar land which forms the most part of barren land should be reclaimed according to the latest experiments carried out by the Government Department of Agriculture.

XV. The relation of agriculture to commerce in local and distant markets should be studied and its knowledge widely circulated amongst the cultivating class.

XVI. The State should either advance money by Takavi System to the cultivating class to carry on the operations or the central Bank in charge of the Vahivatdar (Revenue Officer of the District) and the Co-operative Credit Society be introduced

XVII. There should be in each division or Taluka a cultivator's class for imparting education in vernacular language in Agriculture and training them in practical Agriculture on improved lines

XVIII. In every division or Taluka there should be annual fairs and shows in general agriculture and cattle under the patronship of the State aided by the Vahivatdars, Patils and the Veterinary officers. The Agriculturists should deliver lectures and demonstrate on different subjects and the prizes should be distributed for the best collections.

XIX. Pamphlets in matters of agriculture printed in vernaculars should be distributed freely from time to time

XX. The agriculture in the State should be always progressive on improved lines with other countries through reports and Agricultural Periodicals of other nations

XXI. Some of the Agricultural industries such as Lac and Sericulture should wherever possible be introduced.

XXII. Each State should establish one information Bureau supplying information gratis to the cultivating class

XXIII. There should be established one Central State Experiment Farm to conduct the experiments in various lines.

XXIV. The successful experiments should be demonstrated to the cultivators

XXV. State should establish the seed farms and supply the selected varieties of local and new crops to the farmers with moderate rates

Recent advances in Agriculture

In a paper recently read before the Royal Institution, Mr A. D Hall, F.R.S., said that the fertility of the soil was the outcome of a series of factors, including the actual supply of plant food in the soil, its mechanical texture as conditioning the movements of water, and the particular micro fauna and flora inhabiting the soil, for upon those lower organisms depended the facility with which the material contained in the soil became available for the nutrition of the plant.

Soil Erosion.

Of the many problems connected with soil fertility, few are more important than those centring round soil erosion. Whenever land is brought into cultivation and then neglected, erosion is likely to be serious, only when the surface is covered with vegetation can it resist the disintegrating effects of the rain. Very slight depressions in the surface suffice to form a channel, which rapidly widens and deepens, and before long attains considerable dimensions. The remedies consist in planting the land and in terracing.

Irrigation in India

The Annual Review of Irrigation in India for 1910-11 has been issued. The total area irrigated was 22½ million acres. The value of crops raised is roughly estimated at Rs 62½ crores. The total area irrigated by productive works amounted to 14,175,000 acres. Towards this total the Punjab Canal contributes 6½ million acres, Madras 3½, the United Provinces 2 and, Sind 1½ million acres. In Bengal an area a little short of 900,000 acres was attained. The return of capital is the highest in the Punjab, where the canals yielded 13 to 16 per cent. The next Province in this respect is Madras, where a return of 12.6 per cent was realised, excluding the Kurnool and Barur systems, the expenditure on which is charged to revenue. In the United Provinces and Sind the returns realised were 7.01 per cent and 6.21 per cent, respectively.

EDUCATIONAL.

SCIENTIFIC STUDY OF SANSKRIT.

Professor Tarachand Roy, M. A., research scholar, Punjab University, formerly Professor, Oriental College, Lahore, has been awarded by the Government of India a State Scholarship for the scientific study of Sanskrit in Europe.

AN ELEMENTARY EDUCATION LEAGUE

In connection with his praiseworthy proposal for the establishment of an All Malabar Elementary Education League, Mr. M. C. Krishnavarma Rajah proposes forming a Company with a capital of Rs. five lakhs, divided into 50,000 shares of Rs. 10 each. The concern will be registered under the Indian Company's Act.

INDIAN EDUCATIONAL SERVICE

The following *communiqué* was issued by the Educational Department on August 6th—The Government of India had last year decided to address the Secretary of State regarding the pay and prospects of the Indian and Provincial Educational Services. In view of the probability of the formation of a Royal Commission on the public services in India, the communications were delayed. Pending the results of the Commission's enquiries no further action is possible.

EDUCATION IN ENGLAND AND INDIA

The Thakore of Limbdi, in the course of a visit to Kensington College, addressed the pupils. He said the education of his fellow subjects in India had long received his careful attention, and he was glad to be able to visit such an institution as Kensington College in order that he might learn how the work of training the future business men and women of this country was being carried on. They were giving their attention to education in India. India was the backbone of the British Empire, and they hoped that India would rank eventually as one of the best educated

"MARK-HUNGER."

In a paper contributed by Miss Charlotte Mason to the Conference of the Parents' National Educational Union at Winchester occurs the phrase: "Mark-hunger and knowledge-hunger cannot co exist." Few thoughtful persons will dispute this dictum. Yet in our secondary schools we still see the most elaborate systems for giving, recording, and collecting marks. One may hear lessons in which all the energies of the teacher and pupils appear to be devoted to the accumulation of numerical marks as estimating the pupil's knowledge or intelligence. Each pupil must have an opportunity of answering the same number of questions; the questions must be of the same difficulty. Concentration on the subject in hand is prevented, and an entirely false value given to the lesson. Tests are admissible. But constant hourly assigning of marks is an indefensible institution.

POST GRADUATE STUDIES

At a recent meeting of the Senate of the Calcutta University, the Vice-Chancellor, Sir Asutosh Mukherji, gave some interesting figures relating to the progress of post graduate studies in that University. In Pure Mathematics, they had in the fifth year class more than 90 students, in history nearly 80, in English more than 60, and in each of the two subjects, Economics and Mental and Moral Philosophy, more than 50. The total number of students registered for the fifth year classes was 350, while in the sixth year classes they had an aggregate of nearly 200. The number of students thus directly receiving instruction in post graduate studies in the Arts Faculty is, thus, 550. They had in addition more than twice as many in the University Law College. Thus, between the two faculties the University was responsible directly for the instruction of more than 1700 students. "I venture to express the hope," concluded the Vice-Chancellor, "that the University may now rightly be called a teaching University."

LEGAL.

JOINT FAMILY SYSTEM.

A full bench of the Madras High Court consisting of Justices Wallis, Sundara Iyer and Sadasiva Iyer disposed of a case in which the question raised was whether the marriage of a male member of a joint Hindu family of a twice born caste was a necessity and whether a debt contracted for the purpose of marriage in such a family was binding on the other members of the family. Their lordships were of opinion that marriage was obligatory on Hindus who did not choose to adopt the life of a perpetual Brahmachari or Sanyasi. That being the case a debt reasonably incurred for the marriage of a twice-born Hindu was binding on the other members of a joint family.

ADVICE TO MAGISTRATES.

At the Calcutta High Court on Aug. 8, Justices Carndoff and Imam gave some sound advice to Magistrates in delivering judgment in a revision case in which a rule was issued for the transfer of a case from the file of Mr. Warde Jones, Magistrate of Purnea. The rule was issued on the ground that the Magistrate used unbecoming language towards complainant. Their Lordships in transferring the case, observed "Witnesses are entitled to the protection and nothing can justify the very unbecoming language used by the present trying Magistrate towards the petitioner. A Magistrate should remember always that the dignity of the Court in which he presides is in his keeping. The trying Magistrate seems to have forgotten that in this instance. We further observe, we regret we have to observe, that some of the trying Magistrate's remarks on the order sheet indicate that he is supposed to place the state of his return of work above other considerations."

JOURNALISTS AND JURIES.

The text has been issued of the bill presented by Mr. Braby, M.P., to exempt journalists from liability to service on juries. The measure provides that all journalists within the meaning of the bill are to be absolutely freed and exempted from being returned and from serving on any jury, inquest, or inquiry whatsoever, and their names are not to be inserted in the list of the persons qualified and liable to serve on the same. A journalist within the meaning of the bill is defined as a person who has been for not less than three years professionally, habitually and as his sole or chief occupation engaged upon the staff of a journal or news agency in the capacity of editor, writer of leading, special, or other articles, correspondent, artist, literary manager, assistant editor, sub editor, or reporter, or in supplying journals with articles, illustrations, correspondence, or reports.

INDIAN BETTING ADVERTISEMENTS IN CEYLON.

A Draft Ordinance has been published in a recent "Gazette" "to deal with the Indian betting advertisements which are from time to time published in the local papers." By an amendment of the Penal Code in 1909 the abetment in Ceylon of an act done outside Ceylon, which would constitute an offence if committed in Ceylon, was made punishable; but from the definition of the word offence, viz, a thing made punishable by the Penal Code, the amendment could only apply to offences coming under the Penal Code. The keeping and advertising of betting establishments is an offence under the Game Ordinance, and not under the Penal Code. Advantage is now taken of a section of the Code which provides in certain specified section that "The new 'offence' denotes a thing punishable in Ceylon under this Code or under any law other than this Code," to include the amendment referred to, of 1909 amongst the specified sections.

MEDICAL.

THE OPIUM SMOKER.

We find this paragraph in the report for 1911 upon Weihaiwei:—

The excessive use of alcohol, to which reference was made in the Report for 1910, is on the increase. Cases of drunkenness, which till recent years were very rare among the Chinese of this territory, are now becoming more numerous, and the Chinese themselves say that this is due to the suppression of opium smoking.

If the Chinese are giving up opium only to relapse into excessive drinking the remedy may well prove worse than the disease. In Weihaiwei, the Chinaman who wishes to smoke opium can only do so by license and the report contains some curious remarks upon the position. The number of persons licensed to smoke opium during 1911 was 42, as compared with 50 in 1910. The licensed smokers are all either over 50 years of age or suffer from some chronic disease.

A METHOD OF PROLONGING LIFE

Two doctors of Paris, Professor D'Arsonval and Dr. Montier claim to have discovered a method of prolonging life. Briefly, their theory is that the decay of the arteries from which all death and disease spring may be prevented and cured by an electric current. It is therefore believed that the day of dosing with stimulants and medicines is gone and that electricity almost universally takes their place.

THE SANITARY CONFERENCE

The All India Sanitary Conference will be held at Madras early in November, and Sir Harcourt Butler will be present. The Government of India will have ten Delegates, Madras 13, Bombay 6, Bengal 8, United Provinces 4, Punjab 5, Burma 4, Bihar and Orissa 3, Central Provinces 2, and Assam 1. Ceylon will have three representatives.

INTOXICANTS AND NARCOTIC DRUGS IN INDIA.

Sir J. D. Rees asked the Under-Secretary of State for India.—If he will state what is the liquor bill for the British Indian Empire, and at how much per head the figure works out for the latest year for which statistics are available; and whether he will give the like information, if it is obtainable without undue research and trouble, for compounds and derivatives of opium, cocaine, and drugs of a similar character.

Mr. Montagu.—The taxation receipts under Excise in 1910-11 amounted to 7,030,314*l.*, distributed in round numbers follows:—From foreign liquor and liquor made in India by European methods, 3,000,000*l.*; country spirits, 37,000,000*l.*; toddy and pachwai, 1,200,000*l.*; opium and other drugs, 1,800,000*l.*; fines, etc., 30,000*l.* There are no reliable data from which the consumers' total disbursements on account of liquor and drugs can be computed with any accuracy, but on a conjectural estimate they might be put at about 10,000,000*l.*, or 10*d.* per head of the population of British India.

CAN MEAT BE LEFT OUT OF THE BILL OF FARE?

An expert opinion in *The Indian Daily News* answers the question in the affirmative. He admits that meats are typical of the 'proteid' class of food stuffs and are rich in muscle-forming elements. They contain about 20 to 25 percent of the muscle-forming elements, which is slightly lower than nuts and somewhat higher than peas, beans, cheese and eggs do. Thus, though meat contains a certain amount of muscle-forming elements, there are also various vegetable substances which contain an equal or even a greater amount. According to this authority, man is not intended to eat meat in large quantities. He may take a small quantity without doing much harm to himself. But he will do better without it, taking instead a dish of peas, beans or lentils; a couple of eggs; some cheese and a few nuts.

SCIENCE.

A GRAVITY THEORY.

How gravitation is propagated instantaneously to vast distances, as it has appeared to be, has been one of the profoundest mysteries. In a French Academy paper, Prof. Boussinerg has offered a new theory, assuming that each body, each material point in space, is surrounded by an infinitely attenuated "presence," and that this connects it—like an elastic band—with all other bodies within its range of action. The variations of action are not successively transmitted, so require no time. The presence follows the material body wherever it goes, and with it goes the mutual attraction on other bodies. This hypothesis seems to agree with that of a continuous medium—or other—filling all space—*Science Siftings*.

SUNLIGHT KILLS FLEAS.

Another reason has been found why people should allow plenty of sunlight to enter their rooms. So often recommended as a destroyer of bacteria, it has now been proved to be fatal also to some insect life. In his experiments in India, Dr. Cunningham has included many with fleas, which have come to be much dreaded as disease carriers, and they succumbed very quickly. For instance, he placed 100 fleas in a piece of carpet exposed to the sun in a tin vessel. They tried to escape from the sunshine, but those on the top of the carpet were dead in seven minutes, and those hidden beneath survived less than half an hour.—*Science Siftings*.

A NEW FORM OF DARK RADIATION.

A new form of dark radiation seems to have been discovered by Professor A. Renle, who has been experimenting for some years with nitrate of boron. He has found that this substance gives off at ordinary temperature radiations which will influence a photographic plate through several

thicknesses of black paper, leather, India rubber and glass, and the images obtained strongly resemble those given by the X-rays. The radiations are completely absorbed by metals. Electroscopic examination show that nitrate of boron—like nitrate of uranium—emits electrons, or negative particles, and it is suggested that this points to some connection of nitrogen with radio-active phenomena hitherto unsuspected. It is certainly curious that up to the present, radio-activity has generally manifested itself in the presence of salts.

A RESEARCH ON RADIUM.

Although the Radium Institute has been established for some time, the amount of exact information upon the modes of action of this mysterious product is still very small. Dr. Bellingham Smith publishes in the *Quarterly Journal of Medicine* a list of findings upon the excretion of radium; although somewhat indefinite on many points, they nevertheless form an advance upon current knowledge. After the administration, by the mouth or by injection, of radium a widespread degree of radio-activity is evident throughout the body. Elimination of radium takes place principally and rapidly by the bowel, in a minor and slower degree by the kidneys, and (in mice at least) not at all through the liver or skin. Radium emanations can be obtained in solution in various media, and can be introduced into the body in small doses by inhalation, feeding, or injection. After any such administration, however conducted, a general radio-activity of very brief duration is caused throughout the body. Elimination of the emanations, in contrast to that of radium itself, takes place almost entirely through the lungs, and to a very slight extent through the kidneys. If insoluble salts of radium are administered by the mouth little if any will be absorbed; but if the same preparations are given by injection into the tissues, elimination is so slow that they may be regarded as permanently present.

GENERAL

FROM CALAIS TO CALCUTTA.

In the course of an article on the Trans Persian Railway scheme Mr. Lovat Fraser writes in the *Daily Mail*:—

"Before long the great Trans Persian Railway scheme will transcend all other issues in the Middle East. Already it dwarfs the internal problems of Persia, and the recent debate in the House of Commons revealed the hold it has taken upon men's minds.

"The attitude of the Radical Party towards the scheme need not concern us very much. It is dictated not by anxiety about the safety of India, rather by hatred of Russia. Had the Trans Persian lines been a German project it would have been overwhelmed with benedictions. Although Russia is literally the most democratic country in the world to-day, it is hated because in some muddled way it is supposed to be at variance with the intangible thing called Liberalism. Radical opposition to the Trans Persian scheme arises from sentimental hostility to Russia and has little relation either to the merits of the proposed railway or to the safety of India."

After discussing the military aspect of the question, he concludes:—

"In this matter we need larger vision. We must look out over Asia and the rest of the world and see more clearly the tendencies at work. Everywhere the locomotive is bursting through frontiers, as it has burst through the walls of Peking and the Great Wall of China. We cannot resist the inevitable. There is no reason why we should try to do so. We cannot tell people that they must continue to take fourteen days to get to India when they might reach there in seven days.

"The House of Commons once decided that to build a bridge across the Thames at Westminster would bring about the disruption of England,

When we are entering the Calcutta Express at Calais we shall place the opposition to the Trans-Persian Railway in the same category as that remarkable resolution."

WOMAN SUFFRAGE IN AMERICA.

In spite of the growth of the movement for woman suffrage in America, it is not generally known even in the United States that there are six States in which women of twenty-one years of age have the right to vote at all Elections. These States are California, Colorado, Idaho, Utah, Washington, and Wyoming. The Census Bureau at Washington has just completed the tabulation of a preliminary statement which shows the number of woman who are entitled to vote in these six States, as shown by the returns of the 13th Decennial Census, which was taken in April, 1910. The total number of woman in these six States who were of voting age in 1910 was 1,346,925, of whom 654,784, or 48.6 per cent, were native whites of native parentage, 333,925 or 24.7 per cent, native whites of foreign or mixed parentage; 327,682, or 24.3 per cent, white immigrants, 13,463, or 1 per cent, negroes; and 17,046, or 1.3 per cent, Indians and Asiatics.

ARE THE PARSEES DECAYING?

Commenting on Sir Dinsha Davar's recent article on "The Decadence of the Parsees of To-day" the *Indian Social Reformer* writes:—"The fact of the matter is there is no future in this country for Hindus as Hindus, Mahomedans as Mahomedans, and for Parsees as Parsees. And it is because Sir Dinsha Davar seems to ignore this fact, which must be patent to all observant minds, that we have thought it necessary to notice his article. Those who aspire to revive the supposed glories of the past on the lines of communal development are doomed to utter disappointment. The future is for those who, while being reasonably proud of the achievements of their ancestors, are able to understand the future has an even greater opportunity of achievements, and apply themselves heart and soul to realise them."

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,
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THE KALA AZAR, (BLACK FEVER.)

BY

DR. VISHNU T. KORKE, M. R. C. P., (Edin)
Officer on Special Duty, Kala Azar Enquiry,
(for the Government of India), Madras.

I AM requested by the Editor of the *Indian Review*, to contribute a short article on the Kala Azar for the benefit of the general public. I gladly respond to his request for two reasons. In the first place, the reading public, specially in Madras, may become aware of the danger, lurking amongst them; in the second place, by comprehending the situation, they may materially help the scientific investigations that are being done amidst them.

TWO MOMENTOUS DISCOVERIES.

In the late seventies, a young French Army Surgeon named Laveran discovered the parasite of malaria. The parasite was studied as a 'one-celled' organism, belonged to the animal kingdom and consequently was classified in the order known as "Protozoa."

The protozoa is an animal cell unicellular in structure, containing an active protoplasm and nucleus, and forms the boundary limit between the two important kingdoms, viz., animal and vegetable.

This was a momentous step as it shewed that animal cell played an important role in the causation of diseases such like malaria, Kala

Azar, sleeping sickness, relapsing fever, syphilis etc.

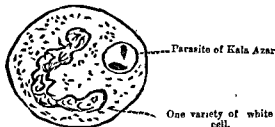
The bacteria are the cells from the vegetable kingdom and are responsible for a variety of diseases all over the world.

Nearly twenty years later an equally important discovery was made by Sir Ronald Ross. He shewed that insects like mosquitoes carry malaria to the human beings.

Since then, tremendous advances have been made in our knowledge about the protozoa and their carriers, and the sciences dealing with them are known as protozoology and medical entomology, respectively.

THE PARASITE OF KALA AZAR.

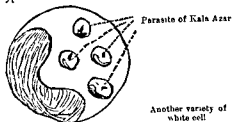
The parasite of Kala Azar belongs to the order of protozoa. Its discovery was made simultaneously by Sir William Leishman and Colonel Donovan of Madras (1903). As is usual with the scientific nomenclatures, the parasite was named after these two discoverers and is known to the profession as *Leishmania Donovani*.



THE PARASITE IN THE HUMAN BODY.

If one pricks a finger from a case, takes a drop of blood, makes a smear on a glass slide, properly

stains it, and examines it under a high power microscope, the parasite will be seen in a small rounded form, dotted with two differently shaped masses, known as nuclei. The parasite is not free. It is engulfed in the body of different types of white cells, normal to blood



In medical language it is expressed that *Leishmania Donovanii* is found in the polymorpho-nuclear and mononuclear leucocytes in the peripheral blood (see diagrams). The parasite is not restricted to the blood from a finger only. It is also found in the deep-seated organs and tissues, like spleen, liver and bone-marrow.

By resorting to expert means, one is able to draw blood from liver and spleen (Hepatic and Splenic punctures) and to demonstrate the parasites from smears made from them.

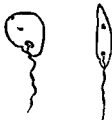
Because the parasite is found in blood, liver and spleen, a physician, takes the blood from a patient and feels for the enlargement of the two latter organs in the diagnosis of the disease. In deep organs the parasite is found in certain varieties of body-cells called "endothelial cells."

THE PARASITE OUTSIDE THE BODY

Like bacteria, if proper composition of food at a certain temperature is supplied to this parasite, it is able to grow and multiply. It grows best at a low temperature between 18° to 22° Centigrade and the multiplication goes on perhaps by millions and billions.

Medically this is known as "*L. Donovanii* can be cultured?" The food on which it grows is called a "culture medium."

Herpatomonad forms "In culture."



In "cultura" the parasite may not necessarily look like a rounded body. Usually it has assumed now the shape of a pear or a banana—tapering into a long cord (like a whip) which presents many wavy folds. We now call it a "Flagellate." And the stage is familiar by the name of "Herpatomonad" form.

To detect all these phenomena one requires the aid of a high power microscope.

THE CHANNEL OF ENTRANCE INTO THE BODY AND THE BEHAVIOUR OF THE PARASITE IN THE BODY

We are ignorant of the fact as to how a parasite gains access to the body. Capt. Patton of Madras, made experiments in bed bugs and he came to the conclusion that bugs suck parasite from a case of Kala Azar and while feeding on a healthy individual, transmit the disease.

When the parasite gains access to the body, by channels which are as yet to be definitely determined, it goes to suitable places, which give it a shelter.

Here it feeds on the vital components of the body, cells, grows and multiplies. In doing so it gives out some sorts of poisons, which we call "Toxins."

It perhaps grows by millions and the severity of the case may depend upon the rate of growth, on liberation of "toxins," and many other conditions.

PICTURE OF KALA-AZAR.

From the time the parasite has gained access to the body, till the patient shows certain initial signs and symptoms, a period of quiescence elapses. It may be days, it may be weeks and months. This period is known as the "In

incubation Period." After this period, begin the characteristic signs and symptoms of Kala Azar. Sometimes there is such a diversity of symptoms, that Kala Azar may be mistaken for many conditions, like simple dysentery and diarrhoea. It is usually mistaken for malaria and typhoid fever, and waylays a physician from the right tracks.

By the application of advanced methods of diagnosis alone, one may be able to pronounce it to be a case of Kala Azar.

The patient gets irregular fever, and consequently the usual accompaniments of fever. He notices that he is wasting, losing flesh and weight. He cannot apply himself to work. His spleen begins to grow and in many cases it entirely covers the cavity of the abdomen. The liver gets enlarged, face and ankles gets puffy. Sometimes he gets black pigmentation on many parts of the body, hence the name of the disease "Kala Azar." Attacks of diarrhoea, dysentery trouble him, he goes from bad to worse, is reduced to skin and bone and the final chapter is closed with some ulcerative condition of mouth, dysentery or pneumonia.

Such in short is a typical picture of Kala Azar, though diversity of symptoms is not an exception.

THE GEOGRAPHICAL RANGE OF KALA AZAR

AND ITS SPREAD.

Kala Azar is known in Assam along the Brahmaputra Valley, Bengal and Madras. It has depopulated many areas in Assam. It has slowly but surely spread for at least 30 years in Assam Valley as a wave of greatly increased mortality, over 90 per cent, dying out largely as it passes on, after causing a decrease in the population. It seems to travel along the lines of communication. Though in Eastern parts of India we get a condition of Kala Azar, in Western parts we get a different and least fatal condition called Oriental Sore or a "Dehli-Boil" due to allied species of the parasites.

One gets a sore on any part of the body, it ulcerates, discharges, and finally it heals leaving

an ugly scar. Kala Azar is not unknown in the West. It is prevalent along the either coasts of the Mediterranean.

THE MORTALITY AND DREAD OF KALA AZAR

It seems to lead to a sure and fatal termination. But it is also to be borne in mind that recovery is not an exception.

It is not without reason then that it has a terrible hold on the minds of the patient and his relatives. The pronouncement of a case of Kala Azar appears to be a death-warrant to some. I have observed that relatives neglect their cases—as nothing seems more that could be done in the matter. It should not be so. With proper care in nursing and treatment we give every reasonable chance to a patient. Optimism should be the dominant note in the treatment. Early diagnosis and treatment improves a patient's chance of recovery.

HYGIENE.

Kala Azar is believed by some to be a "house-infection." No doubt many unfortunate families have got a similar experience in Madras.

It is also singular to note that many who live in perfect hygienic conditions minimize their chances of infection.

Though the Easterns might have got an adequate notion of personal cleanliness, still the same cannot be said about their general mode of living. We have much to learn from the West in this respect and it is only a general and popular education in Hygiene that will remedy many a tropical evil.

This question leads me into the heart of social matters and religious superstitions. Consequently I do not feel it justifiable to tread on these vital grounds. At any rate, it is not my object to do so in this article. The nature of general and personal hygiene of home, body and surroundings, food, water and clothing are vital elements in the transmission of diseases much more in the tropical countries. The responsibility of the relatives

does not end by administering to the wants and comforts of a patient but it begins by looking to the welfare of those around the patient. This is a problem which is a subject by itself. Hygiene is the outcome of strong common sense controlled by scientific experiences and rightly brought into practice.

In doing so one may have to fight with many deep rooted notions and superstitions, but it is worth while to give a battle for the welfare of an individual, community and a race.

Early recognition of the disease and early competent treatment are items which in my opinion will reduce a great dread about the Kala Azar.

AN IMPORTANT SUGGESTION

I may as well suggest here, that the wealthy class of Madras will do well, if only they institute scholarships or "Research Fellowships," for young and promising graduates, who have a keen desire but not adequate means, to acquire scientific knowledge. There are always unwritten opportunities for such band of trained fellows. By means of training in advanced scientific teachings under specialists, who come perhaps from time to time in Madras and who are not rare in Madras, they will not merely administer to the material welfare of the city but will contribute a valuable literature in the knowledge about the tropical diseases. A great future lies in this suggestion and there are many who cannot afford to take education on these lines in the West. If at all an advance is to be made, the sooner the better and the money spent in such an organised scheme will be more than rewarded in the long run. This affords an opening to young men, and creates in them a desire for scientific culture, which is and ought to be, in my opinion, the future of medical profession in India.

THE INDIAN MIND AND INDIAN CULTURE.

BY THE SISTER DEVAMATA.

THE profoundly subjective development of the Indian mind is not based, as so many suppose, on an innate tendency to visionary dreaming, but on acute practical observation of nature. Their science of the invisible is as exact and empirical as Western science of the natural. Their impetus towards the inner, in fact, sprang from their study of the outer. As far as they could reach on the outside, so far they travelled, observing at every step that macrocosm and microcosm ran in parallel lines. When they could move no further outward they turned inward, trusting that the same correspondence would obtain. As before, they had learned the law from the macrocosm and found its application in the microcosm, now, forced back by the illusive character of nature on the study of their own inner being, they began to dissect and analyse the microcosm and from that central point penetrate still deeper into the hidden mysteries of the macrocosm. Everywhere the analogy between the two seemed to hold. Thus it was that the first understanding of themselves came through observation of nature, while a deeper study of their own organism enabled them to discover secrets of the natural world for ever hidden from the scientist who depends upon microscope or dissecting knife.

Recognizing that they already held within their grasp an instrument more efficient than any man could invent, they set out to unfold all the inherent possibilities of the human mind, and developed a power of concentration and subjective observation such probably as has never been surpassed in this world. They surprised nature at work. They saw the great machine of the universe in motion, and were able to discover and study the relative position and function of each part. It was from the living man, the living animal

tions complete. So they moved onward, and as they watched the unfoldment of the intellectual and then the spiritual consciousness and realized that if it had taken eons to evolve a human body, how insufficient must one span of life be to evolve a soul, they gradually formulated the doctrines of Karma and Reincarnation, without which, Schopenhauer states, there can be no logical explanation of the universe. The first is merely the law of cause and effect applied not only to man's physical body, but to that subtler body of character which clothes the moral man, and the other is but the process of evolution extended to the whole of his nature and life.

Thus it was that in the Vedanta, religion and science rose from the same base,—the law of causation and evolution. And ever since they have stood firmly together as two coherent parts of one structure, never a house divided against itself. Conflict between religion and science is an unknown thing in India. As a great Hindu spiritual teacher once said to me, "The struggle for Truth on the outside is what we call science; the struggle for Truth on the inside is what we call religion." But since Truth is one, there can be no variance between them. Science is the foundation, religion is the superstructure; and philosophy is that which binds the two together, which correlates the facts of both and unites them into a complete whole.

It is this quality of completeness, of inclusiveness, which characterizes all Indo-Aryan thought. Nothing is left hanging in mid-air, nothing is taken for granted, nothing is omitted. The Hindu truth seeker in his researches realized that every fact in the universe must be accounted for. To leave out one was to render all science hypothetical. Yet to try to compass the whole realm of external phenomena was, he knew, an impossibility. Hence the only method was to pierce through phenomena to the Noumenon, to find that "knowing which all else would be known", to

leave untrammelled the diversity of nature and to penetrate to the unity behind. It was the determined effort of those ancient Vedic Rishis to find the point of unity in the midst of this infinite variety which led to their extreme subjectivity. They understood that all investigation must be concentric, that only in a Final Cause could all things meet, and seeking that, they mounted step by step the ladder of Abstract Truth until they attained heights of idealism such that Max Muller declares "None of our philosophers, not excepting Heraclitus, Plato, Kant or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings. Stone follows on stone, in regular succession after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the the end, whether we call it *Atman* or *Brahman*."

Yet they were not mere idealists, as it is too often claimed. Standing at a great distance, we see only the tallest pinnacle of any structure. So with the Vedic teaching. Looking back through the long vista of the ages the ordinary observer perceives the highest points of Indian philosophy only and characterizes it as pure speculative idealism. But those who draw closer, discover beneath those lofty towers of idealistic thought a solid edifice of science and reasons. The facts of history bear this out. It is known today that all the sciences made great strides in ancient India and some of them point to it as their birth-place. The Greeks borrowed much of their "Materia Medica" from the Hindus. Chemistry with them was a well developed science and it was from them, so Dr. Royle declares, that the Arabs learned the use of metals as internal remedies. The code of Manu stands as a model to the world of law, and Sanskrit grammar is acknowledged to be the most perfect grammar known. In mathematics the Hindus discovered geometry and the use of algebra in astronomical investigations and geometrical demonstra-

tions. It was they who gave to the Arabs the Decimal Notation, which made Arithmetic for both East and West a practical science: and later on, their great astronomer, Arya-Bhatta (476 A. D.), who is called the Newton of India, proclaimed the law of gravitation and calculated the distance of the earth's circumference.

The ruins of astronomical observatories, the records of ancient laboratory and library, show that the Indo-Aryans did not disregard the value of the empirical method. On the contrary, no modern scientist has held to it with such rigid insistence; for they claimed that it was not enough to apply it merely to the realm of outer nature, it must be carried with equal precision into the realm of religion. Experience should be the criterion of higher forms of knowledge as well as lower. Every individual, in fact, should evolve his own religion by experiment and observation. In doing this he could take as his guide any great teacher or Saviour, or he could go boldly on alone, testing the truth of their discoveries and revelations by his own. He must "prove all things" for himself, until the last theory has been merged into a demonstrated fact. Man must not be content to speculate concerning the existence of God, he must see and know Him. Mere belief in immortality will not do; while still in the body each one must find That in him which is deathless and identify himself with That, if he would become immortal. Every phenomenon of his inner being must be tried out in the crucible of experience, else for him there can be no true religion and no living God.

To make this possible was the great achievement of Patanjali, the successor of Kapila. He sought to develop in the field of psychology a scientific system of education by which man could gain full possession of that vast subjective realm beyond the reach of the senses. He saw that so long as the process of evolution was confined to the subconscious region, nature could work unhindered and carry the individual germ of life on its way in pas-

sive submission—like a child in its mother's arms. When, however, it rose to the realm of the conscious and became cognizant of itself, a self-conscious being, from that moment it must co-operate with nature, if it would hasten on its way to perfection. How this co-operation might best be accomplished was his chief study and out of it rose the science of Yoga. The word itself is the precursor of the English derivative from the Sanskrit "yoke" and signifies "joining" or "union"; and it was thus applied because the purpose of the science was to effect a union between man's lower and higher being. As nature, unaided, had borne the evolving soul from the subconscious or brute state to the conscious or human; so man must now learn to bridge for himself the chasm lying between the human and the Divine or superconscious. This, he perceived, could be done, not by going against nature, but by working with her,—taking the same processes used by her on the lower plane and employing them on the higher level.

In the West religion has been too often represented as a conflict with nature, a "striving with the Lord." Not so in India. The science of Yoga or religious practice is a natural science; not because it leaves out of account the supernatural, but because in the Vedanta the horizon of the natural is stretched to such ultra-finite limits that beyond stands the Absolute alone. And since religion is the struggle of man to "rebind" himself to God, it necessarily lies within the realm of his finite perception. Therefore religious or super-conscious development should be but the continuation of one unbroken system of education beginning with the body and culminating in the soul. Such was the system of Yoga. Through its different branches,—Hatha, Karma, Raja, Jnana and Bhakti—man was shown how he could unfold the latent powers of body, mind, intellect and heart and come into possession of his whole being. Nor are its methods any more occult or mysterious than

SIMPLIFIED SPELLING

BY

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THOUGH India is a land remarkable for its conservativeness, yet a plebiscite of English speaking Indians would undoubtedly result in a large majority favouring a reform of English spelling. Those who have gone through the grind of school English are aware of the enormous labour, out of all proportion to the difficulties of the language, that they underwent before they attained a reasonable facility in writing English. It is true that they were taught in the schools mainly through the eye: whereas now there is a growing practice of teaching the language through the ear. To one taught first to pronounce English words and phrases and to use them in sentences before he writes them and trained phonetically rather than ocularily, the ghastly inconsistencies of English spelling might appear a nightmare of folly. But even to one taught through the eye, with occasional excursions into pronunciation, the difference of representation of the vowel sound in *coat* and *cote* must, if he thought at all, have seemed an idle increase of his difficulties.

The statistics of Public Instruction Reports issued year by year and of census reports that come once in a decade show that the number of pupils learning English in schools and proceeding to higher study in colleges is steadily increasing. English is a necessity for administration, for trade, for political development, for all branches of study. Argue as one may that the vernaculars should be more largely employed in administration, and that debates in Municipal Council or Taluk Board Meetings should be in the language of the country, the fact remains that there are many subjects which cannot be thoroughly discussed without the

aid of English; notable among such subjects are matters of engineering and hygiene. Even when a discussion is carried on in the vernacular, a very large number of terms taken from English must be employed on the vernacular frame-work. In a Tamil discussion may be heard wholesale use of such words as 'tube-well,' 'bore-hole,' 'pump,' 'malaria' and 'enteric' by men who have read in English about the topics involved and perforce use the English terms in explanation to others whose English is limited.

There is no doubt that India wants English. Through English it can escape from the isolation of past centuries and be unified into a nation as distinct from a congeries of peoples. The facts are against those sentimentalists who would make Hindi the *lingua franca* of India. All the best thinkers among Indians want the science of the West: how else is India to develop its agriculture, arts and industries, and to make the lives of men healthier and happier? English is for India the open door to scientific study: for none of the languages of India have the vocabulary needed for scientific treatises; they are hampered too in their development by archaic rules of composition, which prevent their immediate adaptation to modern needs. All the more need is there for the simplification of English spelling, the needless difficulties of which hamper the learner.

Some would compare the conservatism of English in the matter of spelling with the conservatism of the vernaculars in the diction, grammar and spelling of their literatures. The problems are not on all fours. English has developed in all other ways than in spelling: it has changed and enlarged its vocabulary, modified its sounds and simplified its grammar. A comparison of a passage of Elizabethan prose with a piece of modern prose will show the changes that have occurred in the interval as far as the first and last points are concerned. A passage of Elizabethan prose set by the side of a passage of Chaucer's

prose will indicate even greater changes. English has had no academies proscribing these forms and proscribing those. It has changed from century to century, adapting itself to new requirements; by its means can be expressed any idea within the range of human thought. It does not bind itself to talk science with a grammar and a vocabulary a thousand years or more dead. It can express itself so that the child may understand or rise to the heights of the scientist and the philosopher. Because of its variety and simplicity and extent it bids fair to become the chief international language.

Unfortunately its spelling has remained much where it was in the seventeenth century. For this the printing press is mainly responsible. vested interests in type are against change. Again the eye has long been accustomed to settled ways of spelling words, so that incongruities seem beauties, suggesting parallels with the rough charm of uncultivated country. Further a false historic feeling has been developed in English minds; consciously or unconsciously they argue somewhat in this wise:—Our institutions are a beautiful imitation of nature; as the human body has functionless organs, that tell of primitive animal ancestry, while in other ways our frame is adapted to the complex conditions of our life, so in our social and political arrangements we keep beside our very modern institutions interesting survivals of a bygone age. In one county side by side with the county council and its machinery for maintaining roads, controlling education and providing small holdings we have the quaint custom of electing verderers from a limited body of freeholders. The verderer now has no real judicial power in the royal forests, all his powers have been stripped from him; we admit his election is a farce and his name an empty title, but it reminds us of a dead past; he is as useless as a vermiform appendix, but serves to remind us of days, when the forest

laws were a cruel reality. So too our spelling is doubtless absurd, but it tells us of the past; the gh in might has no forer, but keeps alive the memory of a time when the word had a guttural sound in it.

The argument is specious. It takes no account of the frightful waste in education that it entails. The verderer's office does no harm, but the maintenance of these relics in spelling are a burden upon the child. We have done away with the forest laws and their penalties of loss of limb, imprisonment and fines, but the penal effects of our bad spelling still remain.

The argument also shows ignorance of the history of English spelling. When the English came to Britain they had only a crude, runic alphabet; but shortly took over from the Irish monks a form of the Roman alphabet, which was nearer consistency and completeness as a record of the sounds of speech than any modification of it since the Norman conquest. Until the time of Caxton it may be said that writers of English wrote very much as they spoke. Even after Caxton's time writing, at any rate in letters, was roughly phonetic. Queen Elizabeth, for instance, wrote *deep* as *dipe*, recording thereby the fact that the vowel sound had changed from something like that in *dape* (as in *ape*) to that in modern *deep*. But unfortunately the spelling in printed books was becoming more and more fixed. It is often a record of sounds that had departed in Shakespeare's times; of pedantic pseudo-etymological spellings; of unphonetic purely orthographical devices; of false analogies, of fashionable imitations of French spelling, of foreign words spelt in foreign guises, the pronunciation being English; of foreign words spelt in foreign guise and pronounced more or less in foreign fashion. The result is such a welter of inconsistencies, as might make us wish that some thirty two inch Agastyn had presided at the birth of English or that some semi-divine Lycurgus would now reform its spelling drastically.

A few facts, drawn from Jespersen's Modern English Grammar, will illustrate what has happened.

Originally English had no symbol *k* in its alphabet. On all occasions the Roman *c* did duty for the voiceless sound which begins *corn*, *keen*, *quick*. We are indebted to Anglo French scribes for the present confusion. In French *c* had two values viz. *k* and *ts* (later *s*). Before *a*, *o* and *u* it was pronounced as *k*: before *i* and *e* as *ts* (or *s*). After some time in English writing *c* was used both in native and French words with the pronunciation *k* before *a*, *o*, *u*, *l*, *r*, and *t* (medial and final). Thus we have *can*, *catch*, *cup*, *cream*, *clean*, *act*. Before *i*, *e* and *n*, *k* was used: also finally. So that we get *cow*, *line*, *kenrel*, *know* and *think*. Before *u* *q* was used (instead of the old English *cw* both in English and French words; hence *queen* and *quiet*. But as exceptions we have *ic* finally in *critic*, *antic*, *comic*; but with French accent *antique* *critique*, where *que* = *k*. *X* was borrowed from Latin and French spellings to represent *ks* in such words as *example**, *examine**, *sex* and applied to the spelling of *six*, *fox*, *ax* (also *axe*) in native words. In Modern English *thikke* becomes *thick*, as if a compromise were attempted between the Old English *c* and the Graeco French *k*. But in *account* *cc* is employed for the same sound, which after all is a single *k* *cc* in *accent* = *ks*, following French pronunciation, the second *c* being pronounced *s* before *e*. To add to the confusion *ch* is used in the spelling of some words borrowed from Greek, as in *chaos*, *chasm*, *chorus* and in the learned re-spelling of the older *quirs* as *choir*. Except in such words *ch* represents the sound *ts*. *Ache*, was in Shakespeare's time pronounced like the name of the letter *h*, while the verb was *ake*. The verb was later given the spelling of the noun and the noun the pronunciation

of the verb. It is suggested that the latter was due to a mistaken pedantic connection of *ache* with the Greek *akkos* which had a similar meaning.

In modern English the symbol *g* has two values, as in *gum* and *gem* respectively. But here there is even less consistency than in the treatment of *k* and *c*; for while *k* is generally used before *i* and *e* initially to represent the voiceless guttural, *g* before *i* or *e* sometimes represents the voiced guttural, and sometimes the stop and fricative sounds combined in *j* (as in *jest*). Thus we get *get* and *gem*, *gill* and *gin*. *G* is a French letter which through Norman influence came into use for the two values found in French as well as in English, where a *g* before *e* and *i* had become *j*. The symbol *gu* in *guise* and *guard* is a relic of a nearly French pronunciation, viz., *gw*;* but this sound *gw* passed into *g*: still the spelling *gu* was retained and even transferred without consistency to English words, initially in *guess*, *guilt*, and finally in *tongue*.

Thus *g* was used to represent the sound of modern *j* in some words. But another device was partially employed about the time of Caxton viz., *dg* after short vowels as in *pledge*, *judge*, etc., (French words): but not consistently, for *colleges* has replaced earlier *colledges*. From French came the symbol *j* along with French words such as *judge*, *joie* and *jealous*. It will be observed that *judge* begins and ends with the same sound represented by two different spellings, the first due to a borrowing of a French device, the second to an English invention.

In old English there was only one symbol for *f* and *v*. *f* medially had the sound of *v*, hence we get *life*, but *alive* (Old English *on life*). After the Norman conquest French scribes brought *v*, which did duty for the voiced sound corresponding to *f*. But they also used *v* and *u* more or less convertibly. It was not until the 17th century that the use of *v* as the consonant and *u* as the vowel was finally fixed. In Shakespeare's plays (1st Folio) forms

* In these words *ex* is now pronounced *egz*.

† (1) See Tempest I. 2. 370. 'Fill all thy bones with aches (itches), make thee roar.'

such as *love*, *selves* etc. are employed. The arbitrary rule had sprung up of using *v* (with its modern value) initially but *u* medially. At the same time the mute *e* (a relic of old inflexions) was retained after *u* to show that *u* was *v* and not *u*! Hence no word in modern English, whether the preceding vowel be long or short is spelt with a final *v*. We are told in conventional grammars that mute *e* after a consonant shows that the preceding vowel is long. Here however is a class of exceptions, for which inconsistent mediæval spellers are responsible. Who on the face of it could tell that *love* was *luv* and *more* was *muuv*?*

The sound of *f* reminds us that pedants are responsible for another inconsistency. *Frenzy* is a popular and almost phonetic spelling of a Greek original coming through Latin, viz, *phrenesis*. From the fourteenth century onwards *ph* (a Latin transliteration of a Greek letter) was used in learned words such as *triumph*, *philosophic*, etc. Modern learned borrowings from Greek always make use of *ph* so that we get *philology*, *phantasm* (but the popular *fantom*, now by pseudo-learned re-spelling *phantom*), and *phthisis*. In the last word *ph* is silent and *th* is pronounced *t*! And in some words by some people *ph* is pronounced *p* medially at a syllable break, thus *diphthong* is *diphthong*.

To traverse the absurdities of all the representations of consonants would fill too much space. A few odd illustrations may be given. The word *nephew* is spelt as it is, because some pedant traced its connexion with Latin *nepos* (cf. English *nepotism* and *nepotist*), *ph* is a compromise between *p* and *v*! *Stephen* was formerly *Steven* (as it is in such surnames as *Stevens* and *Stevenson*), it came to us through old French *Estienne*. It was discovered that the Latin form was *Stephanus* (Greek *Stephanos*), to change *v* to *ph* was an exhibition of learning! But the spelling has not

persuaded more people than a very few *snical* souls to alter their pronunciation.

Several words in English end in *mb*; thus *dumb*, *lamb*, *climb*; but the *b* is mute. It has been mute since before Shakespeare's time. Efforts such as that of the intelligent printer of Julius Caesar III 2 225 who printed *dum* for *dumb* have failed to shift the unnecessary letter. Indeed efforts were made to attach a dumb *b* to other words which ended with the sound of *m*. Thus the Shakespearean printer in a lapse from intelligence printed *doombs* in A. Y. L. I. 3-85; there was a threatening of *solemb* (with mute *be*) for *solemn* (with only mute *n*). We have permanently, or at any rate till we reform our spelling, a superfluous *b* attached to *lim* by analogy with *lamb* (?) From Latin we have borrowed *succumb*, *b* and all; the *b* is an idle baggage.

In words such as *hasten*, *listen*, *fasten*, the *t* has been dead for a hundred and fifty years at least. So also the *t* of *often* for two hundred years. Some moderns, followers of their prototype Holofernes, would sound the *t* in *often* and *soften*. So the *t* of *Christmas* passed out of speech a hundred and fifty years ago. In words like *bristle*, *castle* and *rattle*, the *t* was disappearing in Shakespeare's time, as is shown by such spellings as *bristle* and *rattle* in early Shakespeare texts. In the modern pronunciation of *hasten* and *castle* neither *t* nor *e* is sounded. In South English speech the words, as represented by the Simplified Spelling Society's symbols, are sounded *hain*, *caast*.

False etymology gives us the spelling *cinder*, as if the word came from the French *cendre*. As re-spelt in simplified spelling *vis*, *sinder*, the history of the word—and to history the orthodox appeal—is clearly shown, actually the Old English *sinder* is found to have survived beneath the foolish *cinder*. To re-spell *soot* as *snt* is also to show its history, if any one cares for it. But who does? Historians of language are few; the users

* The vowel symbols used in *luv* and *muuv* are those of the Simplified Spelling Society.

of language are many; for the latter simplification is imperative.

Then as to the representation of vowels. Throughout the 16th century and on into the 17th the English vowel sounds were changing. *a*, *e*, *i*, *o*, *u* long had originally much the same value as the long vowels in the Telugu and Tamil syllabaries, and the short, omitting *a*, the value of the corresponding Tamil and Telugu short vowels. The modern pronunciation of the mystic five shows how far they have diverged from their original value and from the value assigned to those symbols in all other languages that used the Roman alphabet. While the vowels have changed in sound value the spelling on the whole has stayed where it was in the 16th century.

In Middle English the words *beet* and *beat* were spelt alike, viz. *bete*: each was dissyllabic; but the vowel sounds in the first syllable of each were different. In *bete* (beet) the vowel was approximately that of the first syllable in the Telugu *tsheesi*,* in *bete* (beat) the vowel was approximately that of the first syllable *tsheepa* (as pronounced in refined speech). Later on *ee* represented the first sound; but while the sound changed in the course of the 16th century to the vowel sound in the first syllable of *tsiiti*, the symbol remained and by Shakespeare's time had nearly its present value. A half-hearted effort was made in printing to find a new symbol for the changed sound; hence is in a few words such as *fiel*d and *fiend*. Meanwhile *ea* was employed to represent the open sound (as in *tshepa*) of the Chaucerian *bete* (beat). This sound in many cases before *t* and *d* became shortened into the sound of *e* in *bred*; but the spelling with *ea* was often retained. This accounts for *bread* by the side of *bred*, and for *dead*, *spread*, *read* (p pt) rhyming with *ded*. In other cases *ea* without change of spelling passed into the vowel sound of

tshee in *tsheesi* and then by a second stage into the vowel sound of *tsiiti* in *tsiiti*. Thus we get *read* (pron. *red*). *read* (Infin.) and *reed*. Pope uses *tea* as if it were *tay*; it had in his rime the close sound of *tshee* in *tsheesi*. French borrowings of a later date were spelt with the French *i*, which adds to the confusion of spelling: we have *tea*, *tee* and *ti* in *routine*; three different spellings for one sound.

In Chaucer's English the word *fol* (*fool*) was pronounced approximately with the vowel sound of *too* in *tooti*; the first vowel of the word *fole* (a dissyllable) with the open vowel sound of *too* in *took*a (as spoken). The spelling *oo* represented the long *o* sound, but after the change of its value to long *u* stood for the latter sound. In the latter part of the 16th and the first half of the seventeenth century, the long *u* sound was shortened in many words as in *good*: thus *oo*, originally for long *o*, then standing for long *u*, now represents mostly short *u*. *Food*, *brood*, *rood* and *mood* are exceptions. *Blood* and *flood* have gone one step further; in them *oo* stands for the sound of modern *u* in *but*, which is due to an unrounding of earlier short *u*.

The symbol *oa* was a 16th century device to represent the open *o* sound; but it was not used with any consistency. It was never used as the end of a word; *oe* or *o* were used instead, as in *foe* and *no*. Elsewhere *o* was used medially as in *alone*, *broke* etc. The open vowel (developed from Old English long *a* as in *father*) represented thus by *oa*, *os*, *o* in the sixteenth century has become in Southern English a diphthong the first element of which is close *o* (represented by *oe* in simplified spelling). *Oa* is still an open sound in *broad*, *roar*, etc.; its value in *goad*, and *voad*, etc., is the same as that of *oe* in *woe*.

Another phenomenon of the great vowel shift, as it is called, was the passage of long *u* into the diphthong *au* (in Simplified Spelling *ou* as in *out*). Thus Chaucer's *foul* (modern English *foul*) was pronounced approximately *foul* (in simplified

* This is the best that can be done to represent Telugu words with the existing English symbols. The English *i* is an alveolar: the symbol *i* therefore does not represent the dental and palatal sounds of Telugu.

spelling notation) By Shakespeare's time *foul* had become in pronunciation *foel* (in simplified spelling, the same almost as the modern *foel*.) The spelling *ou* (= long *u* in middle English) was a French device. It was not used consistently for this sound of long *u*. but, so far as it was, it remained as a symbol of the new Elizabethan vowel sound of *foul* and later of the modern value, approximately represented by *au* in phonetic transcription, of *ou* in *foul*. In *vound* however the long *u* sound for special reasons has remained.

But *ou* was employed to represent other sounds than long *u*. it was used to represent a short *u* on occasion as in *nourish*, where the original short *u* sound has become unrounded. And *ow* was a slight diversion of spelling the same development of the middle English long *u* gives us *cow* and *thou*. Also, besides an occasional *ou* an *o* was used for a short *u* and in later middle English it was frequently employed (*u* *u*) "in the neighbourhood of the letters *m*, *n*, and *u* (*o*, *w*). The reason is that the strokes of these letters were identical and that a multiplication of these strokes, especially at a time when no dot or stroke was written over *i*, rendered the reading extremely ambiguous and difficult (*uu* might be read also as *uuu*, *uuu*, (*uuu* or *uuu*) *uuu* (*uuu* or *uuu*) *uuu*, *uuu*, etc. This accounts for the present spelling of *won*, *son* (Old English *sunn*, middle English *sonc*) *mon*, *monley* etc." [Jespersen's *Mod. Eng. Gram.* 3-48] Thus for the past benefit of the medieval monkish speller twentieth century children are bewildered between *son* and *son*, *mon* and *mon*.

One last illustration of these 'historical' absurdities may be given. In early middle English there were two diphthongs represented by *ai* (or *ay*), and *ei* (or *ey*) used in words both of French and English origin. The old English diphthong *æ* (long or short) followed by palatal *g* became *ai* (or *ay*). Thus *dag* became *day*, *gæg*

became *gray*. Old French *deignier* gave us the Middle English *deyns*: the *ei* of the original is kept. Later however the two diphthongs coalesced into one sound and confusion of spelling arose: beside *degn* (where the *gn* is a rehabilitation of French spelling, perhaps not uninfluenced by the Latin, as in *indignant*) we got *diadain*: *peins* became *pain*; Old French *feid* became *faith* and *fei* became *say*. On the other hand *gray* became *grey*; and *forain* (*ai* comes from Old French) has like *sorruin* been given a change of vowel in spelling, and both have been falsely respelt with an idle *g*.

The history of English spelling is a very maze of tracks that lead no whither. The facts quoted above are but a small fraction of those available. The argument that our bad spelling should be retained because it shows the history of words is thoughtless and ignorant. There are many cases where the traditional spelling conceals the history; there are still more cases where it shows only part of the history. The modern word in modern speech is the last stage, and the appeal to history passes by the prime importance of the spoken word. The old spelling is a record of truncated development of popular and of pedantic superstition. Because astrology and alchemy were the crude beginnings of the sciences of astronomy and chemistry, do men argue that their falsehoods and superstitions, as well as their true discoveries, should be incorporated in modern text books? The spoken language has dropped the old significances of 'disaster,' 'influence,' 'elixir,' 'phlegmatic,' 'sanguine' and the like. Those words in their original came from the dark realms of the occult; science has taken the mystery out of them except for the few whose proclivities are atavistic. Does any one claim that for the sake of the history of these words occult absurdities should be kept alive? Those who talk of our spelling as a historical record talk with the vagueness of the occultist; in fact they do not think at all. They put

accuracy than *ng* in *finger*. The last concession to be noted is the retention of the digraph *dh* to represent the voiceless sound that begins *thus* and the voiced sound that begins *then*. It would be very easy to write *dh* for the latter, which distinction would be of considerable aid in teaching English sounds to Indian boys.

After all the scheme is confessedly a compromise, and its success with those whose mother tongue is English depends on its being such. With education to the idea of a uniform set of symbols, there may come readiness to remove some of the still remaining discrepancies. Even if these possible improvements here pointed out are not generally accepted, the scheme as it stands is so vastly more consistent than our present hotch-potch that to Englishman and foreigner alike there must result a great saving of time.

For the foreigner the historical argument can have no charm; rather, if he looks into the facts, he must laugh at the unreason of the mind that embraces it. No more can he be fascinated by the æsthetic beauty of our present spelling. If language is the chief instrument of the communication of thought, he must wonder that it is not made the most handy instrument possible. No man that could use a modern plane to make a rabbit would resort to the slower chisel. The tendency of modern industry is towards the specialization and greater accuracy of tools. Why then not treat spelling with equal commonsense? Intrinsically is *look* any more beautiful than *looc* or *niglt* than *nier*? Those who think English spelling should not be reformed because the old clumsy spelling is beautiful are not incomparable to those who insist that, because the eye in India has been accustomed to distorted figures in stone and metal and plaster, only distorted figures should still be shaped. Doubtless the Polynesian savage would prefer his hideous grinning carved coconut to the head of *Praxiteles'* *Hermes*. Yet in the latter there is

beauty and economy and accuracy. The civil and educated man would have no hesitation in his preference.

Those who pretend to find educational value in our spelling say that, even if it costs trouble to learn (and for themselves they talk of their own *miraculous ease of acquisition*) the child is born to trouble and that hard effort is of moral benefit to the infant scholar. Obviously they are of a lazy mental habit; else would they see that effort should not be spent on a Saharan waste; but that there are many ways of making productive effort; and that with the child the great stimulus to effort is interest. In India people of this kidney urge the delightful occupation once common in the Elementary schools; little naked infants sat solitary apart tracing in the sand the two hundred and fifty odd symbols of an Indian syllabary; after learning which by some three to six months daily treadmill toil they were allowed to proceed to a book; dull effort was their sole imagined interest. At least in these Indian syllabaries there is some consistency; but English spelling is a wearisome catalogue of rules, to which the exceptions are more numerous than the instances. Very significant was the title of a reading book of our childhood, 'Reading without tears'!

'Look-and-see' methods of teaching English reading laid stress on memory through the eye. It was all very well for those who had strong visual memory; for those whose ear was more receptive than the eye there was no assistance. In any case memory at the expense of reason was to be relied on. The exercise to which the child was set was as valueless as the training to which those pandits who practice *satsavadanam* devote themselves. The relationship between one English spelling and another is little more than that between a French sentence and a sum in arithmetic, which the professors of the curious Indian trick get by heart.

Simplified spelling should make an appeal both to the Indian teacher and to the Indian parent. The

time spent over English in schools is altogether incommensurate with the results. There are many reasons for this; the inadequate equipment of the teacher, the wastefulness of the methods, the badness of the furniture, and the unsuitability of the text-books. In all these matters some improvement has been made and more can be expected. But an additional reason is the time spent over the difficulties of English spelling. To get a working knowledge of simple English should, in view of the simplicity of its grammar, not be a matter of more than three or four years, provided that the teaching is 'practical' in aim. But the teacher, even if he gets his class to speak and read English with fair fluency and correctness, must spend an inordinate amount of time upon drilling his scholars in English orthography. How much easier would be his task, if he could drill his pupils in the English sounds, and for each sound had one symbol that could be used in writing whenever that sound occurred! He could from the beginning pay much more attention than he does to speech, because he would not be hampered with the necessity of forcing his class to memorize spellings in which there is no apparent rhyme or reason. Thus one of the chief present defects of teaching English would be reduced if not minimized. The possibility of oral teaching aided by the consistent symbols of the International Phonetic Association was shown clearly some few years back by Mr. G. V. Ramamurti at Parakkimedi. A class of children of different castes learnt in a year about eight hundred words of all kinds and used them in various forms of sentence, mainly because they were not hampered by our inconsistent spelling, but were taught on the principle of one symbol to one sound. But then they had to plunge into the whirlpool of inconsistencies at the beginning of the second year. Even so they mastered the difficulties sooner than a class fed from the first with illogical spelling. Their interest had been roused and they had the

sense of having mastered the difficulties of speech: their interest stimulated them to the effort of conquering even the difficulty of spelling those eight hundred words in orthodox fashion. The inference is that the progress would have been greater at the end of two years, if this difficulty had not been necessary to surmount. The statement that from one and a half to two years of the (English) child's school life are taken up by this memorizing of our bad spelling is probably true also of the Indian child who learns English. Does not the possibility of doing away with this waste constitute a claim to the moral support of India to the movement?

It must not be supposed that victory will come at once or even soon. The Simplified Spelling Society aims at the education of the English speaking world to reason. It may take a generation or two till the orthodox who have been brought up on the old spelling and in their conservatism cling to it have passed with the bad old orthography of unreason into oblivion. Generations to come will look back on our present spelling as an irrational folly, as we of to-day look on the treatment of prisoners and lunatics of a century ago; they will regard it as a superstition like witchcraft and be glad that their children are no more stretched upon its rack.

Those who are moved to know more about the Society—and doubtless there will be many—can obtain all information from the Secretary of the South Indian Branch, Mr. Mark Hunter, Binton, St. Thomé. Full members get in the year ten numbers of *The Pioneer*, a little magazine issued by the Society, and receive copies of pamphlets published from time to time.

SIR WILLIAM JONES

BY

MR. SHUMBU CHUNDER DEY.

§ SIR WILLIAM JONES in his commentaries says:—"If I am asked, who is the greatest man, I answer, the best; and if I am required to say who is the best, I reply, he that has deserved most of his fellow-creatures". This estimate of greatness appears to be the right view, for the more a man does good to his fellow-men, the higher he rises in the scale, and the summit is reached only when he succeeds in doing the greatest good to the greatest number. This success, however, we need hardly say, falls to the lot of a very few to achieve, so very hard and difficult it is of attainment. But be the number of such benefactors what it may, there is no doubt that the sphere of their action is anything but limited; indeed, it takes in a variety of subjects, religion, literature, science, arts, law, politics, sociology, philanthropy, all come within its compass and in each of these departments the selfless, noble minded worker does an immense deal of good to mankind. The subject of this short memoir is one of such benefactors, as he has largely added to the stock of knowledge by his manifold literary labours. He achieved success in what he put his hand to, and has thus secured a high place among world's noted worthies. Such a halo of glory surrounds his name that it is not likely to fade away under the withering influence of time. Jones was born in London on Michaelmas Eve, 1746. He was a Welshman by birth, but in other respects he was a thorough Englishman. He was exceptionally happy in his parents. His father was a famous mathematician, who was both the disciple and friend of the immortal Sir Isaac Newton. But Jones senior having died when little Willy was only three years of age, the care of the boy wholly devolved on his mother, Mrs. Jones was a

remarkable lady and possessed worth and intelligence far above that of the ordinary run of women; and it was to her that young Jones owed his passionate love of reading, which did him yeoman's service in raising him so very high in the estimation of the world. Jones was inquisitive almost from his birth, and it was not unoften that, even when he had not completed his fourth year, he constantly inquired of his mother on all sorts of subjects. But to these inquiries the constant answer of this gifted lady was, "Read and you will know". His unusual eagerness for knowledge, coupled with such wise inciting advice of his mother, served to engender in Jones, even when all but an infant, a very strong, ardent longing for reading.

Jones was first placed in the celebrated school at Harrow, and it was not long before he showed what an extraordinary boy he was. Unlike most of his fellows, he never spent his time in play or other amusement, and by this good and salutary habit found ample leisure for studying other books than the course prescribed for his class. In this way he peered above his fellow-students and became the Doyen of his form. Indeed, he was so much devoted to learning that one of his teachers was far-seeing enough to predict his future greatness by observing that, "if this boy were left naked and helpless in the Salisbury plain, he would still find his way to fame and fortune."

From Harrow Jones passed on to Oxford in 1764. Here, too, he highly distinguished himself and became the favourite of the professors. Indeed, his academical career was very brilliant and showed beyond doubt that he was destined to prove a great man in future:—one whose name generations after generations would not willingly let die. Jones did not confine his attention to polite learning and science; he also took in law, and read and mastered Coke's Institutes, so well-known to law students. Indeed, he attained such proficiency in this all but dry subject that the

stands almost every language in the world but his own". "Mon Dieu," exclaimed the King "then of what country is he?" "He is, please your Majesty, a Welshman."

The Judgeship of the Supreme Court at Calcutta Jones had much longed for, and he was always on the look out for an opportunity to gratify his desire. That opportunity at last arrived, and he got the coveted appointment, on which occasion he was, as was then customary, decorated with the order of knighthood, an honour which, though now fallen somewhat low, at one time satisfied the ambition of Sir Philip Sydney and Sir Walter Raleigh.

Sir William Jones * came out to India in 1783, and was duly sworn in as a Puisne Judge in the place of *Le Maistre deceased*. Before he was so appointed, he had won laurels in the field of law literature. His famous Essay † on the law of Bailments which he brought out in 1781,

* The Biographer of Sir Elijah Impey says that Jones succeeded *Le Maistre* who died at Calcutta. (Sir Impey's *Memoirs* Chap. IX). Now, as *Le Maistre*, according to the author of *Echoes from old Calcutta*, died in November, 1777, it was long before his place was permanently filled. *Le Maistre* was the very reverse of his illustrious successor. A convivial man as he was, he was a protégé of the licentious Lord Sandwich. He was also "violent beyond measure, and with Hyde opposed Impey in every thing." See *Echoes*.

† The conclusion of this discourse is simply grand, and we gladly quote it here.—"The great system of Jurisprudence, like that of the universe, consists of many subordinate systems, all of which are connected by nice links and beautiful dependencies; and each of them as I have fully persuaded myself, is reducible to a few plain elements, either the wise maxims of national policy and general convenience, or the positive rules of our forefathers, which are seldom deficient in wisdom or utility; if law be science and really deserve so sublime a name, it must be founded on principle, and claim an exalted rank in the empire of reason; but, if it be merely an unconnected series of decrees or ordinances, its use may remain, though its dignity be lessened, and he will become the greatest lawyer who was the strongest habitual or artificial memory. In practice law certainly employs two of the mental faculties; reason, in the primary investigation and decision of points entirely new; and memory in transmitting to us the reason of ages and learned men, to which our own ought invariably to yield, if not from a becoming modesty, at least from a just attention to that object, for which all laws are framed and all societies instituted—The good of mankind."

had secured him a high place on the roll of writers on English law. His was, indeed, a cosmopolitan genius. Speaking of him, the learned historian of the *Decline and Fall of the Roman Empire* says that, "he is perhaps the only lawyer equally conversant with the Year-Books of Westminster, the commentaries of Alpan, the Attic pleadings of Isacus, and the sentences of Arabian and Persian Cadhis," and he might have added, the writings of the Hindu sages of old. Surely, this is no small praise, coming as it does from one who was so very competent to pass an opinion on the matter.

Shortly after his arrival in this country, Jones founded on the model of the Royal Society of London a similar institution at Calcutta to which he gave the name of Asiatic Society of Bengal. That distinguished body selected the Governor-General, Warren Hastings, under whose protection they commenced their honorable career, to be their first President but the latter justly thinking that the founder was more competent to hold that office, with excellent taste and feeling, declined the honour in his favour, and, accordingly, Sir William Jones was installed in that office, which he filled with honour and credit till he was cut down by the cruel hand of Death. During his incumbency he by his useful researches into the history, geography, philosophy, arts and antiquities of India considerably augmented the importance and reputation of that society.

Simultaneously with the establishment of that famous Institution Jones commenced studying Sanscrit under a learned Vaidya named Ram Lachon, * and mastered this language of

* No Brahman pundit would teach a *Atlecheha* Sanscrit, and it was only after considerable toil and trouble that Jones could induce this man to become his tutor on rupees fifty a month. But this aversion of the Pundits to teaching foreigners their sacred language, Warren Hastings succeeded in removing. As Macaulay says in his brilliant essay on that distinguished Indian Scholar, "The Pundits of Bengal had always looked with great jealousy on the attempts of foreigners to pry into those mysteries which were locked up in their

languages in a few years. Indeed, his aptitude for learning languages was so very great that however hard and difficult a language might be, he could gain mastery over it in a comparatively short time. Though his principal duties were in connection with the judiciary, he directed his attention to all sorts of subjects and thereby did an immense deal of good to the cause of learning in general. Jones was a miracle of industry and perseverance, and was always bent on increasing the stock of his knowledge, thereby doing at the same time a great deal of good to the world at large. Even when Asiatic climate had told upon his constitution and he was obliged to discontinue his study by candle-light, he did not give up reading altogether. Indeed, such was his thirst for knowledge that while lying on his sick bed, he prosecuted his study of Botany almost unaided. Even when under medical advice he went on travel for the restoration of his health, he found time to compose a very useful treatise on the Mythology of Greece, Italy and India. From all this it is evident that he had so well fortified his mind that such hard labour seemed pleasure to him.

When a few days after, Jones became a little better, he resumed his judicial duties as well as his varied reading with greater care and earnestness. His friend and biographer, Lord Teignmouth † says that for sometime he resided at Garden-Reach on the banks of the Bhagirathi. It was his habit to walk to the New Court House, every morning from his quiet bungalow at

saored dialect. The Brahmanical religion had been persecuted by the Mahomedans. What the Hindoos knew of the spirit of the Portuguese Government might warrant them in apprehending persecution from Christians. That apprehension, the wisdom and moderation of Hastings removed. He was the first foreign ruler who succeeded in gaining the confidence of the hereditary priests of India, and who induced them to lay open to English scholars the secrets of the old Brahmanical theology and jurisprudence."

† This gentleman was Governor-General of India, when he was known as Sir John Shore.

that place, where he spent his evenings with Pundits and Munshees and corresponded with Johnson and Burke *.

With the closure of the Court for the long vacation his judicial labours, however, did not come to a close; but might be said to have continued still in some shape or other. During the vacation of 1787, he resided for sometime at Krishnagar, that Oxford of Bengal as it is called, where the site of his bungalow is still pointed out and is looked upon with something like religious reverence. He wrote :—" I am much pleased with my residence in this bungalow. True it is that for these three months I have had leisure owing to the closure of the Court, but as a matter of fact I have not been without work for one single moment. One's affairs in life are seldom found to be in unison with his favourite pursuits; but luckily for me my case is an exception to this rule. Even while living in this cottage I by my study of Sanscrit and Arabic † have been in a manner performing the duties of the Court. Now, I can say with confidence that Hindu and Mahomedan law officers, attached to our Courts, would no longer be able to mislead us by giving false, unfounded opinions." As Hindu rishis and sages were found to differ from one another on many points of law, it was necessary, where such reconciliation was feasible to reconcile their opinions before a definite conclusion could be arrived at in respect of them. Accordingly, Jones induced the Government of Bengal to employ Jagannath Turkapanchanan of Tribeni, who was admittedly the ablest and most erudite Pandit of his time, for the purpose. The pay of the post was fixed at the handsome sum of rupees five

* See also Cotton's *Old and New Calcutta*, p. 697.

† Warren Hastings also was a good oriental scholar. In Persian and Arabic literature he was, as Macanlay says, deeply skilled. With the Sanskrit he was not himself acquainted; but those who first brought that language to the knowledge of European students owed much to his encouragement.

hundred a month *. The old energetic Pandit took up this hard and difficult work in right earnest and, at last, produced a book in Sanscrit to which he gave the pompous name of *Vivada Bhagarnava Setu*, or "the bridge for overcoming the sea of legal disputes." This was a splendid performance and did immense credit to the learning and reasoning powers of its author. This prince of Pandits was as was his due, honoured by all, from the Governor General downwards. As for Sir William Jones he held him in high esteem and it was not uncommon that he with his noble lady honoured him with a visit at his residence in Tribeni. The famous Sadar Judge, Harrington, shared with Jones in his regard for the great Pandit, and if he found any difficulty in deciding some intricate points of Hindu law, he would take an early opportunity to come over to Tribeni and have his difficulties removed by Jagannath. Even that eminent oriental scholar, Calbrooke, † who was so well known for his Sanscrit learning, held Jagannath in supreme regard, and many were the occasions on which he paid friendly visits at his country house and held sweet, intelligent converse with him in Sanskrit on various subjects. In fact, no native was more honoured for his deep knowledge of Hindu Shastras, and none so handsomely rewarded for it. Even after he had done the work which the Government had employed him in, Jagannath, it is said, used to get rupees three hundred a month as a token of respect for his uncommon abilities and erudition.

* Jagannath had become very old, but though he had passed ninety, his mental faculties were not a whit impaired and he was capable of working as hard as a young man of less than half his age. In fact, he was wonderfully strong, both in mind and body, and he retained his strength and energies almost to the last days of his life. This was something like a miracle, seeing that when he died in 1807, he had reached the patriarchal age of one hundred and thirteen years.

† Mr. Mayne says that he "was not only the greatest Sanskrit scholar, but the greatest Sanskrit lawyer, whom England has ever produced". Hindu Law and Usage, §. 32

It would appear from some of his papers that he have seen the light that Jones's routine for work was somewhat peculiar. The first thing he did in the morning was to write out a letter, and to read a few chapters from the Holy Bible. Then he would study Sanskrit Grammar and Hindu law; while midday was devoted to the reading of Indian Geography, and evening to the study of the History of Rome; then after playing the game of chess three or four times, he would close his work for the day by reading some portion of the poem of the famous Italian poet, Ariosto. Jones was also very fond of reading *Shabnamah* of the great Persian poet, Ferdousi. In fact, his love of that grand Epic was so very deep that he would not allow a single year to pass without reading it through, just as in later times the great tribune of the English people, John Bright, would do in respect of *Milton's Paradise Lost*.

In 1788 Jones undertook to prepare a Digest of Hindu and Mahomedan law, but he did not live to complete it. The credit of bringing out the work, so far as the Hindu law goes, is due to that accomplished Sanscrit scholar, Calbrooke, who in 1840 ushered it to the public under the title of *Digest of Hindu Law*. This is no other than an English translation of Jagannath Tarkapanchanan's monumental work, *Vivada Bhagarnava Setu*, and is known as Calbrooke's *Digest*, * which is justly regarded as a *sine qua non* with every Indian Judge and practitioner. In the year following he published an English translation of Kalidas's excellent Drama, entitled

* What Calbrooke did for the Hindu law, Hamilton did for the Mahomedan law. The Digest of the one and the *Hedaya*, or guide to Mahomedan law, of the other are very valuable works and are still regarded as authorities on Hindu and Mahomedan law respectively.

In the preface to his "Digest," Calbrooke, speaking of Sir William Jones says that he "Joins to a competent knowledge of oriental language, that legislative spirit and intimate acquaintance with the principles of Jurisprudence, which he possessed in so eminent a degree."

dozen languages Jones's was a life of learned and useful labour. What Johnson said of Pope might with equal truth be applied to him, "that he was one of those few whose labour is their pleasure". Indeed, he laboured hard and incessantly for humanity, and the sweet content which he found in it had its own exceedingly great reward. In his capacity of Judge he practised those laws which it was the pride of his life to cherish and honour, and administered to his fellow creatures the pure maxims of justice and truth. The fittest and most eloquent tribute to his memory has been paid by his bosom friend and successor in the Presidential chair of the Asiatic Society, Sir John Shore, afterwards Lord Teignmouth. "At home," says this distinguished writer of his Memoirs, "Jones was always good, and abroad, he was always great. As a great man, whether we consider the perspicuity of his genius, the variety of his powers, or the extent of his erudition, we are enamoured and astonished. As a lawyer he

distinguished himself at an early age; and he not only attained a superior knowledge in the laws of his own country, but in those also of every other of the civilized globe". And he was a man "who feared God but not death, and maintained independence, but sought not riches; who thought none below him but the base and unjust, none above him but the wise and virtuous". Indeed, Jones was a very remarkable character, and deserves to occupy a high and prominent niche in the proud Temple of Fame.

Many were the means that were adopted, both in India and England, to perpetuate the memory of this great and good man. By the efforts and at the expense of the Directors of the East India Company a monument was erected in St. Paul's Cathedral; the same Honourable body also sent a marble statue of him to Calcutta. The Asiatic Society possess one bust and three pictures of its founder. But the most glorious and indestructible monument to his memory has been raised by his noble widow who printed and published all his works five years after his demise. This lady also caused a marble statue of her husband to be prepared and got it placed in the University of Oxford. In point of fact, however, such a wonderful man needs not marble or brass to preserve his memory. His works are his best and most durable monument and, as long as the world shall value learning and learned men, they will serve to keep alive his name as one of world's great benefactors. Truly does the great Bengali poet, Sri Madhusudan, say, "That man is the most glorious of human beings, whom people never forget, but to whom all ever pay divine honours in the temple of their hearts".

Not cities proud, with spires and turrets crown'd,
Nor bays and broad arm'd ports,
Where laughing at the storm, rich navies ride;
Nor star'd and spangled courts,
Where law brow'd baseness wafts perfume to pride,
Not men, high-minded men,
With powers as far above dull brutes endow'd,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude,
Men, who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long aimed blow,
And crush the tyrant, while they rend the chain
These constitute a state;
And sovereign law, that states collected will,
High over thrones, and globes state,
Sits empress, crowning good, repressing ill,
Smiled by her sacred frown,
The fiend Discretion, like a vapour sinks,
And e'en the all-dazzling crown
Hides his faint rays and at her bidding shrinks,
Such was this heaven-loy'd isle,
Than Leebas fairer and the Cretan shore!—
No more shall Freedom smile?
Shall Britons languish, and be men no more?
Since all must life resign
Those sweet rewards which animate the brave,
'Tis folly to decline,
And steel inglorious to the silent grave."

This little poem is not only praiseworthy as a piece of good poetical composition, but is also remarkable for the sound political sentiments which it conveys.

The Methods of Reclaiming Saline Soils.*

BY

MR. W. H. HARRISON,

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IN all countries possessing a high temperature and a deficient rainfall, tracts of saline land are found in which, owing to the presence of an excessive amount of soluble substances harmful to plant growth, the growth of the crops is hindered and often prevented. Such soils in addition to these harmful substances usually contain large quantities of other substances which are essential to the growth of crops. They are therefore often exceedingly fertile when once the obnoxious salinity is removed. Consequently much attention is being paid to their reclamation in many parts of the world.

The appearance of salinity in a soil is caused in most cases by deficient drainage. This may be due to a close heavy soil texture or to the presence of an impervious clay layer in the sub-soil; consequently the most successful methods of reclaiming such soils are those which aim at inducing efficient drainage.

Probably the most effective way of dealing with the problem is to under-drain the land and then subject it to a heavy irrigation with water of good quality. The cost of under-draining land as usually practised is however high and on that account would not recommend itself to the ryot. But for small areas, such as single paddy fields, the use of bamboo drains has been found to be both cheap and effective and well within the means of a cultivator.

A cheaper method of reclaiming saline land is to divide the land into comparatively large sections by means of deep open drains, the excavated earth being utilized for the formation of bunds around

the section. Each section is flooded with water to a moderate depth and the water slowly percolates through the soil into the drains and carries with it the harmful injurious substances contained in the soil. Sometimes once flooding will clear the land sufficiently to permit a crop to be taken, but more often it is found necessary to repeat the operation several times. In any case, however, crops should be taken as soon as possible. This is because the penetration of the roots opens out the soil and assists subsequent operations. In this connection it may be pointed out that suitable crops to grow are green-manure crops. By ploughing these into the soil a large bulk of organic matter is introduced. This materially improves the drainage of the soil. Even after decomposition has taken place, the humus produced has the same effect. Dhaincha is a crop which can be recommended for this purpose. Not only is it a heavy yielder but it has the further advantage of withstanding salinity better than most other green-manure crops.

The ryots of the Kistna delta practise a variation of the above method which can be recommended. Instead of growing a green manure crop and ploughing it into the soil, they puddle in large quantities of paddy straw and thus bring about the same result. Indeed the puddling in of any short of vegetation in large quantity will answer the same purpose.

A method often employed by cultivators in South India is to cover the saline land with fertile soil by carting soil or tank silt on to the area so as to cover it to a moderate depth. No doubt with a certain expenditure it is possible to obtain crops by this method. But the causes which produced the salinity in the first instance still remain in operation and sooner or later the harmful substances are concentrated in the new layer of soil and the crops suffer. As an efficient and permanent cure this method cannot be recommended. Sometimes the new soil is brought on

* Prepared for the Department of Agriculture, Madras.

to land by flooding with muddy water and allowing the water to drain away thus leaving a layer of silt on the surface. This method combines the advantage of alternately flooding and draining the land with that of carting new soil on to the surface. It is one which may be carried out with advantage whenever conditions render it possible.

All these methods of reclaiming saline soils depend upon the presence of an efficient water-supply. This water-supply may be derived either from irrigation or from a heavy rainfall. These advantages are not available in many of the dry land areas of this Presidency. Moreover the low value of crops raised upon such dry lands excludes the use of expensive methods. Hence in these cases, the only method which may be said to be at all practicable is to dress the land heavily with gypsum (sulphate of lime) which, by reacting with the harmful salts, gives rise to substances of a less poisonous character and thus permits crops to be produced. Gypsum is, however, very scarce in South India and its use would therefore probably prove too expensive for the ordinary cultivator.

RELIGIOUS AND MORAL EDUCATION

BY

GANDIKOTA SATYANARAYANA MURTHI, B.A.

THE object of education is a harmonious development not only of the physical and intellectual capacities of the student but also of his moral and spiritual faculties. The true end and aim of all education is to unfold and direct aright the whole nature of the student. As character-building on a sound basis is the main object of all instruction, no system of education is complete which fails to take note of the moral and spiritual welfare of the pupils.

In India, all education, primary, secondary and collegiate is with few exceptions secular, and owing to the fact that the educational system

was planned by the British Government and was not the development of indigenous ideas, secularism has been pushed to its logical extreme and has not been diluted by any other influence. Not only is there no religious teaching in the Indian schools and colleges but the instruction given is solely intellectual. Those qualities which best enable men to make a successful journey of life are not wholly intellectual but moral and spiritual. One should not thereby depreciate reason and intellect. Intellect is, no doubt, a power; but like all human powers, intellect and mere intellect has her toadies and flatterers. Religion and morality are her best friends and those are her worst foes who seek to persuade her that she is superior to their authority or that she can safely dispense with their guidance. Students of the History of France will remember that in one of its fits of unreason, the French nation proclaimed intellect to be a goddess and worshipped her as such. No sooner had intellect been proclaimed a goddess than she began to behave like a lunatic and having fitted her worshippers for the mad house she conducted them all to the shambles. Such being the revolutionary tendency of wholesale intellect, it is on all hands desirable that religion and morality also should find a place in all systems of education.

In a land where morality is the mainspring of national life and education has always been religious in its character, the introduction of a purely secular system of education has been productive of the most mischievous results. The secular character of education has made the young people irreverent, disobedient and according to some Western observers, disloyal. Most people who have been brought up under the present system go through life with no higher aims than the acquisition of wealth and titles and high social position. That grim hunt for comfort which goes by the name of practicality is now becoming a most conspicuous feature in Indian life.

Learning is valued only because it enables the learner to get the comforts of life. Bishop Whitehead says, "In the evidence given before the Indian Universities Commission of 1902, witness after witness from every part of India deplored the utilitarian spirit that prevails among the students and the fact that students will not attend to anything that does not pay for the examinations."

It is therefore absolutely necessary that moral education with religion as its basis, should be imparted to students. The object of moral education problem briefly stated is that the formation of high character should become the recognised and supreme aim of all educational efforts. The appointment of a Special Committee by the Madras Government to consider and report on this problem bears testimony to the fact that the problem is one worthy of engaging the serious attention of all those concerned with the destinies of the educational world.

The necessity of moral and religious instruction in schools and colleges has been felt not merely on account of the secular character of work-a-day education but also an appeal to the history of education in our land shows clearly the intimate relation subsisting between religion and education. Long before the establishment of the Pax Britannica in this country, religion supplied the whole motive of the higher education. During the bygone Vedic Ages, the Rishis of old imparted purely out of charity spiritual and moral instruction to a number of students in their hermitages. In the Pauranic Age, the tutorial teaching of the Rishis developed into academic institutions and several pupils both adult and young were initiated into the principles of sublime morality. The Buddhistic period of History witnessed the open air preaching of Dharma. During the post-Pauranic period, the study of Nithisastra and a life conformable with the tenets thereof were insisted upon in all the head-quarters of Brahma-

nical learning. Takshasila of 100 B. C., Sridhan-yakataka of the times of Siddha Nagarjuna, Nalanda of 700 A. D., Odantapuri of the Pala Kings, Vikramasila of the times of King Dharmapala, — at all these places, there flourished famous universities, a peep into the laudable systems of which convinces one that religion and morality were from times immemorial connected with education.

As already shown, the secular character of present instruction and the intimacy subsisting between morality and education ever since the ancient times, necessitate the introduction of religion and morality into the school curricula. But, before on that account, laying down any definite scheme for imparting religious education, it is necessary to carefully consider some at least of the various practical issues raised in connection with this problem.

The first and the foremost question which has led to much divergence of opinion both in the pulpit and the press, is whether it is possible or not to divorce religion from morality in imparting moral education. The relevancy of a consideration of this dispute in the present topic is to be seen in the fact that the Government have been pledged to a policy of religious neutrality. As facts are after all facts, it is not judicious to force morality to vacate the region of religion or to compel religion to abdicate the kingdom of morality on the mere ground of state neutrality in matters religious. Leaving the question of State neutrality for a subsequent consideration, one can boldly assert that the proposed partition between religion and morality is impossible, if not absurd. They should always go together and as a matter of fact, they are never apart since they form a single organic entity. Moral education will be a ludicrous farce if once an attempt is made to separate religion from morality. Religion it is that supplies the whole motive power of morality. It holds up a lofty ideal of

worship and assimilates the worshipper with that All supreme Being Religion that says God is the ruler or upholder of moral rules is indispensable inasmuch as we are thereby induced to obey moral laws Fear of God has a deterrent force which gradually gives place to reverence and love for Him We obey the Ethical Imperative, the silent dictates of that inward monitor, the conscience first, through fear of punishment; next, there arises the more refined fear of causing divine displeasure and lastly there comes the still more refined fear of causing pain to a beloved Being It is at this stage that perfect love casts out fear as a slavish principle and leaves behind only that most refined something which is inseparable from reverential love Such being the intimacy subsisting between religion and morality, the argument of separating the one from the other cannot for a moment be maintained

The next question that demands serious attention is "How are we warranted to take up this problem when the Government have been pledged to a policy of religious neutrality?" The objectors urge that any serious attempt to institute religious and moral instruction is, in the first place, a flagrant breach of the legislature, and in the second place is bound to wound the sectarian susceptibilities of the various religions and ultimately lead to social convulsions The problem of religious education is unobjectionable inasmuch as religion sought to be imparted in schools and colleges is quite different from the religion with regard to which the Government have taken a neutral attitude Theological, and sectarian controversies which alone tend to cause social and political upheavals, can most scrupulously be avoided. When once the mischievous elements are expunged, and every precaution is taken to impart a healthy tone of religious toleration in schools and colleges, the religion of the class room will be outside the purview of the phrase "State Neutrality in matters religious." The

imparting of religious education besides being unobjectionable in the eyes of the law, is a bounden duty of the Government. It is no more unwarranted to teach morals and religion in the schools and colleges under Government order than it is unjust to embody them in the courts of procedure of the country. It is the bounden duty of the state,— and in its being properly discharged, we all rejoice,— to fix the code of morals, to frame its laws, to restrain violations of this code and to punish departures from it. Still more bounden is the duty of the Government to mould the character of its citizens by giving religious and moral instruction in its schools The reason is not far to seek. The school children of to-day will to-morrow become the adult citizens of the Empire and the school boys who are to-day amenable to the simple ferule of one school master will to-morrow be amenable to the complex Case law and Penal Code of the legislature Therefore, an imperative duty it is of the state to impart moral and religious education, and as such the objection of unwarrantedness is meaningless

The next important point requiring a sincere comment is "How can we make any system of moral and religious education palatable to the multitudinous religious sects of the land?" The chief thing in the Moral Education problem is not to fan the ever burning flame of sectarianism into a huge bonfire, but to find a common religious basis of character training acceptable to all schools of religious and "philosophic thought in India Religion shorn of sectarian stuff is a feasible factor in any adequate scheme of moral education The never ending quibblings of the Trimathas, and other controversial matters form only the husk of religion. They do not satisfy the soul any more than a feast of husks will satisfy the hunger of the body. The polemic and the sectarian sides are to religion what the husk is to the clear rice A Christian, a Brahmin, a

Mahomedan and a host of others may each have a particular name for their Highest and Most Supreme. They may even have to take different roads to get at their goals. But harmless are these outward symbols for the simple reason that symbols are after all symbols. Provided we agree even to differ in these denominational broils and provided we cultivate that deep sense of religious toleration, the keynote of all religions, we all, without any distinction of colour or creed, caste or clime have a common ground to stand, a common end to achieve, and a common interest to lead us to action. Let boys be taught to see that there are some principles which they can all believe irrespective of the fact that they belong to one particular religion or several. There is much common ground in all schools of religious and philosophic thought and that is quite obvious to all who take the trouble to enquire into the subject even superficially. We all agree that there are certain human qualities summarised by the words, kindness, truthfulness, patience, modesty, courage, self-control and the like which qualities we all admire and class as virtues. Farther, all of us, irrespective of our class or creed agree that it would be better for an individual, were he endowed with these qualities rather than with such as cruelty, insincerity, greed, vanity, cowardice or selfishness. Therefore, the allegation that it is impossible to make any system of religious instruction acceptable to the various creeds of the land is groundless.

There has been a proposal made in certain quarters that it will be well and good if the question of moral education is entirely left to the discretion of the parents and guardians of the school-going children. None can deny the wisdom of this proposal but the power of parents and guardians in moulding the character of the school children is often exaggerated. Their influence is limited by their own ignorance and imperfection, by the strength and freedom of the

will of the child and by its connection from its birth with other objects and beings. "Home Education," says Principal Paranjpye of Fergusson College, "is hardly practicable universally anywhere, least of all in our country where the vast majority of guardians of children are illiterate and have scarcely any conception of the problem." If the school children are confined only to domestic influences via the personality of a parent or a guardian, each generation will be a copy of the preceding and the progress of society will cease. But the school child is not put under the influence of parents and guardians alone and in this we rejoice. The whole universe is charged with the office of its education. Nature, society, experience are volumes opened everywhere and perpetually before its eyes. Teachers and professors trained according to the modern methods of teaching,—it is they and not the parents or guardians,—that must help the child to read, interpret and use wisely the great volumes of Nature, society and experience. It is generally the ideal teacher and not the parent or guardian that can fix his volatile glance, arrest his precipitate judgment, guide his observation, teach him to link together cause and effect, preach him right methods of demeanour in the complex turmoil of life, and ultimately turn his thoughts inward on his more mysterious nature, the nature of his self, the nature of his Atman.

It is being whispered in some quarters that the appointment of a Special Committee by the Madras Government to consider and Report on the problem of religious and moral education, is undesirable as the benefits intended to be secured by a probable institution of religious education having been secured by the existing educational curricula. It is indeed a matter of rejoicing if the objection of superfluity is admissible. And one need not hesitate to cease making any noise regarding this problem, if the existing media of instruction are productive of the

bright results of a systematic instruction in religion and morals. The opponents of the problem of systematic instruction seem to assume in the first place that they can safely kill two birds with the same stone. They hypostatise a certain something which they never care to compare and verify in the tangible reality of the school room and the lecture hall. The assumption is far from being correct inasmuch as they seek, even in spite of themselves, to identify the end and aim of a purely secular basis of education with the broader purposes of moral instruction. Secular education and moral instruction are specifically different, even though as the objectors seem to suppose, that education is after all education, be it secular or moral. It is quite plain that a man can never be called a horse simply because both are technically termed animals. So, moral education is not secular, nor secular education, moral, for the simple reason that nothing can be what it is not. When we cannot identify one thing with the other, still less are we justified in expecting the fruits of the one from the sources of the other. It is idle then to suppose that the benefits of imparting moral education can be hoped for in the basis of the present secular system. Therefore, the objection of superfluity is quite unwarranted.

Now that the need for a systematic religious and moral instruction in the class room is thus manifest, the question of the manner and the matter deserves a brief but careful inquiry. The problem of the manner is the more important of the two, since much depends upon the efficient way in which a teacher presents his subject to the students. It is admitted on all hands that whatever might be the various methods adaptable in the inculcation of various moral principles, the healthy influence of the striking personality of a teacher cannot be sufficiently overestimated. A good teacher can most wonderfully improve the tone of the boys under him in a very short time.

A gentle bearing, a profound sense of truth, a hatred for everything false or mean and a constant regard for the rights of others will equip the boys of such a teacher with a far better character than those who have been fed on daily lessons in morality and religion. It is the teachers who make the atmosphere and tone of the school, and their thoughts and aspirations will inevitably be reflected in their pupils. Unless they are inspired by pure and noble ideals and filled with spiritual aspirations, we cannot hope that our boys and girls will become cultured, refined and full of religious feeling. Let it be noted that where the best and the greatest methods of education have failed, teachers of irreproachable conduct have succeeded merely owing to the influence of their striking personality.

Apart from the personal magnetism of the instructors, a right observation of appropriate methods is indispensable for moral and religious education. There has been a great diversity of opinion as regards the reliability of either the Direct or the Indirect methods in this connection. One cannot but frankly admit that there is some truth in the charges levelled against both the methods. What with the rigid ideals kept in view for purposes of certain sham examinations and what with the particular individual temperaments of various professors and lecturers in the educational world, certain subjects of instruction, languages and History, for instance, elastic as they are, are of little or no avail even for an indirect inculcation of morality. Owing to there being no special provision for moral and religious instruction, the little scope that there may be with regard to certain subjects is being grossly abused. Besides, as there is no special provision for religion and morality in our educational curricula, most teachers will be obliged, even in spite of themselves to tacitly shirk off the credit of going beyond their bounden duty of ordinary routine. These then are the circumstances that make

the indirect method an inadequate one for inculcating morality.

We shall next go to the direct method and see what help it can render. It is certain boys are apt to neglect abstruse lectures and set lessons in morality. In fact, lecturers are very likely to forget that they sometimes talk above the depths of their young listeners. Mere sermonising and canonising will create a dull monotony and manufacture in the long run several thousands of nonsensitive automatons from out the student population of our Universities. A study of the conditions evolving the moral sense in the individual must serve to convince one of the utter futility of trying to create character by an exclusive use of hand-books of morals in the school-room. As such, the exclusive use of the Direct Method of imparting morals through lectures and manuals is unadvisable. Now, we are placed in a dilemma. The Indirect method lands us in the objection of inadequacy while the Direct method brings us face to face with the charge of unadvisability. When once we manage to tide over the Scylla of inadequacy, we are exposed to the merciless Charybdis of unadvisability. But then, we are not to generalise from this, that all attempts at instituting moral education negate the possibility of formulating any relevant method. A judicious survey of the educational method enables us to untie rather than cut the Gordian knot. Whatever might be the defects of the two methods, none can say that the methods are altogether valueless and that Psychic Methodology has become insolvent. The standing defect of the work-a-day educational system is due not to any shallowness in the Educational Psychology, but to something else. And it is nothing short of an attempt to conform the educational system exclusively to one method, Direct or Indirect. Since it is not the object of this small paper to expatiate upon the ulterior consequences of this truism, suffice it to remark that

moral education can never be successfully imparted if an uncompromising allegiance is paid to either the Direct or the Indirect Method. Each has its own merits and demerits and each has its own sphere of applicability and inapplicability. Schoolmasters of well-tried experience can feel the force of these observations however much they can theorise on platforms in conformity with the pervading hobby of the moment. Hence, I for one would like to suggest, so far as the problem of moral education is concerned, that a happy compromise of both the Direct and the Indirect Methods of both the Subjective and the Objective Methods should be made. The advantage of this compromise lies in the fact that the demerits of the one can be remedied by the merits of the other and *vice versa*. Besides, the whole method admits of further elaborations owing to the striking personality of the instructor.

Let it be noted that there are certain agencies in the educational world which if carefully fostered and coupled with a judicious use of suitable textbooks on Morals and Religion will go a great way in elevating the moral tone of the school children. Collegiate discipline, principles of a well-regulated system, obedience to authority, an insistence upon punctuality, encouraging manly and inter-collegiate sports, a sense of mutual comradeship created by associations, the inestimable value of biography and history, a zealous pursuit of accurate truth in the laboratory, the broad humanity of all good literature, a reasoned instilling of principles of ethical conduct, a deep impress regarding the principle of religious toleration, and above all the magic influence of a teacher's striking personality,—these are the various educational agencies which, if carefully nourished, will tend to vitalise the moral tone of the school-going children. But it is a point to be remembered and no teacher is stranger to the fact that any number of eloquent lectures delivered to the students on some or all of the headings in the

above list, will have little or no effect on the mind of the students. Therefore, eminent educationists of rare distinction should carefully draft a systematic syllabus graduated according to the capacities of the students of the primary, secondary and collegiate sections. The educational authorities should see that proper and suitable text books on morals and religion, avoiding all controversial topics, are written in obedience to the requirements of a systematized syllabus. His Excellency the Governor of Bombay says in one of his recent addresses on the present problem: "Provide book of moral lessons in which the atmosphere, colouring and forms of expression should be Indian. Moral training imparted during the school period would in time work with increasing effect on home life since the school children of to-day will become the parents of to-morrow." Principal Paranjpye of Fergusson College observes somewhere that the best method is to make a collection of moral verses from the Vernacular literature of the land and teach them to students. In a pamphlet entitled "the State of Native Education in 1824" written about a century back, it is stated that moral education was sought to be imparted according to a concentric system of instruction through those sublime repositories of Hindu learning, the Ramayanam, the Mahabharatam, the Srimadbhagavatam and Bhagavatgitha. Eminent educationists of well tried experience have recommended certain books for imparting moral instruction, some of which are as follow:—

1. "The Moral Life and Moral Worth" by W. R. Sorley.
2. "Youths' Noble Path" by Mr. F. J. Gould published under the auspices of the Moral Education League.
3. Mr. Venkataratnam's "Handbook of Morals."
4. Mr. M. Krishnamachariyar's "Handbook of Morals."
5. "The Girls' School year Book"

6. Moral Education Primers (Adapted for concentric system of instruction)

7. Short Histories of Great Men.

The above list, though containing books of an appreciable nature, is not at all encouraging. But one can rest assured that when once the problem at issue gains the credence of the authorities guiding the destinies of the educational world, a whole cartload of suitable text-books will be forthcoming.

In conclusion, I shall like to throw in a few practical observations which I have derived from the little attention I have of late bestowed on this trying problem and I am confident that they will be of some use to the future educationist who may attempt at something like a practicable syllabus for imparting moral and religious instruction.

The child mind being for the most part in a plastic and receptive condition, is capable of receiving such impressions as can best be conveyed by awakening the natural response lying dormant in the child. "By means of stories, examples and illustrations, moral ideas can be presented in an attractive light so that in course of time a real preference for right thought and action becomes spontaneous and instinctive."

For teaching good manners to the young, I shall like to recommend dramatic representations. The stage must be made a medium of imparting education regarding the following:— Rules of politeness towards elders, teachers visitors and strangers, Rules of behaviour in the street, in the play ground, in the public shop and lastly in the school to which the children belong. Much instruction in manners can be given by acting special plays and charades which illustrate good manners. Although children often fail to discern or be interested in the complex plot or the subtle motives of the various dramatic persons, I am sure that they can perfectly be fascinated by the manners depicted on the stage.

and it is plain that they cannot but have an impress on the general behaviour of children.

Anti-social offences can be guarded against by conjuring up a feeling of antipathy against them. *The method to be adopted in this connection is one of appeal which can be divided under various heads such as*

1. The General appeal.
2. The Educational appeal proper.
3. The Social appeal.
4. The Personal appeal.

From the Report of the Educational Exhibition held at Guntur, I quote the following brief observation upon the method of imparting religious and moral instruction:—Firstly, by instilling faith in the virtue of morality and in the goodness of righteousness. Secondly by extending this faith and correlating it to the various aspects of experience and lastly endeavouring to justify the faith in the light of reason.

The Report of Public Instruction in Mysore for the year 1908 suggests the names of a few text-books useful for imparting moral education and insists upon applying the principle of correlated teaching in co ordination with the literature or History read in schools. The Child Study Society of England in encouraging various attempts at elevating the moral tone of the school-children observes that obedience should not be inculcated through fear but that it should spring from confidence in the superior wisdom and experience of the teacher and from the love resulting from the kindness of the teacher. Prof. Nelson Fraser M. A., says in an instructive essay on "Moral training in schools" that in the Higher Forms students must receive lessons on definite public duties and learn what responsibility is.

As regards collegiate classes professors and lecturers should create in the class room agencies that can be likened to the complex turmoils of life and rationally appeal to their moral sense in showing means to successfully fight the battle of

life. Reasoned abstractions on the desirability of getting at religious toleration will not fail to convert the students undergoing post-graduate course into God-fearing citizens of spotless conduct.

In conclusion, I fervently hope that a day will come, a day when with the earnest and heartfelt efforts of eminent educationists, the best of the various attempts to vitalise the moral atmosphere of the school-world will be crowned with complete success.

Fatalism.

BY

MR. ALECK T. ELLIS.

"God made a world for each separate man and in that world, which is within us, one should seek to live."—*Oscar Wilde.*

PROBABLY no word is more misunderstood or is more abused than Fate. The narrow hectic minds of those, who circumscribed within their own limited dogma—and this perhaps through ignorance—have not even taken the trouble to investigate any faith but their own, condemn all other religions as folly, if not even sin; and for this precise reason, is Mohametism and its rock-bed foundation, Fatalism so grossly misrepresented by some.

Fate is no superstition. It is not the ignorant belief of an uneducated savage. Far from being either of these, it is the submission to the Will of God, of an intelligent being who is aware of his own insignificance in all that constitutes the cosmos, and who realises that only in the greatness of God, can a man find assurance.

Fate is the will of God, and submission to Fate is but the resignation of one's own welfare into the care of a Being far more competent to deal with it than Man himself.

What finer sentiments can a man hold than those which prompt him to say, "Father, into Thy

hands I commend my spirit," and many abusers of Fate would do well to remember that daily they profess the doctrine of Fatalism by saying, "Thy will be done."

Jesus said: "Behold the fowls of the air for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them . . . Take therefore no thought for the morrow for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

God is Great, and his greatness is more than man's philosophy, the precise reason why philosophy does not help one. So many men ask "Where is it all going to lead to?" The Fatalist is content that he does not know where "it is all going to lead to," for his trust is in God, the "Lord (who) is mindful of His own."

Let no one worry as to the hows, whys, whens, and wherefores, for as Browning puts it

" . . . We are in God's hands

How strange now looks the life He makes us lead !
So free we seem, so fettered fast we are .

I feel He laid the fetter . let it be !"

And that is what the Fatalist does he lets it lie, for again to quote Browning,

"Who knows but the world may end to night?"

And who cares? Certainly not the real genuine Fatalist

It is only by this resignation that the best in life, and the happiest in life, can be attained. Daily one makes plans, and their daily failure should surely impress upon the mind of any reasoning being, his own inability to manage even his own affairs, to say nothing of those without his immediate personality.

Indeed all are Fatalists more or less, though all may not admit it. The materialistic business man, who, if not an atheist, perhaps, may probably be an agnostic, mentions in his business "not responsible for loss by fire, burglary, or any act of God." This planner, admits the possibility of the failure of his plans by acts of God, meaning,

those acts beyond his own comprehension, or not traceable to human agency, quite regardless of the fact that all acts are of God, even if men be the instruments of His action, and man is never thwarted by his fellowmen unless they be the agents of God, and invested with His divine authority, and except by His decree you could in no circumstances withstand them. Those who have failed would do well to bear this in mind.

Very often a man who passed the prime of life, perhaps broken by grief, bowed with toils, and in many ways wounded with the inexplicable mysteries of the phenomenon of life, may look retrospectively across the vista of his days; and as he gazes back down the dark avenue of time, he says "If I had not done so-and-so, such-and such would not have happened," oblivious of the fact that it is not his to say what he will do: for, "Thus God misleadeth whom He will, and whom He will doth He guide aright"

Yet the Fatalist knows that this is not so, for God misleads none, but man in his inability to fathom the workings of the Divine Intellect, places earthly valuations upon Heavenly actions, and in consequence they appear to him, misleading

But this is not so, and very often when God seemed to be deliberately leading one of us wrongly according to our own ideas, He was leading us rightly, and later in life, it has been given to us, the Light to see this.

By reasonably observing his own utter helplessness in the hands of a Destiny—a Destiny which surely rules him by an irrefutable natural law, man could save himself much pain, yes, much great sorrow, for "every man's fate have we fastened about his neck."† Even Luther said, "Here I stand. I cannot help myself! God help Me! Amen." I do not know that he was a Fatalist; he may have been to have said that.

* Koran Rodwell's trans.

† Koran Sura XVII.

The Fatalist has a clearer outlook on life, and a broader judgment of his fellow-men. For he sees in all things the manifestations of a Great Supreme Being, whose will must be done, and whom it is *right* to submit to.

Dare any Godfearing man, be he Mohametan Buddhist, Jew or Christian say, "I do not submit to His Will"? No! And in this respect are ye all fatalists, oh ye Godfearing men.

All great, all small is governed by His will; and in the universe man is very small. He is a cog in a wheel, the wheel of life which Destiny makes to evolve, and he must act his part, and perform his function as a piece of life's mechanism, as surely as he must breathe to live, and if he do not perform his function, just as if he do not breathe so shall he cease to be.

Fate is our Ruler. Man is but a mere atom in the hands of Fate which in its turn is but the instrument ruled by the Infinite. If good fortune attend a man it is but the will of the Master. If he should receive great adversity at the hands of the Infinite, again it is the will of the Master who does all for our good. He knows so much, and His ways are so complex that we men of worldly shallow minds cannot understand Him and His great works. But a man can be happy in life whether fair or foul fortune attends him. Indeed he must take every thing as it comes from the great All Father, with "God's in His Heaven, all's right with the world."^{*}

Every Fatalist feels this deep down in his heart, *aye*, imbedded in his soul. God sent those exquisite moments of unutterable bliss; God sent those hours of misery, of mental torture, and excruciating pain. The Fatalist, reckless of his feelings, realises that he has no need to seek since "no sparrow can fall before its time, and we're valued higher than they."[†]

With a sense of something greater than gratitude, yet describable by no other word in the English language, the Fatalist recalls those exquisite moments when his whole body pulsed with that great passion of Love whose trembling is the thrill of life itself, and which revealed to him those great mysteries that only those who have loved, can know. And with no reproach, no murmur, but only a strange feeling of non-understanding, he recalls the sudden horrors and terrors, the long, desolate hours of weary, insidious pain which brought him face to face with those dread things which not even Love can efface, save momentarily.

The Fatalist does not vex himself at all, and although reckless in the sight of the "rationalist," lives his life in that world within himself, where "one should seek to live." This is the perfect spirit of Islam, and by living in this personal, individual world, a man fulfils this duty towards God and his neighbour, which is to justify his existence on the earth as a natural phenomenon.

If the Fatalist be reckless, it is because, to justify his existence as a man, he must *be a man* and not the "sensitive being" of whom Nietzsche says: ". . . . how unendurable he has now become to others, how difficult even for himself to bear, how impoverished, and cut off from the finest accidents of his soul." These "accidents of his soul" are the last things in the world that the fatalist would lose, and it is only the fatalist who can endure such accidents. By his Fatalism which is but a perfect trust in God, he can go forward into what he knows is perhaps to the Rationalistic mode of thought "hell." It becomes him as a man, ruled by a Supreme Being, and not by the conventions of a social community, to buy from life the joy she has to sell, no matter how exorbitant, bearing in mind that what the morrow may bring forth either of good or evil, is the will of God.

^{*} Browning.

[†] A. Lindsay Gordon.

Perhaps he may set himself with some emotional excitement, some sensation of the soul which makes him *live* for a week or two. The Fatalist knows at the outset, that this period of psychical excitement will be brief, and that when his bottle is broken, when the dream fades into reality, that from *life*, he will have to pass into *mere existence*.

Yet he would not be a man, if he were not prepared willingly to enjoy the weeks at the cost of the years, when some higher Power placed such emotional pleasure within his reach.

Further more he remembers, "Be not deceived! God is not mocked; for whatsoever a man soweth, that shall he also reap." That is one's Fate, and if he sow of folly, he reaps folly and submits to his fate

As an instance of this, it was a fatalist who said,

"I have made my choice, have lived my poems
and though youth is gone in wasted days,
I have found the lover's crown of myrtle,
better than the poet's crown of bays"

That is the spirit of Fatalism in which to reap any seeds age may have sown, for "Unto God belongeth the sovereignty of the Heavens, and of the Earth, and of all that they contain; and He hath power over all things"

THE TRAVANCORE CENSUS REPORT.

BY MR A P SMITH.

MR N Subrahmani Iyer, the Census Commissioner for 1911 in his Report on Travancore has accomplished his task in a singularly able manner with attention to detail and accuracy which is most praiseworthy

Travancore offers no exception to the rest of India in regard to the natural increase of the population. "Religious instruction and Social sanction alike operate towards the multiplication of the people" and marriage is not so much a "barometer of

prosperity" as a religious obligation. Mr. Subrahmani Iyer says:—"In the West people marry when the parties are sure of the means of support; here the means of support do not weigh in the question"—and in this condition of things the ultimate check to the increase of population is deficiency in the means of subsistence. Obviously, says the Commissioner, "the means of subsistence cannot be considered except from the condition and structure of the Society concerned," and it follows that the most effective way of increasing the means of subsistence is by the adoption of methods not opposed to the stability of the social structure. The introduction of extraneous influences alien to the peaceful evolution of local conditions, disturbing or destroying the requisite measure of distributory and protective service rendered equally by the producing and the consuming classes would, Mr. Subrahmani Iyer thinks, act detrimentally on the national increase and prosperity of the population. Agriculturally the outlook is hopeful, for there is still a large area which is open to cultivation and which is steadily being occupied. Industrially the state is more or less in its infancy. Here again Mr. Subrahmani Iyer is for conserving and nourishing existing local conditions. In a country where manual labour exists, wealth is more equally distributed and the physical and mental strength of the people more equally maintained. "In the case of machinery a small industrial aristocracy of affluence is formed with thousands to work under them as coolies. Though machinery has saved time and labour it has not saved men from starvation, nor has it done anything more than making the struggle for existence keener, or in other words, helping the negative forces of nature" Mr Subrahmani Iyer's deduction is that great caution should be exercised in disturbing hereditary forms of production. Only in countries with a colossal export trade is it possible for the working classes to share in any appreciable

degree in the prosperity of the capitalist. At a time when machinery is everywhere handmaid to man and the products of machinery are universally in use, Mr. Subrahmani Iyer is courageous indeed in expressing the opinions he does. It may be said that granting what he says is true, would not a country like Travancore place itself out of adjustment with all the world in maintaining an isolated position in such matters—and would it be possible to stand alone?

Let Mr. Subrahmani Iyer answer:—"Speaking generally it is no light task to make a whole nation pass from one method of industrialism to another. The difficulties in carrying out projects on the lines of Western industrialism and the complications social and economic, that must follow as bye-products, deserve adequate heed. The history of the industrial revolution in Europe is a history of the painful disorganization of labour that followed in its wake—a disorganization relieved only by the development of external commerce on a robust scale." Mr. Lovat Frazer is quoted in regard to the questions: "Is the factory system the only alternative? Can nothing be done to preserve and maintain the vast body of individual workers who are outside the factories? Can the hand-loom compete with the mill?"—as answering:—"The probability is that there is room for both and that under Indian conditions, the best solution of the industrial problem lies in a judicious encouragement of both systems... A very great responsibility rests upon the Government of India in this respect. They have to profit by the lessons of the past in other countries and to ensure the growth of industrialism in India is not attended by the evils visible in England a century ago and in Japan to-day." The final determination of the industrial policy of the country and the methods of realising it is one of extreme urgency and Mr. Subrahmani Iyer thinks that only if taken upon the lines of conserving and nourishing local conditions and by

the introduction of Machinery under very secure safe-guards is the welfare of the people possible.

Infinite trouble appears to have been taken in the Census Report to obtain statistics relating to the export and import trade of Travancore for the last 80 years, and as there is no regular statistical office it argues immensely for the way in which the figures for such a long period have been collected and dealt with. The annual average for the period 1901-02 to 1911-12 of exports is set down as valued at Rs. 24,209,000, the imports being 14,189,000 and the Revenue on land, salt, tobacco, Stamps and Registration and other things at Rs. 10,653,000. An abstract of the variations in the quinquennial and decennial averages during the last 20 years as compared with the average of the decade preceding them is also furnished and shows that great pains have been taken to indicate the condition of the country during the last 30 years. The administrative areas of the taluks in the State have been serially taken up and examined, and personal knowledge combined with close study brought to bear on the discussion of the statistics.

In regard to the differentiation of sex Mr. Subrahmani Iyer contends that many of the modern theories regarding causation of sex have been anticipated by ancient Hindu writers. Considerable space has been devoted in the report "to Hindu ideals regarding marriage." By way of general remark it may be stated that the modern tendency of matrimony in the West is, with the growing approximation of ideals and aspirations between the West and the East beginning to show themselves here as well. Although the fixity and inviolability of the marital tie, while it lasts *in jure*, are of course honored, the question that has been asked and allowed by the goateed Westerner, "why should marriage be sacramental and not Civil is attacking the no-longer unapproachable sanctum of Indian orthodoxy; and custom and sentiment bid fair to

stand in increasing measure the only barrier to its acceptance in actual life." Polygamy has never been common in Travancore and is getting distinctly rarer. "In regard to hypergamy, all that can be said is that, although a mate as high placed in society is possible, *ceteris paribus* is of course still sought, the appreciation of compensating advantages is steadily becoming more powerful than considerations of caste and sub caste."

Educationally Travancore is in the front rank and there is no need to quote figures in this connection. In ten years the number of newspapers has more than doubled, there being 45 in the State. Twenty one Malayalam newspapers have a circulation of 17,145. One English and Malayalam bi-weekly paper has a circulation of 3,200 copies. Other forms of literary activity are not wanting. Though the greatest number of publications is in the vernacular "certain conditions of abnormality have brought on a state of decline in the vernaculars." As the English language is the medium of higher education and to the study of a priceless literature Mr. Subrahmani Iyer does not consider it desirable to burden the student with a compulsory study of a vernacular language. English is becoming increasingly used in private and in public life "and the allocation of the vernacular to a place beside Sanskrit without its Classic prestige" appears at present to be the logical termination. One need not dogmatise on the effect this and similar consummations must have on the individuality of the Indian-as Indian, the preservation of which is deemed essential by Europeans and Indians alike"—says the Commissioner.

In 1875 the Hindus, Christians and Mahomedans numbered 7,364, 2,029 and 606 respectively per 10,000 of the population. In the 1911 Census the figures respectively are contrasted with 1875: 661 less Hindus and 607 and 55 more Christians and Mahomedans to every 10,000 of the population. This decline in the Hindu population is

accounted for thus:—"The degeneration of the socio-economic institution of caste that showed itself in the sequestration and neglect of the labouring classes, the indifference of lay and ecclesiastical Hindu bodies in the matter of the preservation of their faith as a living force in the intellectual and moral life of the people, the atmosphere of unsuspecting toleration that one breathes on all sides, the great sympathy and help accorded by the Rulers of the state, Christianity—the status it enjoys and last but not least the self-sacrificing zeal and devotion of the missionaries as a class—and of the pioneers in particular—all these gave vigour to the work and assured the results. There are more Christians proportionately in Travancore than in any province in India."

Mr. Subrahmani Iyer has a good deal to say on Hinduism and how it may be defined, on the early population of Travancore, on vital statistics on the disparity between the sex proportions, on bridegroom price, on real and adventitious caste and other similar questions which considerations of space prevent notice. His remarks on temples, *Samasharas*, image worship and its spiritual significance, *Razma*, Mutts etc are all of absorbing interest. Mr. Subrahmani Iyer holds the opinion that Society is to be considered in the light of an organism and that cordial co-operation among the organs in each one fulfilling its appointed function lies the happiness of Society. In concluding his thoughtful survey of the country and its conditions he mentions two cardinal suggestions—"the acceptance of Nature's ideal 'the organism' for the construction and regulation of social life, under which war and strife can no more exist among men and nations than among organs in the healthy body, and secondly a discriminating use of hand and machine labour for extra national and international purposes, by which may be prevented all abnormalities in the circulation of food or money, which is the blood of the Social organism—national and universal." The State is to be congratulated on possessing an officer of such distinguished ability and insight which no doubt will be further used in the best interests of the country.

INDIAN MAHOMEDANS AND THE WAR.

FOR several months past the Mahomedans of India have been passing through a state of discontent. The unblushing brutality with which Russia was treating Persia, the apparently unprovoked assault of Italy upon the Turkish position in Tripoli and lastly the disap-

pointment of the Indian Mahomedans over the Moslem University have all combined to create an atmosphere of restlessness among the Mahomedan subjects of the British Crown. And now, the long-dreaded 'trouble in the Balkans'—a life and death struggle between the leading Islamic Power and four minor Kingdoms of Eastern Europe—has considerably excited the already exasperated followers of the Arabian Prophet.



THE DOGS OF WAR.

[Bulgaria, Greece, Serbia and Montenegro have entered into a confederacy to wage war against Turkey on the pretext of complete autonomy for Macedonia. The Turkish press unanimously supports the Government in the face of foreign foes, and declares that the swords of heroes sharpened in the glorious battles of six centuries joyfully accept the challenge.]

[With the kind permission of the *Hindi Punch*]

Meetings have been held in various parts of India and resolutions passed denouncing the Balkan States and praying for the speedy success of the Porte. It was only the other day that the Rt. Hon'ble Syed Amir Ali, on behalf of the British Red Crescent Society, appealed to the

British generosity for funds to alleviate distress among Mussalmans in the Balkan War. More significant is the stirring appeal of His Highness the Aga Khan who in sending £2,000 from Moscow to the British Red Crescent Fund has expressed the hope that all other projects of Indian

into the arena in obedience to a concerted and well-planned scheme of action. The Servian, Bulgarian and Greek Cabinets, too, have a correct measure of their military strength and would not indulge in tall talks and bellicose attitude—the delirious war mobs notwithstanding—if they had not based their calculations on the strength of very definite assurances from other quarters. European diplomacy may stand aghast at their audacity, but not even a tyro can mistake the fingers of some of the agents of that diplomacy pulling the strings from behind the scenes. The issues of the present struggle are, therefore, big with fate. They involve the question of life and death for the Ottoman Empire in Europe.

Perhaps the day has, at last, arrived when the Turks, with their backs to the wall should fight the last fight for their existence. The fight will be against heavy odds, against treason within, implacable foes without and, above all, against the active hostility of their bigger neighbours who have been nourishing vast political ambitions to share the "Sick Man's" heritage. All this, however, seems to be inevitable. The time has, perhaps, passed when the question could be considered on the basis of right and justice. Modern Europe has ruled "the Turk" out of the pale of international morality. The question has been reduced to a simple, stark physical issue. Is Turkey strong enough to live? The sword of the Ottomans has now to give the answer. Reports from Constantinople declare that Turkey is determined "to finish with her troublesome neighbours once for all." To a nation jealous of its traditions and honour, no other determination could be possible. The present crisis has moved absolutely out of the region of compromise. The ostensible demand for an autonomous Macedonia is the thinnest of the thin disguises. The demand is, in naked fact, that the Turks should clear out of Europe. If they elect to retire into Asia of their own free

choice, even then the troubles of the Turks would not cease. The pressure of outside aggression would increase rather than diminish and the woes of a whole nation in retreat will end only when it has found a safe refuge in the waters of the Persian Gulf. The end of Turkey in Europe will be the beginning of the end of Turkey in Asia. There need, therefore, be no illusion about the challenge of the "Confederacy" with which Turkey is face to face to-day. That challenge has been cheerfully accepted. There is not a Turk who does not feel that the supreme crisis of his national destiny has arrived; and he is awaiting the future with the calm fortitude characteristic of the race. There is something impressive in the spectacle of a valiant people hemmed in on all sides by unscrupulous and determined foes, quietly pulling themselves together for a final effort to conquer or to die. Nature did not fashion the Turk on the model of hereditary bondsmen. He has been a born ruler of history—an aristocrat among nations. If, however, his rule is destined to close, it is far better he, too, should perish with his rule than live to bear the bondage of his slaves.

It is impossible at present to calculate the dimensions that the present crisis may reach. It contains all the elements of a big European catastrophe. The single-handed struggle of Montenegro will not take a month to decide. It is, however, exceedingly unlikely that Montenegro will be left alone to her fate. The Bulgarian and Servian war-dogs, that have been straining mightily at the leash, may be let loose at any moment. Within the next week the crisis is bound to take a decisive turn; and Turkey may have to deal with the combined assault of the "Confederacy." If the crisis develops no further, Turkey may confidently look forward to the issue of the impending struggle. It is, however, when she has decided the military issue and finds her insolent enemies lying hopelessly at her feet, that the real

question of the Balkan settlement will arise. Will she be allowed to enjoy the hard earned fruits of her victories? Sir Edward Grey is reported to have said that, in case war breaks out in the Balkans, every effort will be made to preserve unity of purpose amongst the Powers. Will he also endeavour to make sure, when the day of reckoning comes and the war is over, that Turkey is allowed to settle her account with her neighbours without interference or "friendly" advice from the Powers? Let the "Confederacy" have war, by all means, if it so desires—with all its consequences. If it succeeds in beating the Turks out of Europe, it is welcome to retain the spoils and divide them amongst its members. But if the Turks win and then generals hold "parades at Sofia" and other centres of the 'Confederacy,' then no sentimental charlatans, or interested schemers will, we trust, be allowed to interfere on behalf of struggling nationalities. Will the European Concert be capable of this degree of self-restraint and fairplay? All history teaches us to be sceptical. Russia will not allow her protégés, the little "Tear of Bulgaria" and the King of Serbia to be driven into exile. Austria-Hungary has her own treaty obligations to discharge by saving Montenegro. Greece—the ancient Hellas, the land of Plato and Aristotle, the sacred haunt of the Muses—cannot of course be left to the tender mercies of the Turk. The result of the struggle would be that Turkey, after immense expenditure of blood and treasure, will be left where she was to begin the struggle over again before another decade is over.

The sparks that might kindle a general European conflagration are not absent from the elements that constitute the present crisis. Austria has her own designs on Salonica, and Russia has never ceased to scheme for a territorial expansion in the direction of Constantinople. Austrian and Russian ambitions are, therefore, hostile in aim and their diplomatic manoeuvrings often come into sharp antagonism. Into this complex texture

of the Balkan problem is wrought the woof of multi coloured motives and desires that move the petty Balkan nationalities. Then there are diverse commercial interests and colonising ambitions, politic and diplomatic calculations, faddist plans and sentimental inanities. All these factors—popularly summed up as "the Near Eastern Question"—severally exert a powerful influence on the policy of every important European State. The two main European camps, into which diplomacy is organised at present, are directly interested in the Balkan developments. Efforts are being made to keep Europe united in dealing with the situation. But the curious though ineffectual rattling made by the Berchtold proposals and the recent activity of the Russian Foreign Minister serve to indicate the difficulties of Russia and Austria pulling together. The hasty bulletins that are being issued from Paris, assuring the world that all is well with the European Concert, only bring into clearer relief the enormous task of diplomacy to keep the Concert in being. When once the Balkans are ablaze, the Concert will be shattered into its elements. That this contingency is fully present in the minds of the Russian and the Austrian Cabinets is manifest from the prompt measures they are respectively taking to mobilise their military forces. There exists, therefore, a grave possibility of the Balkan crisis developing into a European conflict. England had shown every desire to respect the susceptibilities of Turkey in "the exchange of view" that took place between the Powers before the forces of diplomacy could be mobilised. We trust she will play an honourable part in settling the grave issues now confronting Europe. In the event of a European war she will find the Turks her most useful allies, while the Moslem fellow subjects of the British nation can feel no greater honour than to fight for their sovereign as well as for their brethren in faith.

The combined aggression of the Balkan States against Turkey is bound to create a profound impression throughout the Islamic world. If the Montenegrin attack brings about a general war every Moslem will feel an irresistible call of duty to help those who will have to carry on a life and death struggle in defence of their honour and their rights. The feeling would be as strong and natural as the spiritual and moral ties that unite the followers of Islam. Some mischief mongers have often tried to read into this feeling an aggressive political ambition or a burning hatred of Christendom. It is nothing of the kind. The Mussalmans desire nothing more than that their brethren should be allowed to live in peace and freedom from the aggression of the racial and religious bigots in Europe. If ever a nation possessed the right to defend its home and liberties, the Turks possess it to-day in full measure. In trying to crush the force of anarchy, organised revolt and militant "confederacies" they would be striving to preserve the birth rights of their nationality. No Mussalman, in whose breast there exists the least fraternal feeling that has been the glory of his creed can see unmoved the struggle of his fellow-Moslems in a just and noble cause. He would regard it as a great privilege if he can share actively the stress and burden of that struggle. If, however, that privilege is denied him, he would never cease to pray to his God, who has ever exalted righteousness and bated iniquity, that Right may triumph and Wrong may be trampled under foot.

King-Emperor George V. *By K. P. Kulandai-swami, B. A., L. T., L. C. P., M. R. A. S. St. Joseph's Industrial School Press, Trichinopoly.*

This is a handsome little volume of some 180 pages. The life-story of the Emperor and Empress is told in plain and colloquial Tamil narrative so as to be easily understood by the public in Southern India. It is an instructive reading to young boys and school children and is profusely illustrated.

Fiscal Freedom and Protection for India.

BY

MR. J. B. PENNINGTON, I.C.S.

In his interesting paper entitled "Fiscal Freedom and Protection for India," (page 537 of the "Indian Review" for July,) Professor Kalé says that "the advocates for protection in India are pleading for emancipation of the British Government in India from the thralldom of exploded economic theories"; and that "this departure which the Board of Agriculture seeks in the" (sugar) "industry, must be extended all along the line, if the economic and industrial situation in India is to undergo any appreciable change for the better." "This demand," he says, "is the essence of Indian protectionism, which is broad-based upon advanced economic theory and appreciation of the practical needs of this country."

Now I have nothing to say about the proposals of the Board of Agriculture as to sugar; but Professor Kalé seems to include cotton mills amongst the industries to be dry-nursed, and I want to ask him if he thinks that Messrs. A. and F. Harvey (of Tuticorin, Madura and Tinnevely) are seriously in need of assistance from the Government. From their last and former reports to their Shareholders it appears that for the last quarter of a century the cotton spinning mills managed by them have consistently paid handsome dividends. In addition ample sums have been put to Depreciation and Reserve Accounts, and all the time the Mills have been kept in as perfect and up-to-date condition as could be done,—old machinery being scrapped and new substituted the moment it was seen that to do this would pay,—Messrs. Harvey's view being that the most satisfactory results can only be attained by acting in this manner.

If a greater number of Mills were thus managed, probably we should hear less out cry for Protection; because it is clear that any one provided with capital and enterprise can do what Messrs. Harvey and Messrs. Tata have done.

SUICIDE OF GENERAL AND MRS. NOGI.



Of the many heroic figures in the Russo Japanese War no name stands in bolder relief than that of Count Nogi now made memorable by the supreme homage of death voluntarily sought by the victor of Port Arthur and his consort. History has seldom recorded a tragedy calculated to move the hearts of men more profoundly. The General was sixty three years of age when he committed suicide; and it would appear that if there was any man on earth who had absolutely no reason to take such a fatal step against his own person it was certainly he. As a military commander he was second to none in the world. The capture of Port Arthur was the supreme adventure in his life and it was in itself sufficient to invest his name with the halo of a born 'hero.' Why then did he seek this tragic end? The Count explains it in his will —

I—I kill myself to follow Him (who is gone). I am aware of the guiltiness of the act, the offence it involves is not light. But (to recall) I was responsible for the loss of the regimental standard in the campaign of Mouji (1877), and I have since then been looking for a proper opportunity to die, but without avail, and have lived on enjoying Imperial favors and gracious treat-

ment, which were undeserved. I have of late been growing old and weak with not many more days of service to live. It was at such a moment that the great calamitous event happened, an event of which I know not what to say but to be overwhelmed by its awfulness. This mind has caused me to make up my mind as how to act.

This may seem fantastic to the European mind. But it must be remembered that the late Mikado was at once the Patriarch and the Pope. Only then can we realize the full significance of the General's act of homage by death. As a writer in the *Standard* says, the tragic deaths of Count and Countess Nogi must doubtless be regarded as an instance of what Prof. Nitobe calls the symbolic sacrifice. It must be assumed that the General was mastered by a sense of the great misfortune which had overtaken his country; that he could conceive no more fitting way of symbolising a nation's grief than by offering himself as the victim of such sacrifice as in darker ages were celebrated when a great man died.

The Count in spite of his Western culture and European training in arms and discipline was essentially Japanese at heart. After the great war

he retired to his country house and lived the simple and frugal life of a country gentleman. Paradoxical as it may appear he was at once gentle and brave and the resourcefulness of his valour and intelligence was beyond all bounds. During the great war Port Arthur was, as every body knows, guarded more watchfully by the Russian General than Andromeda by the Sea Monster. An incessant shower of shot and shell, mines and bombs, pitfalls and barbed-wire entanglements and other terrible implements of death and destruction intervened between the besiegers and the besieged." And yet the Count only smiled, called it all "an expensive shell trap," and gave this stoic address to his soldiers —

Soldiers,—The task you are about to undertake is exceedingly important. I may also say that the safety of Japan and the honour of our army depend on the issue of this fight. Think of these things. Overcome all difficulties. Pay the debt every soldier owes to his country. The enemy will resist obstinately. If your commanding officers fall, let their juniors replace them. If these fall, let non-commissioned officers be their substitutes. If the non-commissioned officers fall, let privates succeed them. Whatever obstacles you encounter, fight to your last man.

The General served his country in several campaigns against China. He lost his two sons in the recent war and cheerfully marched to take their places in the battlefield. A striking picture of the lonely and bereaved man is given in the following impressions of an Englishman :—

Out of the gloomy tragedy one figure stands clearly isolated in picturesque sadness, pathetically robbed of all earthly happiness yet invested with a conqueror's mantle. During the many dark weeks of the long siege, silently wrestling in the despair of defeat, with moanings of thousands of souls, passed away at his bidding, eternally tearing at his heart-strings—when others were at rest, and believing himself alone, Nogi would let the restrained tears flow unheeded from his bowed head, and pray that some sacrifice would be inflicted on him to atone for their sacrifice. One son had been taken from him, and during the blackest of the dark days, when all seemed hopeless, the second son perished at 203 Metro Hill. And when the bitter news was told him he showed no passing shadow of the great cloud that had come over his life. He was now heirless, and his bereavement answered the clamouring souls of the departed men he had, by unhappy duty, sent to their death. And through the stress of those days he would always greet you with a smile, come into your humble broussac, share your food, and offer you little pieces of chocolate he seemed always to carry in the breast-pocket of his uniform, would

enquire about the water you had to drink, send you half of a basket of fruit sent to him by his wife, and never a passing word would betray the deep anguish of the father.

"If I were a Japanese," wrote Sir Ian Hamilton who had special opportunities of knowing the man, "I would venerate Nogi." So do the Japanese venerate the late General. He lived and died a Samurai, one of the greatest of the world's heroes and one who by a single act of heroism created a landmark in the history of modern civilization.

Current Events:

BY RAJDUARI.

THE WAR IN THE NEAR EAST.

“WAR, horrid war,” has at last been declared by the “small neighbours” of Turkey—a veritably Liliputian group, brave of word, and braver still of their respective mountain bravery, who, tired of the frequent procrastinations of the Sublime Porte, have, in defiance of the counsel of the Great Powers, rushed forward in an hour of bellicose spirit, to try conclusions with the Brobdingnag of the Near East! Never before, in these modern times, was war declared in so theatric fashion as that by the Montenegreins who have been rather absurdly compared to our Indian Rajputs, the lineal descendants of a long line of heroic men deriving their pedigree from the dynasties of the Sun and the Moon. Mountaineers are ever known to be brave. The hard conditions under which they live, move and have their being are alone sufficient to make them hardy and ingrained to bear all hardships, physical and political. No wonder the population residing in the mountain fastnesses and the valleys below of the Horns of classic Hellas or the Balkans of modern Europe should at times be on the war-path. Being human

and blessed or cursed with human passions and human verities, it is impossible that surging with sullen resentment and bitter disappointment at the conduct and action of a strong Government but absolutely behemoth like in its ways, they should once for all resolve either to return with the shield, like the Spartans of old, or die with it on the battle field. Patience seems to have been exhausted. When that is the condition of vast conglomerations of militant humanity, exasperation or desperation follows. While in that mood not the best of counsel, the wisest and most practical, can prevail. When the war spirit is on, and the trumpet is blown, it is impossible to resist it. Thus, it has happened that the Macedonian, the Montenegrin and the Servian have resolved, out of sheer desperation, to cast the die and take their chance. Turkish dilatoriness in executing the reforms contemplated by one of the clauses of the Berlin Treaty of 1878 is synonymous with procrastination. There is not a country in the civilised world which can rival Turkey in her dilatoriness which is unique and unparalleled. She is the very embodiment of the policy of drift. Leave things where they are and trust to the chapter of accidents—that is the motto of her governing authorities. It is this policy which has sometimes saved Turkey, but which has not infrequently brought untold woes on her, wars and loss of precious territory, bit by bit, included. The Macedonian cannot be blamed. Indeed he is much to be commiserated. It may be that "atrocities" in the past, though they have not been all one side, have sickened and enraged him. It may be that help less to fight a Sovereign Power which has held its own these six hundred years past, he has often invoked the assistance of external but far from disinterested friends. Macedonia can reasonably claim the sympathy of the outside world, though on her part she has not been quite the immaculate and the innocent which her interested friends would have us believe. Exasperated and enraged,

the Macedonian is justified in revolting against Turkey. But it is not so intelligible to find a cause of justification on the part of the Servian and the Montenegrin. But casting aside the history of the last 34 years, let us survey the situation as it presents itself to us to day. In practical politics, we have to face existing facts. What then are the facts? These. In the first place, the European "Concert," as it has been called, has hardly been true to itself or to the cause of the struggling nationalities which have groaned under Turkish misgovernment. Appeal after appeal has been made during this interval of 34 years but to very little practical purpose. It has dismally failed to discharge its solemn trust, namely, to ensure permanent peace, on a sound footing, to the population of the Balkans, brave, impulsive, but helpless to wage a successful war by themselves against their oppressors. The concert has never acted in concert, whatever may be the outward appearances of unanimity. Internally, the concert is a house divided against itself. There are selfish interests within. These interests have no doubt to succumb to the moral pressure of some less selfish. Again, each one has all through been conscious of its own political weakness, that is, of its inability to settle the difficulty by the arbitrament of arms singly and exclusively. Divided interests and conscious imbecility—these alone have been the principal features within. There is a rift in the lute. That is the reason why the concert, whenever invoked or appealed to, has never been able to effect a satisfactory and lasting condition of affairs in the Balkans—such as to ensure that greater object, the peace of Europe herself. At the best, there have been a series of patch work compromises. Is it a matter of surprise that every five or seven years the Balkan politics threaten the peace of Europe, which Europe, in her own interests, has but feebly striven to maintain? Armed truce or armed neutrality—that has been the con-

arrived at. Though the new diplomat at St. James's Court may not realise all the anticipations which were expected from the sympathetic and more experienced Bibberstein, still there is the chance that he may be able to bring about such a friendly understanding touching naval affairs as may allay all the fire and fury needlessly spent for months past.

Thus while the Navy is being fairly cowed for by the erratic but versatile son of Lord Randolph Churchill, Lord Roberts is still foaming at the mouth, as age advances, with regard to the utter worthlessness of the British Army. It is indeed a sight to behold this aged man of eighty, and a Field Marshall to boot, unburthening himself about the British forces in so desparaging a manner. Is the Army so rotten as only to improve when the nation resolves upon conscription? Assuming that conscription is resolved, will the Army be efficient and every way prove a better "machine" than at present? Not many are the capable Generals in the army on whom England relies in her dire emergency to share the views of this veteran Cassandra and the pampered pet of the hair-brained military. Lord Roberts is a disappointed Soldier.

The Farkenstein of the Physicians is slowly disappearing. The faculty is appeased by the generous *calaisis* which the Chancellor is willing to grant. Meanwhile trade still shows an upward movement to rejoice the heart of the Chancellor, while the "backwoodsmen" of the gilded Chamber impotently bark and bay at the Land-tax.

King George had amused himself with his red chess-board pawns at the recent manoeuvres and was considerably delighted at the scientific exodus in the air of the numerous air-birds which aeroplaneing has brought into existence for both weal and woe in the near future of international warfare.

THE CONTINENT.

Mon. Poincaré has returned from his pilgrimage

to some of the potential potentates of Europe self satisfied that all goes well, and will go well, with France. And as he is on the side of peace none of the portentous threats held out by the "small neighbours" of the Osmanli have any influence on his well balanced mind. He has calmly surveyed the situation and felt that the war-clouds would soon disperse themselves, specially as Italy and Turkey have embraced each other and shaken hands. History will have now one more Treaty of Peace of importance to record after the last one christened the "Treaty of Portsmouth" which arbitrated on the events of three years ago in the farthest East. The latest is the "Treaty of Lausanne" whereby Tripoli is ceded to Italy and whereby Italy gives back the *Ægean* Islands to the Ottoman and provides certain indemnities and obligations. The treaty is regarded as mutually satisfactory and so the world of peace need hang no further comments on it. Neither much value be put upon these modern parchments breathing truce and brotherhood. Treaties, modern treaties, are made only to be torn. No great Power has yet been known which has conceived a treaty in its altruistic aspects, a real guarantee of amity and good will. A breath makes a treaty as a breath unmakes it. Being of the earth it is earthly, so let us relegate to the limbo of things mundane this latest piece of parchment.

Austria's eyes are on the Balkans just now and the eyes of continental Europe are all on Austria. She watches the cockpit of Europe with a double conscience which is scarcely approved by true lovers of peace. Meanwhile at home Austria Hungary is a divided house. During the month some very discreditable and painful scenes were enacted in a place which by common consent is regarded as sacred as a temple or church. The Hungarian Minister fell out with some hot-headed Hungarian deputies. As

a result there was the undignified and vulgar spectacle of the cock fight one sees in the street. Twice did these men of fire and brimstone come to fistouffs and black eyes and twice the parliamentary gendarmes had to be called in to disperse these Civil *franc-tireurs* in the Hungarian House.

Complaints of further enslaving Finland are appearing in the papers. Lately a most respected Finnish Judge has been arrested and imprisoned for having refused to accept a law passed by the Duma for being administered in Finland. The Judge was perfectly constitutional and within his rights; but it did not suit the autocracy and so the fate of the Judge for the time has been sealed. Slowly and by degrees the Finns are being reduced to the same state of slavery and subjected to the same despotic rule that prevails in "Holy" Russia. There is, again, a distinct sign of swallowing Sweden in pursuance of which object the navy is being strengthened in the Baltic and strategic railways are being constructed on the border dividing Sweden from Finland. The inoffensive and peace loving Swedes are, however, wide awake. They are strengthening their shore defences, increasing their navy, for which a special vote of a million and more was cheerfully given by the Swede Parliament, and otherwise making all preparations for a bold resistance. Thus the holy autocracy is fumbling north and south, east and west, for outlets whereby an open sea board may be reached to carry on trade. The octopus is for ever distending itself forgetting that Nature punishes those who artificially endeavour so to stretch themselves. Meanwhile in the Pacific she is making friends and entering into secret alliances for offence and defence with her whilom enemy, the Japanese. That nation, too, is bursting with Imperialism and is growing greatly ambitious. Mongolia and Manchuria are her objective. But as she cannot swallow all, she has had to divide it, in course of time, with

the Muscovite. All these are unnatural alliances. It is more than doubtful whether Tartar and Mongol can co exist on terms of amity for any length of time.

PERSIA AND CHINA.

The state of Persia is no better and no worse these last few weeks. The latest rumour is that the ex-Shah's brother is marching on Tehran with a few hundred troops and guns. If he really means an invasion, it is evident that he is doing so with the support of Russia from behind—that perfidious Power which will never cease its intrigues, overt and covert, till the unhappy country falls at her feet. There is also another rumour that there is every likelihood of reinstating that wretched monarch, already deposed. The Persians are in a state of alarm. They are growing wholly suspicious of the *bonafides* of the British Foreign Office which for months is humiliating itself before all Europe by playing into the hands of its so-called friend, the Russian. Sir Edward Grey has repeatedly declared that he would never tolerate the reinstatement and yet, so declare the Persians, every single step that Russia takes in North Persia indicates which way the wind is blowing. The pro Persian party in London, suspects that a new sensation is in store for helpless Persia. She will be wholly thrown on the tender mercy of the Muscovite wolf as England means to resign all responsibility and all interest in the affairs of Northern Persia. Under the guise of a new commercial railway a free zone of "influence" and "interest" is to be agreed to, if not already agreed upon, since Suzouloff's return from Bismarck, the object of which will be a clear partition of Persia. Once England renounces her responsibility for the independence and integrity of Persia under this secret agreement, there will be nothing to prevent Russia from seating the ex Shah once more on the Persian throne, while her emissaries are behind doing the real work of government. In short the

story is that the ex-Shah will be *rod jaineant* while Russia is the real *Mayor of the Palace*! What next?

Meanwhile China is forging ahead. She has most adroitly heaped coals on the head of that misguided Foreign Minister, Sir Edward Grey. China desired a loan of 60 millions, and the British Foreign Office agreed to advance the sum on certain drastic conditions, along with five other Powers namely, the United States, France, Germany, and *mirabile dictu*, Russia and Japan. The Six Powers were agreeable to oblige China by giving the loan, provided she gave in security the salt tax which was to be collected and controlled by their own emissaries. The statesmen at the helm of affairs at Peking flew into a rage. Their patriotism was aroused and they flatly refused to have any thing to do with a loan on such terms—terms which practically meant her being fettered and interfered with and eventually partitioned off. The monopolists of finance behind the Six Powers did not know what Yuan Shi Kai was capable of. They did not know, till it was an accomplished fact, how they were “dished” and how the big slice of the Chinese melon was not allowed to be eaten in the complacent manner they had wished it. There were other financiers, not under the thumb of the Foreign Office, who were prepared to give a preliminary advance of 10 millions *without any security at all*, they relying on China's own credit alone as their best security. With rare courage the sturdy and independent spirits of the London Stock Exchange moved in the matter. With the aid of Mr. Crisp and Lloyd's Bank they formed another Syndicate, and after binding down the Foreign Office by their own diplomatic ropes, they floated the loan at 95. It was speedily taken up to the utter chagrin and dismay of the group of the official sharks. The Foreign Office was given a disagreeable foretaste of what the independent London Stock Exchange could do. There is gnashing of teeth and rending of hair. All the same Crisp & Co. are triumphant

and Yuan Shi Kai is happy in the thought that for once the Tartar has caught the Teuton by the throat and made him learn a lesson on financial diplomacy. England is humiliated before the world and well she may. She was humiliated in the matter of Persia and now China has done the rest. So long as they have a minister of the waxen character of Sir Edward Grey nothing better could be expected. More. The financial world is amazed why Russia and Japan, above all, should have been introduced into the company. What state had they to deal—these impecunious and hungry sharks who are living from year to year on the bounty of England and France and otherwise rearing huge armaments for the destruction of of these very lenders. Can habitual borrowers lend any monies to China? If not then by what right they would have the privilege of controlling the loans? Verily, the world is astonished at the financial unwisdom of England and the utterly contemptible character of her diplomacy as carried by her Foreign Minister the like of whom has never before ruled in Downing Street. It remains to be seen what fresh dramatic developments arise out of this first Act of the Chinese Loan drama. Well the defeated commit further suicide while endeavouring to revenge themselves for the humiliation they have undergone? Wait and see!

The Self and its Sheath. *By Mrs. Annie Besant. Published by the Theosophical Office, Adyar, Madras, (2nd Ed 1912)*

This well known series of Lectures by the talented lady who presides over the Theosophical Society have always been very much appreciated, and it is no wonder that it has reached a second edition. The idea of the Sheaths or *Koshas* of the self finds its expression in the *Ananda Valli* of the Taittiriya Upanishad and in some other Upanishads. In the lectures before us, the same is expounded beautifully in the felicitous words of the author, with numerous quotations from the Upanishads in illustration.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

A Beginner's History of Philosophy By *H. F. Cushman, M. A., Ph. D.* Vol. I. *Ancient and Medieval Philosophy*, Vol. II. *Modern Philosophy*. George G. Harrap & Co., London.

This is a sound text book on the History of Philosophy. The author has taken great pains to make the subject thoroughly intelligible to the students. He has made use of maps, summaries and tables for the purpose, and has employed the student's historical, geographical and literary knowledge for throwing light on the rise and development of philosophical doctrines. He says, "the only 'memory hooks' upon which the teacher may expect to hang philosophic doctrines are the student's ideas of history, literature and geography ... To isolate the historical philosophical doctrines is to give the student a wrong historical perspective, since philosophic thought and contemporary events are two inseparable aspects of history. Each interprets the other, and neither can be correctly understood without the other." In the first volume, the author treats of Ancient and Medieval Philosophy. The major portion of the volume is taken up by the former, and the treatment is full, clear and systematic. The doctrines of each philosopher are concisely and clearly given. There is a beautiful correlation of philosophical doctrines with historical facts. The controversy between Heraclitus and the Eleatics regarding the problem of change is rightly spotted as the earliest presentation of that central problem in Metaphysics. The Philosophy of the Middle Ages is also dealt with in detail.

In the second volume, the author treats of Modern Philosophy running over a period of about 450 years in a manner that does not lend itself to much criticism or depreciative estimate. How the philosophic reaction against Scholasticism was maimed and crippled in its early beginnings

is described by our author in a humorous way. Descartes is described as having spent his whole life, "trying to trim his sails that he may not offend the Inquisition." Spinoza is said to have saved himself "by living in obscurity and publishing nothing." Our author has nothing to offer by way of criticism against Spinoza's application of the geometrical method to philosophical problems. He thinks that the religious conviction of Spinoza that all things come from God necessitated the employment of the Deductive method. The philosophical speculations of Descartes, Spinoza, Leibnitz, Locke, Berkeley, Hume and Kant, are dwelt upon at considerable length. The German Idealism as represented by Fichte, Schelling and Hegel, also finds a place as constituting the main line of development of the critical Kantian movement. Hegel, however, does not receive at the hands of our author the attention that is due to him. Green, Bradley and Bergson are left out altogether, and no mention is made of the Pragmatic movement. On the whole, we are of opinion that the book is a sound text-book, and ought to be in the hands of every student of Philosophy.

English Literature of the Nineteenth Century By *A. J. Wyatt and H. Clay*. (University Tutorial Press)

The supply of handy College manuals for the purpose of the study of literary history is no easy task, but the University Tutorial Press has always very effectively administered to all educational needs in this direction. The necessity for specialisation is being felt in a more and more pressing manner day after day, and it is quite essential to place a manual of this type for use in class. The account is sufficiently exhaustive, without burdening the student with unnecessary details and the authors have paid special attention to the critical aspect of their work as literary historians. A very successful attempt has been made to bring out the characteristic features of each writer's genius and work.

September 30 At a representative Meeting of the Mussulmans of Behar held to-day under the presidency of Khan Bahadur Mahboub Hussain, Barrister at-Law, it was decided that the Nawab Ittāf Hussain Sihab and the Hon'ble Moulvi Fakuruddin should work as President and officiating Secretary, respectively.

October 1 The Hon'ble Mr Hailey arrived at Delhi to-day to inaugurate the new Chief Commissionership, which came into existence this morning.

October 2 A security of Rs 500 has been demanded from the Hindi journal, *Nat Dharam Prakashak*, on the transfer of the press and paper to Delhi.

October 3 Mr Montagu, Under Secretary of State for India with his brother Mr L. Montagu, and Mr. Peel, Private Secretary, left Victoria Station for the P. and O. as *Malaya* this morning.

October 4 The ceremony of laying the foundation stones of the King Edward Memorial Hospital and Municipal Dispensary was performed by H. E. Sir George Clarke this evening at Poona, before a large and representative gathering.

October 5. Mr Gokhale left England for South Africa to-day to examine the question of Indians in South Africa on the spot.

October 6. The Hon'ble Pundit Madan Mohan Malaviya to-day addressed a large and representative meeting of Hindus presided over by Lala Har Kishen Lal in Lahore relating to the Government *communiqué* on the formation of Universities.

October 7. Mr T. Palit, to-day executed another deed of gift of Rs 7 lakhs to the Calcutta University for founding a College of Science.

October 8. *Montenegro* has declared war on Turkey. Heavy fight is taking place.

October 9 War is still raging and there is great commotion in the continent. The Powers have issued a Note on the crisis.

October 10. The Managing Committee of the Bombay Central Famine Relief Fund held a Meeting to-night to wind up its affairs.

October 11 It is announced that Colonel Cody has agreed to attempt a flight to India on his biplane which won the Government's prize.

October 12 The Right Hon Syed Amir Ali, on behalf of the British Red Crescent Society appeals to British generosity for funds to alleviate distress among Mussulmans in the Balkan war.

October 13 A public meeting was held this evening at the Bradlaugh Hall, Lahore, under the presidency of Mr Hari Kishen Lal to mourn the death of Mr Hume.

October 14 A mass meeting of the Mahomedans of Calcutta and the suburbs was held this evening to appeal for unity among Muslims and ended in a prayer for Turkish victory in the war.

October 15 It is announced that a socialist shot Mr Roosevelt in the street near his hotel but the aim missed and he is unhurt.

October 16 An enthusiastic welcome was given to Sir James Meston who arrived at Lucknow to-day.

October 17 The death is reported from London of Mr E. M. Slater, the Managing Director of Messrs. Tata, Limited.

October 18 At the Punjab Hindu Conference, at Delhi, resolutions were passed thanking the Government for the change of capital and such other boons of the Durbar.

October 19 The Punjab Hindu Conference concluded its sittings to-day. It was resolved to establish an All India Hindu Association.

October 20 At the Anjuman-i-Islam School, Bombay, a large body of Mahomedans resolved to collect donations for the support of the wounded in the Balkan war. Over Rs 10,000 was collected on the spot.

Rebirth and Karma

A striking article is contributed to the *Hindu Spiritual Magazine* by Dr. J. M. Peebles, the well known American Spiritualist on the Hindu theory of Rebirth and Karma. The writer vehemently opposes the theory. He cites various authorities in support of his contentions and is emphatically of opinion that the doctrine of re-incarnation is not based upon a single demonstrated fact in science —

While I hold in profound admiration the Hindus of the Orient, I absolutely loathe and detest the theory of re-births and re-births that bring our resurrected spirit friends back from the spirit world into this world of flesh, temptations, and mercenary competition.

(1) Re-incarnation is not based upon one solid demonstrated fact in science.

(2) It degrades the conscious spirit by bringing it rotatively back into the paralyzing meshes of gross matter.

(3) It stupifies or virtually annihilates memory, during long periods of Devachanic dream life.

(4) It sets at defiance the great immutable law of evolution as accepted by the most learned of the world.

(5) It violates every law of zoology such as progress of mineral to vegetable, to animal, to mankind, to spirit in the spiritual world, looking up to the celestial spheres and thus onward and upward for ever.

(6) It is unjust and vindictive enough to punish, in connection with Karma, souls in this world for sins committed in a previous incarnation, and of which they have no recollection.

He is everywhere asked the stereotyped question: If God is just, why are some souls born into the homes of the poor and others into the homes of palaces? This implies the thought of absolute monotony. If all souls were born into this world under the same happy conditions, there would be no work for reformers. Personally he was born into the home of extreme poverty, struggling through these adverse circumstances up to the present plane of consciousness, has made him strong and morally courageous for the promotion of truth and righteousness. Regarding theosophy and spiritualism he says:—

While Theosophists speculate, Spiritualists demonstrate. At one time, there were four schools or sorts of Theosophy in America. Now there are but two; the one is run by the Rosant devotees and the other by the Tingleyites, and they are about as harmonious and they love each other about as devotedly as Roman Catholics love Protestants, whom they consider heretics and without the pale of salvation.

The Indian Financial Outlook.

The *Investors' Review* deems it advisable to call attention to certain features of the financial situation which it regards as perilous:—

Thus it is true that India does make progress in some ways, and the Indian people are being treated more humanely by the British overlords than they used to be, so that their future is more hopeful than it was even ten years ago. If we could get the outlay on the army brought down from the £20,000,000 odd it now reaches to a bearable figure, and some of the money thus saved devoted to public improvements, to pay for education, to nourish industry and open up new markets for Indian products, we should be able to speak much more hopefully of the country than is now possible. As things are, the capacity of the Government to carry out reforms in education and in public improvements which the Government meditates depends wholly upon the rainfall. There is no surplus to fall back upon in the event of two or three years of short monsoons or drought, either in the hands of the Government or in the hands of the people at large. The moment scarcity comes, relief camps have to be opened for the masses who are hungry. That cannot be a healthy state of affairs, and when in addition we contemplate the artificial state of the circulation of silver rupees—the only effective metallic coin the country has—at an artificial valuation; when we see likewise that the entire currency reserve supposed to be put aside in order to buttress and solidify this artificially valued currency is kept in securities on this side of the globe, it is impossible to avoid the fear that the budget show exhibited so eloquently by Mr. Montagu will have its reverse side by and by, and that times of strain and difficulty, of recoil, will again change the outlook and once more warn us that the Government of India involves us not only in great responsibilities, but in great dangers as well.

The New Woman of India.

Sir Bamfylde Fuller, formerly Lieutenant-Governor of Eastern Bengal has been re-visiting India, and says some interesting things about it in a recent number of the *Nineteenth Century*. He says that traditional custom has been but little affected by the study of English.

During the past half century we have seen that youths can pass by thousands throughout schools and colleges, learning our language, studying our literature and our science, but not imbibing from either the least effective desire to change their habits. The force of environment is much more compelling; and in India, as in Turkey and China, reform has been the outcome of residence in the West.

The writer continues that perhaps the most fruitful of reforms would be the emancipation of women. In India the functions of women have been limited to those connected with reproduction, whereas in Western countries their enormous influence has been exerted upon the environment and development of the peoples of Europe. He distinctly realises the change that five years have wrought upon the minds of the people. While he was in India he knew very few women who ever dared to come out without the purdha. And even these belonged

to the small sect of the Brahmo-Sams, with whom the education and emancipation of women has been almost a point of religious doctrine. One may now perceive a deeper current. A Hindu revivalist movement—the Arya Samaj—which is of rapidly growing influence in the Punjab, opposes itself strongly to child-marriage, and is convincing its disciples that a girl should not be a wife until she is at least fifteen years old. In this case, girls could stay at school until they had acquired some education; their education is strongly insisted upon, and even married women may be found attending the schools of this sect.

But now the case is different. The Parsi ladies have already been emancipated. Among the Mahrattas and the people of the Punjab one may notice a growing desire to widen the women's outlook.

After making these observations he concludes:—

It must not be supposed, however, that the Indian women are sighing for liberty. In most cases she needs urgent persuasion to relinquish her veil. But she appreciates her liberty, and in Western India some ladies' clubs have been formed where ladies of education can meet of evenings at badminton and tennis, and even at the bridge table. Reform will come slowly for its path is thickly set with pit-falls.

The Lords of Islam.

The current number of the *Review of Reviews* contains a vigorous article entitled "The Lords of Islam." The writer contends for an Anglo-Turkish *Entente*. For good or for ill, says he, the destinies of the British Empire are closely bound up with the rise or fall of the Turkish Empire. He says that England should be as anxious for the welfare of the Sultanate as any Turk or Mohammedan in any part of the world.

Of the whole known Mohammedan population of the world the British Empire contains over 100,000,000. We are the greatest Mahomedan Power, and in our Indian and African possessions we have given hostages by the millions to the Caliph for these British followers of Islam from the most positive portion of the inhabitants of the various territories of the Empire. Islam is a religion which breeds positive followers, and therefore we may assume that the hundred millions of Mohammedans under the British flag represent a real force, and one which must be reckoned with. At present, however, the common denominator of these millions of British subjects is Islam, and the key and control of Islam lies in Constantinople, not in London or Delhi.

England as the greatest of Mahomedan powers should endeavour to safeguard the integrity of the Ottoman Empire. At the present moment the British Government is chiefly occupied with Cabinet differences and local affairs and seems to have completely forgotten that it is a Mohammedan Empire as well and that it behoves it to stand well with the centre and direct control of Islam. The writer says:—

If England is hall-marked throughout the world of Islam as friend and defender of the Caliph, many of the sources of possible danger will have become innocuous, even if they have not been turned into forces for good. To allow any other country, especially Germany, to usurp in the world of Islam the place which is ours by right, would not only be reprehensible, it might easily be almost suicidal. Nor must it be forgotten that besides the very real advantages which are to be gained by friendly alliance with the head of Islam, there are sufficiently good reasons for friendship with the Sultan of Turkey as temporal monarch. And "entente" with Turkey means much in the Mediterranean question; more still for the Suez Canal, while it opens up a safe land route to India.

Prompt and decided action on the part of England is therefore a necessity. It will checkmate possible schemes of dismemberment of other powers. It will encourage Turkey to proceed with the reforms and develop her resources.

The Influence of Indian Universities

The place of honour in the current number of *East and West* is given to an article on the above subject by Rai Bahadur Lala Baij Nath. It was originally intended to be read at the Imperial Universities Conference recently held in London but it was received too late to be included in the proceedings. In this paper the writer examines critically the state of education in this country and the results of its working among the younger generation. What has the University done?

The university man leads in whatever sphere of life he may be placed—in the learned professions, in the councils of the Empire, in the public services, in Native States, in the public press, and in schools and colleges. The graduate or the undergraduate of the university has taken the place of the man who has not received a modern education. Even in the sphere of religion one or two have made their influence felt not only in India but also in Europe and America, and men like Swami Vivekananda and Ram Tirtha commanded as many disciples in the West as in the East. In the matter of social reform also, men like Mahadeo Govind Ranade have left their mark upon the history of their people. The impetus given to the Indian mind in all directions of reform and progress has thus been very great, and the culture which used formerly to be one-sided is now many-sided. The diffusion of knowledge in the country through the liberal policy of the British Government is one of the greatest blessings of English rule in India, and entitles it to the everlasting gratitude of the Indian people.

But the question remains whether the kind of education that has been imparted to the youths by the Universities has produced any good influence on the morality and the religious ideals of the people. Everywhere there is growing a sense of dissatisfaction with the present system of university education. The rulers fear that it has been the cause of all the unrest and dissatisfaction with the British Government and the people attribute to it that unsettling of beliefs, that want of lofty spiritual ideals and that bewetting sin of the want of the spirit of renunciation so characteristic of the ancients. Everywhere there is a cry for religious and moral instruction. Some time ago the writer sent the following questions to some of the most thoughtful men in the country.

I. Is any, (and if so, what,) religious education imparted to your boys (a) at home and (b) at school? Do you advocate the imparting of such education in schools? If so, on what lines? How can religious education be best imparted at home? Does the system of congregational prayer meet the necessities of the Indian youths in respect of such education?

II. The educated Indians are said to be indifferent to religion, without high ideals or noble aims in life, more given to treading beaten paths than striking out new and useful careers for themselves. If they show any activity at all, they are more anxious to discuss political subjects upon crude or imperfect information than practical topics, more given to talking than doing anything practical for the social or economic amelioration of their countrymen. Are these complaints true of your educated people? If so, to what extent, and what remedy would you suggest?

III. What are the general conditions of life most observable in your parts among the educated classes in respect of food, dress, habits of thought, religious ideas and public morality?

The answers to these questions have been invariably the same. Almost all the letters received in reply urged the necessity of religious education and attributed all the present troubles to the system of Godless culture now in vogue. Every one of the learned authorities on the subject pointed to the traditional and inborn spiritual instinct of the race and demanded that the new culture must be in accordance with the old ideals. Well, what has been the result of the so called special colleges with a bias for religious instruction?

In the Central Hindu College, Benares, where secular education is professedly imparted along with religious instruction, the result of 12 or 13 years' work has not been the infusion of any deep spirit of religion in the minds of the majority of its students. This is equally true of the Anglo-Vedic College of the Arya Samaj in Lahore. In Aligarh the idea in the beginning was to have a college for national Mohammedan education along national lines, but it had ultimately to be modified and the college became like other colleges an Arts College, teaching for university degrees. In the Punjab, when the Punjab University was started, the idea was to promote Oriental learning, but there also the scheme had to be modified in favour of ordinary university degrees, as it did not attract men of culture who would prosecute Oriental studies for learning's sake, and the ordinary class of Pandits and Maulvis who went there, did so for earning a livelihood. In the Sanskrit College, Benares also the students do not go for receiving religious instruction for the sake of such instruction, but because they expect by it to have a start in life.

The writer concludes with an appeal for proper consideration and co-operation on the part of the leaders concerned with the respective universities.

Emperor Visaldeva.

The *Vedic Magazine* for the current month publishes an article by Mr. Harbilas Sarda, B.A., F.R.S.L. in which he sketches the life and achievements of Emperor Visaldeva who came to the throne of Ajmer about 1152 A.D., after expelling his elder brother, the parricide Jugdeva. They were the grandsons of the celebrated King of Gujrat, Sidhraj Jai Singh.

Visaldeva's reign is a landmark not only in the history of the Chohans, but in the history of India. He was the first Chohan Emperor of India. He reduced to submission the various rulers of Hindustan. The principalities of Pali, Jalor and Nadole (the last, once an independent Chohan kingdom) had during the time of Aroraja acknowledged the suzerainty of the Gujrat king Kumarpal and transferred their allegiance to him. Visaldeva therefore attacked them. He "burnt Jalor, reduced Pali to a hamlet and Nadole to a marsh." All these were once Chohan fiefs of Ajmer, and Visaldeva once more reduced them to their original status, and compelled them to look to Ajmer rather than to Anhilwara Patan for protection and safety.

He also conquered Delhi from the Tanwars and made the king of Delhi a feudatory of Ajmer. He then advanced further north and east and drove the Musalmans out of Hindustan and became Emperor of India.

This proud boast of Visaldeva that he had exterminated the barbarians and made Aryavarta once more what its name implies, marks the zenith of glory to which the Chohans reached; and his earnest appeal to his successors to drive them beyond the extreme borders of India, though unheeded by the first three of his successors, found an echo in the thrilling heart of his nephew, the chivalrous Prithviraja, whose glorious exploits shed lasting lustre not only on Chohan arms but on the whole Hindu race.

He was also a beneficent ruler. He founded a number of towns, constructed trunk roads, irrigation canals and beautiful lakes fitted with steps leading to the bottom. His personal accomplishments were in every way worthy of him:—

Visaldeva was a great poet. Fragments of his drama *Horakeli Natak*, prove his scholarship. "Actual and undoubted proof is here afforded," says Dr. Keilhorn, "to us of the fact that powerful Hindu rulers of the past were eager to compete with Kalidasa and Bharavhuti for poetical fame."

But the Empire he founded did not last more than forty years. For then the very barbarians whose ancestors he had driven out returned and overwhelmed his successors.

Residential Universities.

Mrs. Annie Besant writes in the *Central Hindu College Magazine* that the Indian has only known Universities founded by the Government in this country, wholly alien from the old centres of learning such as those of Nadiad, and the like. She says.

These Government universities have not been real Universities at all, but mere Examining Boards. They have been the centre of geographical districts, in which arose "affiliated" Colleges and "recognised" Schools, and from these came their undergraduates. They are responsible for the efficiency of these, and have been struggling to exercise some effective supervision over them, but the supervision is not very successful, as is testified by the extraordinarily low percentage of passes at their examinations. They can only maintain the standard of their degrees by a merciless annual slaughter of the ill-prepared candidates sent up. They cannot become centres of learning, still less of culture for they have nothing to do with the surging crowds of students save to examine them. The new Universities have asked for powers of affiliation to extend over the whole India, not over only a fifth part thereof and are to exercise supervision—of what sort?—over Colleges situated from the Himalaya to Tuticorin, from the shores of the Bay of Bengal to those of the Indian Ocean. Unless this be given them, say some of our Moslem brethren, it is not worth while to have a University of our own at all. The Englishman has only known in his own land Universities which educate, not only examine, and the experiment of the modern Examining Board called the London University has been looked on with much disfavour and it is being changed. Its graduates did not bear the stamp of "University men," and were not regarded as such by the products of the real Universities; they were learned and able, but were not necessarily cultured gentlemen. Their social value as London graduates, was nil. The "Oxford man," the "Cambridge man," he was known all the world over, and if not always learned he was polished and chubbable—"a social asset. Hence, to the Englishman the hybrid Examining University has always been an object of derision and good humoured contempt. Probably Englishmen in India hardly realise that the only ideal of a University known to Indians is of this type, and that the Indian is naturally disappointed when the ancient ideal of a University is offered to him in exchange for that which he had expected, while the Englishman may feel annoyed if what he thought to be a gift of gold instead of one of tinsel is received with murmurs of displeasure.

What to do? She says frankly that the residential teaching University is the only one which is really worth having, and the Indian, with his acute and understanding mind, will realise this as soon as he escapes from the obsession of these Government Examining Boards, the poor—though for the time the only possible—substitutes for real University education.

An Indian Poet in England.

Mr S. K. Ratcliffe gives an interesting sketch of the life and achievements of Mr Rabindranath Tagore in a recent issue of *The Manchester Guardian*.

It has never happened before (and the fact is noteworthy) that the literary society of England has been able to become acquainted in the flesh with a great Eastern writer whose fame rests entirely upon the work he has done in his own mother tongue. Such, however, is Mr Rabindranath Tagore, the representative poet and man of letters of Bengal, who went to England some weeks ago, and some of whose poems, handed about in manuscript, have made an undeniable impression upon those of his English contemporaries who have read the translations. A portrait of the poet by Mr. Henry Lamb was reproduced in the *Manchester Guardian* a few days ago, and it is probable that before the end of the year a volume of selections, translated into English prose by Mr. Tagore himself, and edited by Mr. W. B. Yeats, may introduce him to a wider public in the West.

The position of Rabindranath Tagore in modern Bengal is without a parallel. He is a man in the prime of middle life, and for a quarter of a century his influence and renown have been growing. It is impossible, of course, for one unacquainted with the Bengali tongue (in which alone the poet writes, despite the tradition of his family in English scholarship and his own familiarity with our language and literature) to speak of his work save by hearsay. One can only record the judgment of his countrymen. That, however, is altogether unequivocal: his name is a household word in the Bengali speaking world. His songs are heard everywhere from the North-west to Burma. His poems and dramas, stories and essays, printed in the Indian magazines or circulated in cheap editions, count their readers by tens of thousands. He is the acknowledged master of Bengali literature, honoured as artist, thinker, and teacher, as a builder of harmonies, a maker of new forms, as the writer who more than any other has revealed the capacities of the Bengali language for imaginative and philosophical expression.

This personal achievement would of itself be sufficiently remarkable, but it so happens that Mr. Rabindranath continues and fulfils a great family tradition by virtue of which the Tagores constitute the flower of the intellectual aristocracy of Bengal.

The Art of Biography

There is an interesting article on the subject in the last number of *The Fergusson College Magazine* by Mr R. D. Ranade, B.A. Having discussed the necessity for this kind of composition he draws a distinction between history and biography.

Similarly he distinguishes between biography and characters in fiction or drama. And then follows a list of the masters of biography, those who have excelled in this form of literary art. He gives the palm to Xenophon and Plutarch in the ancient world, and Boswell, Southey, Lockhart, Froide and Morley in the modern world.

Among the requisites of a biographer are personal knowledge, self abnegation, assiduity, love of truth, and a spirit of admiration. He illustrates each one of these items with sufficient reason and force. These, he says, are the intellectual and moral outfits of an ideal biographer. But then there are some equally important factors in the construction of a biography. In the matter of the collection of materials, critical form, minuteness of detail, experimental method of determining character, life like presentation, weaving chronology with criticism, great tact has to be displayed.

The writer then makes a few observations on Autobiographies. Among the celebrated pieces of autobiography, are the *Confessions* of St Augustine and Rousseau and De Quincey's *Opium Eater* and also the more formal works of Mill, Herbert Spencer, Benjamin Franklin, Max Muller and Annie Besant.

The writer insists that the biographer must be imbued with a moral purpose.

It is such a man alone, who can take the opportunity of giving an impetus to man's evolution by celebrating the moral qualities of his hero. He can remind men that they can make their own lives sublime; he can make them understand the motive power of Biography in guiding and influencing their conduct. He alone can bring to light the romance that lies enfolded in human life; and he can show how the inventive life of Edison, the imaginative life of Shakespeare, and the philosophic active life of Sankaracharya far transcend the limits and dreams of fiction.

Christianity in India.

The *Hindustan Review* for September publishes an article on the above subject by the late Rao Babadur V. J. Kirtikar. He says:

Having regard to the undoubted fact of Ecclesiasticism rapidly waning in Christendom and to the trend of the religious thought in Europe, which is daily approaching more and more the ancient philosophical and religious thought of India, one would naturally expect that the ardour which had animated the missionaries of fifty years ago in India would be reduced to its lowest ebb in this twentieth century. But we find that it is not the case. Our Christian missionaries are still as busy as ever. Some of them are engaged in establishing that Christ and not Krishna shall be the Saviour of India; others are actively engaged in vilifying to their heart's content the Hindu Ideals; others, again, are deliberating upon how best to carry on the work of conversion to Christianity.

Since lately we have been witnessing the phenomenon of church dignitaries also taking an active interest in missionary undertakings. Curiously enough, this activity was seen aroused almost simultaneously throughout India, for the first time, about five years ago. The Bishops of Calcutta, Madras, Bombay, Allahabad—all came forward with their views and suggestions on the question of the Evangelisation of India.

The subject of Biblical instruction in Government educational institutions attracted so much public attention at the time that other Christian theologians and laymen came forward to urge the claims of Christianity on the attention of Lord Curzon, the then Viceroy. We do not know for certain whether this was one of the subjects discussed at the Education Conference, which met shortly afterwards and held its sittings *in camera*.

We are, however, told that Lord Curzon's own view on this question was that, if religious instruction was to be part of State education, it ought to consist of religious instruction to each section of the Indian community in its own sacred literature.

That is a view which is as eminently statesmanlike as it is perfectly just and equitable in the interests of the entire Indian population, which Providence has placed under British protection.

The writer then shows some pitfalls of Christianity and says that it will be useless to teach the doctrines of Jesus to the Hindus. But there is danger in the interference of Government in matters of religion.

The policy of religious neutrality had been, ever since the advent of the British rule in India, recognised as the wisest that could be adopted. It was strongly advocated by men like Elphinstone, Munro and Malcolm—men who were deservedly entitled to be ranked among the makers of the British Empire in India.

There is no fear that the British Government will ever abandon its highly liberal policy of religious neutrality, for which it has justly become famous.

Up to-date Child Education.

For a long time, the application of scientific methods to problems of education has been considered by many educationists. Among such workers, writes Mr. S. G. S. Manian in the August *Educational Review*,

stands marked out an Italian teacher and physician, Maria Montessori, who has evolved a method for the education of small children as the result of her pedagogical research on scientific lines lasting over a period of fifteen years. She began to investigate into the methods adopted towards mentally deficient children under medical treatment and she was led to think that it was necessary to allow the child to develop in its own way along its own lines and to that end a pedagogical treatment was to be preferred to a medical treatment. Her views came to be gradually recognised by the leading educationists in Italy. She established an all-day school in Rome for children who were mentally deficient. While she was thus treating the children pedagogically, there grew upon her the conviction that her methods of training feeble-minded children might as well be used for children of normal mental power. In time she was given permission to carry out her ideas in a practical way in the schools of Rome.

'Liberty' of Rousseau and 'Self-activity' of Froebel are the recognised methods of developing the mind of the young. She says that "The liberty of the child has as its limit the collective interest; as its form, what we universally consider good breeding. We must therefore check in the child whatever offends or annoys others or whatever tends towards rough and ill-bred acts. But all the rest—every manifestation having a useful scope—whatever it be, and under whatever form it expresses itself, must not only be permitted, but must be observed by the teacher."

The salient feature in her method is that she considers the teacher as merely a passive agent rather than an active one. The active agent throughout is the child. Her idea of a well-disciplined class is "a room in which all the children move about usefully, intelligently and voluntarily without committing any rough or rude act."

Her system of education has been nationally adopted in Italy and Switzerland.

Tibet, China and India

Mr. Percival Landon contributes an interesting article on Tibet, China and India to the October number of the *Fortnightly Review*. In the course of the article he says that by the announcement of the Indo-Tibet treaty

England had utterly broken the military strength of Tibet, had driven into distant and apparently permanent exile the sacred head of Lamaism, had denied Tibet even the presence of an Indian official within her gates, and, to crown all, had imposed a nicely calculated fine of exactly the amount that Tibet could not easily pay at once, and that China could pay—and, of course, at once insisted, as suzerain, upon paying. It was an extra yoke upon the neck of the unhappy Tibetans, who already needed nothing more to humiliate them before their ancient enemies.

Six months afterwards the disillusionment had come, the white men had retired as mysteriously as they had come, and the Chinese were beginning a steady movement for the recapture of Tibet—not this time as a tributary State, but as a province of the Empire.

In the sudden and unhelped for chance of retaking Tibet that the policy of the India Office presented to China, Yuan shi kai saw the opportunity for rounding up the whole of the territory that surrounds the north eastern corner of India into a homogeneous whole. He therefore made his plans for operating at the same moment against Lhasa itself—where no resistance was then to be feared, but where a demonstration of strength was of the first importance—and against the tribes of this No-Man's Land. His success was immediate. The monasteries round the former place, after meeting with one disaster, abandoned their attempt to recreate even the traditional golden army.

But the British Government have kept quiet, they have surrendered Rima to China as Tibetan territory. Mr. Landon criticises this policy vehemently:

Now it is difficult to defend this policy either as a matter of wisdom or of fact. from the point of view of the former, the territory of Tibet should have been protected then, just as we have to protect it, and are protecting it, now, looked at as a matter of fact, it was an unnecessary and dangerous thing to admit that any town or district that paid tribute to Lhasa was therefore Tibetan. It was as unreasonable as it would be to assert that the payment of Piers's Pence makes of Ireland a Papal State. It was more than unreasonable, it was dangerous. No one with any sense would make the suggested assertion about Ireland, but a natural and serious extension of the line of argument thus volunteered by the British Government was at once made by China herself.

The administrative discretion of a Governor-General stops at the frontier pillars. He cannot send a force beyond them without the sanction of Parliament. But obviously where there are no pillars this check upon his discretion is practically non-existent, a fact which is naturally of great advantage for the rapid and masterful handling of a sudden difficulty. Within seven months, however, Lord Hardinge had seen cause to change his views, and the Abor expedition was prepared and eventually despatched in the autumn of 1911.

Thus it has been said was ostensibly a mission sent to punish one or two villages for the murder of a British official. In reality it was part of a much greater scheme, it covered an intention to get some accurate knowledge of this totally unknown frontier of Burma and Tibet, which rapidly threatened to become the scene of some difficulty with the Chinese. It must now be explained that from the South-eastern corner of Bhutan—and even that is a highly debatable point de départ—to half way down the Eastern border of Burma, no frontier of India has ever been delimited in this region. The distance thus left open is between six and seven hundred miles. The only exception to this statement is the single point on the river at—or really several miles below—Rima to which reference has been made. This line of demarcation must run somehow in a huge curve to the East-north east and then to the East-south east, South-east, and south, but that is all that anyone knows.

It will be remembered that Lord Curzon created a North-West Frontier Province under the direct supervision of the Government. It was, as not a few of his works were, a statesmanlike and even necessary change which he had the courage to translate into being after other Viceroy's had looked the facts firmly in the face—and passed by on the other side. He was not so much abused for what was done as for the way he had done it.

So there was much to do—and now everything is quiet, Lord Hardinge may at least congratulate himself upon turning Assam into a North East Frontier Province in such a way that of those who heard or read the Imperial Proclamation last December not one in a million realised that the thing was being done. Under cover of the dust that was being raised by changes of vast romantic and controversial interest the direct supervision of the area that seemed likely to give trouble in the near future was almost surreptitiously transferred to the Central Government; and Lord Hardinge deserves full credit for having made this astute provision for the future.

QUESTIONS OF IMPORTANCE.

Babu Govinda Das on "The Public Service Commission."

We have pleasure in reprinting from a contemporary the interesting Memorandum prepared by Babu Govinda Das on the much debated question of the Royal Commission :—

Not many months hence the Public Service Commission will commence its enquiries in India. There will be divergence of opinion with regard to the endless details that will form part of the enquiry by the Royal Commission but it may be possible to settle some general principles on which more or less universal agreement may be arrived at. In the following lines, I will deal with the subject under two heads—(1) consisting of a few suggestions indicating the principles which should govern recruitment and appointments to different branches of the public service; (2) consisting of illustrative remarks showing how those general principles may be worked out and applied in special cases.

It is hoped that these suggestions of mine will lead to a series of suggestions from others threshing out the whole vast field of enquiry, with more or less of authoritative opinions, according to the standing of the writers. It is to be hoped that our Moslem fellow subjects will recognise the absolute necessity of making common cause, as far as possible, with the Hindus, and will not be swayed by any narrow communal feeling or the fancied needs of a blatant political loyalty, into indifference or opposition, considering that the question is one which affects both the communities. The domiciled community should also remember that real patriotism is always territorial and that the interests of the country in which they have to live are more paramount than considerations of so-called blood or religious ties. Let all of us keep in the fore-front the one solid fact that India is our common home.

A word of warning is necessary. No one should undertake to give evidence before the Commission in a light-hearted spirit. The cross-examination will be very severe, and rightly so. There is no room for weak kneed philanthropy in the stern task of governing a huge empire. The evidence to be submitted has to be carefully prepared and will require hard labour if it is to be worth anything. So let us begin to prepare betimes and start at once collecting, sifting and classifying all the available materials.

The best witnesses would be the retired members of the subordinate services. They would have all the details of the disabilities and inequalities from which they suffer, at their finger's ends. Will they have the courage to come forward and throw full light on the conditions of their service so that the lot of their successors may be improved? The brief notes on the subject offered below are merely tentative and are meant more in the nature of provocatives, to excite thought and discussion, than as cut and dried conclusions to be unresistingly swallowed like dogmatic theology.

SUGGESTION OF POINTS.

1. No colonial shall ever be employed to any post in British India, so long as equal treatment is not accorded to Indians, so long as differential treatment is meted out to the Indian in even a single colony.

Both justice and the self-respect of Indians demand that this broad proposition should be accepted and enforced, in order to bring home to the different colonial Governments who treat British Indian subjects as pariahs, that they cannot reap the full benefits of forming a part of the British Empire, until they shed their racial pride and arrogance and offer the rights of free citizenship to the Indian subjects of his Majesty.

2. Subject to the above, all distinctions based on race or religion should be abolished.

3. The plea often put forward that because a certain community is less advanced educationally, hence preferential treatment should be accorded to its members as a matter of right or favour is radically unsound and politically injurious. It is not by depreciating the calibre of the services in the interests of this or that community, that the best interests of the country or even of the community or communities so favoured, are served. The best and only justifiable way would be by providing special educational facilities for such backward communities if there be any such. Merit and capacity alone should form the criterion for appointment to the public service. As a matter of fact the real backward communities in India are the huge *untouchable* communities and those next above them the depressed classes—not the lowest but the low castes.

4. Every one of the multifarious services to be thrown open to open and free competition. The present demoralising conditions, where the appointment is either wholly (1) by nomination, (2) or by competition after nomination, or where it is reserved for Europeans only, is abso-

lutely fatal to true efficiency and to self-respect among the seekers of such appointments.

5. All those *departmental* rules which prevent Indians *as such* from reaching the topmost limits of the services or of even entering into them, to be abrogated.

6. Excepting the Indian Civil Service, every other service to be recruited in India alone. Britishers wishing to compete for them to be required to do so on Indian soil. The I. C. S. to be recruited both in England and in India by simultaneous examinations.

7. In all those departments where a high state of efficiency depends upon an up to date knowledge of the discoveries and inventions made in Europe and America—such as the Educational, Medical, Engineering etc, every employee who is a candidate for the higher grades of that service to be required to put in a special course of 3 years training in some European or American centre before he becomes eligible for such promotion. Special rules to be framed for such cases, which would divide the burden of the expenses between the Government and the candidate, say, half and half. Further, the employees to be allowed one year's leave on full pay every 7 years, to allow of their keeping abreast of knowledge concerning their special departments by spending the year in European universities or centres and to be required to submit a report and a diary on their return.

8. The wholly unjust and exceedingly undesirable system of D. O.'s which punishes a subordinate in the dark and allows free and full play to the whims and prejudices of the superior officers to be totally done away with. No officer of whatever grade to be ever punished, by suspension or degradation on the mere strength of *secret* reports against him. In every case, he should be allowed a full chance to meet the charges and appeal to the highest authority.

9. The cadre of the higher grades is as a rule very small. It should bear a more reasonable proportion to the cadre of the lower grades than it does at present.

10. A great deal of invidious distinction is made in the matter of (1) leave, (2) pension, and (3) acting and travelling allowance rules between the services which are manned by Europeans and those which are manned by Indians—these should all be equalised.

11. Separation of the judicial and executive functions.

SPECIAL DEPARTMENTS

1. The statutory limitation restricting the choice of executive councillors of the Governor-

General overwhelmingly to the I. C. S. to be abrogated, and a greater and wider range of choice to be permitted, to meet adequately the no longer narrow conditions of the earlier days.

2. The duties of the District Officer should be strictly administrative and executive. His functions should be the collection of revenue and the control and supervision of the police. The post of the District Superintendent of Police should be abolished and his duties vested in the District Officer. The District Officer to be styled Commissioner. He should have two deputy commissioners under him, one to be in special charge of revenue and the other in special charge of police. Of course here is to be a regular gradation of superior and inferior officers, according to the requirements of the work. There will be assistant deputy commissioners of police and of revenue under this arrangement, and the functions of the two will have to be kept separate. The assistant deputy commissioners of police will occupy the place of deputy superintendents of police. Under the proposed arrangement, all the revenue cases will have to be decided by civil courts, as in Bengal. The evils of judicial and executive functions being combined in the same individual will disappear.

The practical denial of justice and untold hardship inflicted upon poor villagers by the present system of having peripatetic magistrate collectors, under which cases are tried 20 or 30 miles from their place of inception and the parties have to tour along with the officer, will come to an end. Justice will be administered in revenue and rent law by more competent judicial courts. The district officer being relieved of judicial duties, will have more time to come in much more frequent personal contact with the people of his district and to know them more intimately. The efficiency of the administration will thereby be considerably improved. He should also as far as possible be relieved of his duties in connection with local boards, which should be made more autonomous.

3. All judicial officers not only to be merely subordinate to the High Court, but their appointment, leave, promotion, dismissal, etc., should also rest with the High Court.

4. A separate expert jail service should be organised and only officers especially trained in criminology and acquainted with the modern systems of jail discipline and treatment as it has been evolved in Western countries, should be appointed. The present practice of having I. M. S. men for the superintendents of jail ought to be discontinued.

5. A separate expert treasury service to be organised beginning with the treasury officer and

going right up to the accountant general and comptroller-general.

6. A separate Women's Medical service, exactly on the lines of an amalgamated Men's Medical Service, to be organised. The recent suggestions put forward by a deputation to Lord Crewe about having an Imperial and a Provincial Service, the former to be recruited on a very much higher salary and only in Europe is a thoroughly vicious proposal and should on no account be encouraged.

7. The I. M. S. men and the assistant surgeons all to be graded together. It is ridiculous that the I. M. S. which is mainly meant for the Native Army, should be practically restricted to Europeans, who besides being given appointments in the military, are given comfortable civil berths. The assistant surgeons have to pass through a very severe course of training and as regards medical knowledge, are in no way inferior to the I. M. S. men. Justice and impartiality require that qualified Indians should be promoted and appointed to the posts of civil surgeons, which are a practical monopoly of the I. M. S. men. With a larger number of qualified lady physicians, the objection to having Indians as civil surgeons will disappear, so far as the treatment of European ladies in ailments peculiar to women, is concerned.

8. The grade promotion examinations which the assistant surgeons have to pass through should be abolished. Why should the assistant surgeons be required to undergo such examination and the I. M. S. men be exempted from any test whatsoever before promotion? Why should it be presumed that assistant surgeons forget their medical sciences and the I. M. S. men always keep their knowledge fresh? Why this invidious distinction? I would think that it is not the assistant surgeons who should be periodically examined before promotion, but the heads of the medical department in various districts on whom the whole efficiency of the department depends, should be required to satisfy a test before promotion. Fat salaries should not be easily obtained. There is a manifest injustice and an invidious distinction in prescribing a test before promotion in the case of assistant surgeons, who are as a rule Indians, where the increase of salary is so small, and not prescribing it in the case of civil surgeons, who are Europeans, where the increase in salary is considerable.

9. The status and pay of the sub-assistant surgeons should be raised. They should also have the diploma of L. M. S. conferred on them. There is not another class of hard worked public servants

who are treated with less consideration than sub-assistant surgeons.

10. Similarly the P. W. D. overseers, who have to undergo a three to four years course of still training, should have their pay and status raised and given the diploma of L.O.E. on passing.

11. The highest grade of Munsiffs should draw Rs 500 and of Sub Judges Rs 1,000. Half the cadre of the Sub judges should be recruited from the bar. Ten years' practice at the bar may be prescribed as being necessary for such appointments. The Munsiffs should only be appointed by a competitive examination. The present mode of recruitment of munsiffs is very defective and results in the appointment of men of generally very mediocre abilities. The initial starting pay of munsiffs will have to be raised to draw a better class of men. District Judges should not get more than Rs 1,500 as salary per month. Half the cadre of District Judges to be filled by promotions of Subordinate Judges, and the other half from the bar. There should be constituted divisional benches of two judges, one of these to be recruited directly from the bar and the other by promotion from among the District Judges, with monthly salaries of Rs 2,500, to hear appeals from the subordinate courts of a prescribed valuation and nature. High Court Judges to be recruited as follows—one-third by promotion and two thirds by direct appointment.

12. No revenue officers such as tahsildars, mamuldars, deputy collectors, etc., should have judicial powers.

13. All districts and provinces that have been under British occupation for not less than 25 years to be made regulation ones, and the anomaly of appointing military officers to civil charges, and worse still as judges, to be totally done away with.

14. The military element in the political department to be wholly eliminated, *viz* Lord Rayer's views as given by Hunter (pp. 75-76, 'Bombay 1185-1890') A separate political service recruited from among the I.O.S. men of over 10 years' standing and in which the Indian element too would be fairly represented, to be created.

15. A large number of attachés to be thrown open to the scions of the ruling houses, after they have finished their college career, to train them up in civil administration, by thus directly bringing them into touch with the various and varying methods of the different native states.

16. The large amount of judicial work that political agents have to do and which even the heads of provinces have to do both in civil and

criminal cases (*vide* Hunter's Bombay, p. 83) should go before the Indian judicial tribunals.

17. Madras does very well without the fifth wheel of divisional commissioners between the Governor and the district officer and a good many provinces without the cumbrous machinery of the Board of Revenue. Both these to be abolished all over India, and if necessary, the Provincial Executive Councils to be strengthened by having their number raised from 3 to 6.

18. The Governor-General not to be in charge of any special department. This in practice often means secretariat rule. The Governor General should be left free to supervise *every* one of the departments. A Foreign Minister chosen from the British Diplomatic Service, of say, ambassadorial rank, is a long delayed reform.

19. A knowledge of more than one vernacular—and a pretty sound one too—is absolutely necessary not only for Europeans serving in the country, but also for Indians, and here comes in the perplexing question of scripts. There are over a score of recognised and accepted scripts in which records have to be kept and petitions accepted. It is preposterous to expect the hard-worked officer to master even one of them so well as to be able to read ill written Mas, not to say of 2 or 3 or more. A speaking knowledge is easily acquired, but the written word is mostly the frightening ogre. The simplest way out of the impasse is to order the use of *Roman* characters, throughout British India and discontinue the use of every other for Government purposes.

20. The district officer relieved of his judicial duties and under the designation of commissioner to become the head of the district executive council composed of (1) himself as the president and chief executive officer, (2) the inspector of schools, (3) district engineer, (4) district civil surgeon or district sanitary officer and (5) the municipal chairman, with a district council composed of 11 non official and 7 official members. This of course means the abolition of the present day district boards, which are unwieldy bodies for the work expected of them and powerless bodies for the work that is expected of district councils. The work they are supposed to perform would be done much more effectually by village unions and taluk or taluka boards.

21. All the High Court appointments, leave, pensions, travelling allowances, etc., should be brought under the Government of India in the Law Department. The Home Department should have nothing to do with these, nor the Provincial Governments.

22. The Ecclesiastical Department should be abolished.

23. On all guaranteed railways a certain number of the higher posts in every department, which are at present the monopoly of the European and the Eurasian, to be reserved for *bona fide* Indians and a clause to that effect to be entered in the contract and if the company refuses, then no Government guarantee to be extended to that railway project.

24. The Governors of provinces which have got an Executive Council should be selected from the ranks of English public life. Indian opinion is united on this point and there is no lack of support on this point from Anglo Indian opinion. The *Madras Mail* in its leading article of January 29, 1912, makes the following sensible observations on the subject—

'A Governor who has spent the best years of his life in India cannot be expected to defer to his colleagues as experts in matters in which he is to rank as an intelligent amateur. On the other hand, he cannot claim over them that superiority which a Governor appointed from Home possesses. Thus the position of a Civilian Governor with an Executive Council is an impossible one. Either his tenure of office will be remarkable for dissensions within the Government, or it will be remarkable for an autocracy not contemplated when the system of Governorships in-Council was established."

25. The second volume of the Civil Account Code, which is at present secret, should be published. Sumptuary allowances should be curtailed, and their amount should be expressly shown both in the provincial as well as the Government of India budgets. The publication of volume II of the Civil Account Code is absolutely necessary, as all matters connected with accounts should be subjected to the check of public opinion. Secret expenses and payments are apt to run very high, when uncontrolled by considerations which exist in cases where sufficient publicity is given.

DADABHAI NAOROJIS SPEECHES AND WRITINGS.—An up-to-date, exhaustive and comprehensive collection of his speeches and writings with a portrait. Price Rs. 2. To Subscribers of the "Indian Review," Rs. 1 8.

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UTTERANCES OF THE DAY.

University Education in India.

At the third Session of the Empire Universities Congress held on the 3rd July last with the Rt. Hon. Mr. Balfour in the chair a paper was read by the Hon. Dr. Dava Prasad Sarvadthikari. In the course of his excellent address he refuted the common notion that Western ideals are disastrous to Eastern minds and disparaged the habit of comparison between China and India. He dilated at length on the extent and intensity of India's relations with England, on the intellectual kinship of the two countries, on the identity of their interests and on the necessity of a common ideal, and concluded his powerful address with the following brilliant periods:—

To the Hindu mind knowledge has never been the means only of improvement. It is the means of salvation itself. Knowledge of self in its relation to God and the universe is believed to be the only means of restraining aggressive selfishness. The West has long realised that such aggressiveness in spite of transitory glamour is the root cause of interminable conflict between nation and nation, between capital and labour, between man and man, between man and woman, which threaten to disturb, if not altogether destroy, the peace of the world in the name of material advancement. While Western science is helping in this advance, with the aid of which we are beginning to shake off our 'weak impracticalness,' the East has a mission and a message. It is a difficult and delicate task to harmonise that advancement with true spiritual advancement in which there shall be as little of the impractical old-world dreaming and as much as possible of the true inwardness of spirituality, which two thousand years ago, with the advent of the Prince of Peace, the East presented to the West, much to the abiding benefit of both.

In this great work the new universities of the East, based on the models of the West though overtly divorced from active and direct religious teachings will have a large and important place. Their influence on popular ideals will be proportionately large, ideals of self-abnegation and self-effacement that have been and ever will be the wonders of an admiring world. Quite an unique and eventful experiment is in progress. It has lasted but all too short a time. We celebrated

our first jubilee only the other day when some of you were celebrating your fiftieth. The time is hardly ripe yet for definite and matured results but we have no reason yet to despair.

The problem is an Empire problem and not merely academic. The augmenting importance of the East has nearly made it a world problem. Meet were it therefore that a special and early session of this great Congress of the finest intellects in the Empire should be devoted to it.

With statesmanlike instincts did our beloved King-Emperor and Queen-Empress realize and voice this fast asserting influence of the problem, while in India. And those in charge of their Majesties' reception responded. Wherever they went school children in their thousands acclaimed their Sovereigns. In Calcutta the number was twenty-five thousand, of all color, creed and race. These citizens of the morrow took to their homes tales of their Majesties' wonderful yet unostentatious personality, the influence of which would never fade, but will be replete with abiding and abounding good to themselves and the Empire. One of these was aged no more than eight and I heard her declare that she was lonely and desolate because their Majesties had left the Prince's Ghat that day.

When my university had the unique honor of being permitted to present an address of welcome to his Majesty, his Majesty declared:—'It is to the universities of India that I look to assist in that gradual union and fusion of the culture and aspiration of Europeans and Indians, on which the future well-being of India so greatly depends. You have to conserve the ancient learning and simultaneously to push forward Western science. You have also to build up the character without which learning is of little value.' You say that you recognise your great responsibilities. I bid you Go!—speed in the work that is before you—let your ideals be high and your efforts to pursue them unceasing and under Providence you will succeed.'

My university has resolved to inscribe these memorable words in gold on marble for the benefit of generations of graduates and undergraduates. It was a glorious and mighty Durbar I attended at Delhi. A mightier and a more glorious and eventful Durbar is assembled to-day under Imperial auspices for consolidation of the Empire of letters, the truest reagent for the consolidation of the Empire.

INDIANS OUTSIDE INDIA

Lord Amphill on "Indians in South Africa."

In the House of Lords, on the 17th July last, Lord Amphill, in rising to ask the Under Secretary of State for the Colonies what was the present position in regard to the question of the treatment of British Indians in South Africa, and whether it was intended to present any further Papers to Parliament in the near future, said —

My Lords, I am not going to take up your Lordships' time with a speech, but I must say a few words of explanation with regard to the Question which stands in my name. I am obliged to put this Question because there was no opportunity in another place for those interested in this supremely important question of the treatment of British Indians in South Africa to elicit information from the Secretary of State. Your Lordships will remember that the Secretary of State took the members of the House of Commons for a tour round the Crown Colonies, which was so interesting and protracted that there was not opportunity to go further. Those of us who have for some years past been interested in this question are feeling very grave anxiety at the present time. Our anxiety is due to two causes—in the first place, that the settlement which was promised so long ago, promised so definitely and so hopefully by the late Secretary of State for the Colonies, has again been postponed, and, in the second place, that the management of that settlement is now in other hands. General Smuts, who was Minister for the Interior, was personally pledged to carry out a settlement which, as we believe, had been agreed upon as satisfactory, not only by the Indian community in South Africa, but also by His Majesty's Government and by the Government of India. But now, unfortunately, the Bill has been postponed, and the office of Minister of the Interior is in other hands—in the hands, I believe, of Mr. Fischer, who unfortunately we know to be, I will only put it this way, less amicably disposed towards the British Indian community than was General Smuts. We should like to know most particularly whether the fact that there is a new Minister of the Interior will make any difference as regards the settlement, and also, of course, why exactly it has been found necessary to postpone this settlement.

Your Lordships will remember that more than a year ago we were assured most confidently and hopefully by the noble Marquess, the Leader of the House, who was then Secretary of State, that the settlement was close at hand, that he was really confident it would be brought about. Perhaps I may remind your Lordships what that settlement was. The essence of the settlement was the repeal of the Transvaal Act No 2 of 1907, which was so hurtful to the feelings of our Indian fellow citizens in South Africa. That Act, which served no useful purpose and only acted as a humiliation and a soreness to the Indians in South Africa, was to be repealed, while the rights of minors were to be safeguarded and the principle of the restriction of Asiatic immigration—to which the Indians themselves assented and which they recognised as inevitable and reasonable even—was to be that there should be no racial bar on the Statutes of the Colony. That was the one thing they had been contending for—that Indians should not be excluded on account of their colour. "If you must exclude us," they said, "let it be by administrative differentiation. Do it because it is a matter of economic convenience, but do not do it on the ostensible ground that you think we belong to an inferior race." We had hoped that the settlement might have been brought about long ago. It has been twice postponed. Therefore the first thing I want to know is what are the exact causes of the postponement, and then I should like to know whether His Majesty's Government are satisfied that the Bill which has recently been before the Union Parliament does actually fulfil those conditions of settlement to which I have referred. I know that there are competent lawyers in South Africa who say that it does not fulfil those simple and plain conditions, but that the racial bar is maintained in another form. What is the opinion of His Majesty's Government on that point? And supposing they are not satisfied, what steps have they taken, are they taking, or are they going to take to set that right?

Then it is also alleged—I speak subject to correction, but it is one of the points on which I am asking the noble Lord for information—that this Bill does deprive Indians in the Coast Provinces of rights which they have hitherto held undisputed. Is that the case or not? His Majesty's Government, in the Despatch of October, 1910, I think it was, said that no settlement of the Transvaal Indian trouble would be acceptable if it diminished the rights of Indians in other provinces. All along it was the professed aim of the South African Government, long before the

Union, that they did not wish to diminish the rights of Indians who were already lawfully resident in that country. Lord Selborne, when he was High Commissioner, made that the keynote of his statements on the subject. He said he did not wish in any way to treat Indians who were lawfully resident in the country one whit less well than they had been treated before. The only thing hestuck out for was that no more were to be admitted, with the reasonable exception, which has been agreed to now by all parties, that the few educated men who are required for the natural life of the community, as ministers of religion, as doctors, and as lawyers, should be admitted. The number of six per annum was given as a probably reasonable limit to the requirements of the community. I hope it is not the case that, after competent examination, it has been found that this new Bill does actually diminish the existing rights of Indians in the country, because, if that were so, it would be a very grave and unpardonable breach of faith. I trust, therefore, that we shall hear that His Majesty's Government have examined very carefully into the point and have been in friendly communications with the Union Government about it.

But there is one more word which I must say in order to explain the object of my Question, and that is, that the spirit of this settlement, which we were told was so near at hand, seems to have been violated during this period of delay. It was because we were allowed to expect that there would be an immediate settlement that the Indian community themselves agreed to drop their passive resistance movement. It was because we were told that a settlement was at hand that friends of the Indian community in this country stayed their hand and have since shown considerable reticence and self-restraint. We have waited most patiently, we have not bothered the Government with Questions and Motions in Parliament, we have treated them with very considerable trust and confidence and have waited patiently for a long time before asking them again what they were doing in regard to this question. I say that advantage has been taken of this delay to violate the spirit of the settlement. The spirit of the settlement was to treat Indians who were lawfully resident in the country as well as possible. I must show what I mean by quoting some instances. In the first place, the Transvaal Supreme Court have taken a very serious course in deciding against the introduction of plural wives married according to the law of Islam, and there has been a notorious case in which it has been decided that the second

wife of a Mahomedan cannot be admitted into the Transvaal. It is going further than that. It seems to me to be part of a very deliberate movement, for there is now an attempt to secure a decision against the admission of Mahomedan wives at all into the country on the ground that polygamous marriages are not recognised by the Transvaal law. From there it would only be a step to declare that the offspring of these marriages are illegitimate. I need not enlarge upon that point. I need only appeal to your Lordships' imagination. Your Lordships have only to think for a moment what the consequences would be in India, in Egypt, in every part of the Empire where there are thousands of His Majesty's loyal Mahomedan subjects, if an affront, an insult, of this kind were levelled at the Mahomedan religion. Surely the whole spirit of rule under the British flag wherever it was flown has been religious toleration. There seems to me absolutely no ground for departure from that principle, and surely whatever the risk may be, it is the duty of His Majesty's Government to uphold that principle wherever there are British citizens under the British flag. That is a very serious matter. Apart from everything else, a necessary question, if the movement is allowed to continue, is the breaking up of homes, the wives not being allowed to come in or being turned out of the country, the separation of families, the ruin of business, the expulsion of men whose right to be in the country has never been questioned, and consequences which I leave to the imagination of any one of your Lordships who will take the trouble to give the matter a thought. I want to know what His Majesty's Government have done in regard to this decision of the Supreme Court of the Transvaal. Have they pointed out how fatal would be the consequences of carrying this movement any further? Have they protested? What has been the nature of their protest, and what answer have they received?

There is another matter, and that is the growing tendency on the part of the immigration officers to exercise arbitrary power. On one case I had occasion to correspond with the Colonial Office, but I got very little satisfaction. That case showed this, that even if an Indian can prove his right to be in the country to the satisfaction of the Supreme Court, it is within the power of the immigration officer to keep him out. That was proved by the decision in that particular case. It is said—I want to know whether it is the case or not—that the present Bill increases the arbitrary powers of the immigration officers. General Smuts,

in introducing the Bill, did make some sort of apology for what he regarded as the occasional excesses on the part of the immigration officers. On a par with this action of the immigration officers is the exclusion of children of lawful residents in the country by the Portuguese officials at Mozambique at the instance of the Immigration Department of the Union. What has been the consequence of this? It is a very serious consequence, and I cannot understand for the life of me why more notice has not been taken of it. The result is that the Germans are imitating our example. In German East Africa they are proposing anti-Indian legislation on the ground that we are pursuing the same course. What will be our position as a nation before the people of India if we are obliged to confess that we cannot protest against this exclusion by a foreign country because it is merely what we are doing ourselves? There are other matters which are serious enough, though they are smaller. For instance, the growing tendency to exercise the trade licensing laws in Natal with the apparent object of making it impossible for Indians to have a right to be in Natal, whose right has never been questioned, with the object of compelling them to leave the country. The same is being done, during this period of delay of which I have spoken, with the Townships Act in the Transvaal and the Gold Law. The tendency of the regulations, which seem to be unlawful regulations, under that Act is to force Indians into locations. I should have thought that His Majesty's Government, of all people, would instantly object to and resent any attempt to force Indians into locations. That was the test of Chinese slavery. The one test was that Chinese labourers were obliged to live in locations. What, then, is the Government's answer to and their justification of this deliberate tendency to force Indians into locations?

I could give scores of instances of the way in which advantage has been taken of this Bill to oppress—there is no other word—the lawful Indian residents in the Transvaal. What I want to know is whether His Majesty's Government have been taking note of these oppressive acts, whether they have done anything to protect His Majesty's subjects, our Indian fellow subjects, who are in South Africa and have every right to be there, whose right has never been questioned. I emphasize that because it is not a case of immigrants who have forced their way in without permission. I do hope the noble Lord who is going to answer me will not give that answer which I

have often heard before, and which I dare say the occupants of the Front Bench opposite think good enough for me. It is not good enough for those on whose behalf I speak. It is not good enough for anybody who regards this question from the point of view of common sense and the interests of the Empire as apart from the ordinary devices of political Parties in Parliament. That answer is that you cannot interfere with a self-governing Colony. That seems to be satisfying to many people but it is a rotten answer, a stupid answer. In the first place, there is no question of interference. Let me remind you of the Maleeka case. If you can interfere with the Government of a foreign country, over which you cannot possibly exercise any compulsion in order to secure the reversal of the acts of a Court of Justice on behalf of one single person who was only half British citizen, if she was a British citizen at all, then surely you have a right to do something, to say something, to make a bargain, to come to an understanding, about thousands of persons who are wholly British citizens, and to make that understanding with people who are your own national kinsmen, who are under the British flag, who are under the authority of our Sovereign, and with whom—and that is the point—we have absolutely vital interests in common. If you cannot come to an agreement with our kinsmen in our dominions overseas about matters which concern the whole welfare of the Empire, then I say that the Empire itself cannot have any existence in fact.

I wish to Heaven that I had the power or the knowledge which would enable me to create public opinion and propitiate those wizards of the Press who, for good or for evil, influence our destinies in the same way as opinion was created and the Press was propitiated in regard to the Maleeka case. Ten thousand times justification has there been during the last five years in the case of our Indian fellow subjects in the Transvaal; and if the pressure which I refer to in the Maleeka case was potent to move the Government in this country to action, to oblige them to interfere with a foreign country over whom we have no power of control, how much more, had I known the trick, would it have been possible to move them into action in regard to our Indian fellow subjects in the Transvaal? I hope I have made it clear to the noble Lord what are the exact points on which I wish to have an answer.

FEUDATORY INDIA

The Bikaner Representative Assembly.

The Maharajah of Bikaner has made a notable concession on the occasion of the celebrations which marked the 25th anniversary of his succession to the *gadi*. His State has made such steady progress of late years that he considers the time is ripe for the introduction of a Representative Assembly in which *ex-officio* and nominated members will be reinforced by those returned by election. The steps which have led to this reform have been slowly but surely taken. At first there was merely an annual Revenue Conference; then in 1908 this was expanded into an Administrative Conference, composed, of course, of officials, but a gathering to which private persons were invited to take part in the deliberations and to submit proposals for consideration by the Durbar. Four years' experience of this practice has confirmed the Maharajah in his idea that the State would benefit by more direct non-official opinion being brought to bear upon the administration, his view being that the Conferences was too official. He has, therefore, decided that a Representative Assembly of a strength of between twenty and thirty members shall be formed, their powers being exactly the same as those of the Viceroy's Legislative Council, with some slight reservations in the matter of the Annual Budget. The model taken is unquestionably the best that could be found, for while an official majority is always secured, the Councillors will have the right of interpellation, of moving resolutions and of introducing private Bills. Freedom of discussion will be allowed but the ultimate power of accepting or rejecting resolutions or recommendations will rest with the Maharajah and the Durbar. This is in accordance with the principles which the

Governor-General in Council follows; and whether the matters at issue are legislation or financial policy the reservation is one to which no reasonable objection can be taken. The non-official members will have an assured position and it will rest with them to justify it, just as similar members have done in the Legislative Council over which the Viceroy presides.

The experiment which the Maharajah of Bikaner is making is one for which we may wish all success. It has been remarked that Rajputana is essentially conservative, and that probably in no State other than Bikaner could a change of this kind be attempted at the present time. But His Highness has confidence in the loyalty and good sense of his people; and as Bikaner has of late made remarkable progress, material and otherwise, this step forward seems perfectly safe. As the Maharajah said in his recent speech:—"No similar Assembly could start under better auspices; it has not only the sincere good will of myself and the members of my administration but also we all welcome its members as partners in the responsible duties of administering and strengthening the State." Rajput rulers in the past have relied mainly upon the exercise of their traditional autocratic powers in carrying out the Government of their States and all authority has been embodied in "The Durbar." The feudatory system is, of course, strong in Rajputana and care must consequently be taken that no offence is given to the deep sentiment which binds Thakurs and others to the Durbars; but the Bikaner experiment has been cautiously framed, and it need not excite any alarm in other Rajput States. In a few years' time the results will declare themselves and they may then be not without their influences on the administrative methods of Bikaner's neighbours. If success is gained the full credit for it will rest with the Maharajah of Bikaner, whose strength of purpose was made clear in his announcement of last week.—*Pioneer*,

Travancore Census.

It appears from the last Travancore Census report that the total population of the province is 3,428,975, of which 1,976,151 live in the littoral division, that is to say, it has for less than one-fourth of the entire area, 58 per cent of the population. The proportion of increase of population for the decade is 16.2 per cent. The density to the square mile for the whole area is 452, but in the littoral zone the greatest density was as high as 1,595 in the Travandrum Taluk, and as low as 68 in the Devikulam or High Range Taluk. The density of population in Travancore is greater than in any part of British India except perhaps Bengal, and excepting Cochin Travancore leads easily among the Native States without exception. The female population is below that of the male, there being a deficiency of 19 to every 1000.

Manganese in Mysore

Manganese Mine owners will be glad to learn that the Government of Mysore is following the other parts of India as regards the royalty payable on ore, and has issued the following Notification:—In accordance with Rule 42 of the Rules for the grant of Exploring and Prospecting Licences and Mining Leases in the State of Mysore, published under Notification Geol. No. 800, dated 29th October, 1910, and in supersession of the rates given in the schedule to those Rules, the royalty on Manganese Ore shall be paid as follows on all ore despatched on or after the 1st of July 1912 and until further notice, (1) the royalty shall be payable quarterly (2) On all ore despatched during any quarter the royalty shall be paid within thirty days of the close of the quarter and shall be calculated on the average market rate (in London) for 50 per cent. ore during the quarter in accordance with the following scale:—Average market rate per unit for 50 per cent. ore, 9d and under, the royalty is one

anna per ton. Over 9d. and up to 10d., two annas per ton. For each additional 1d per unit or portion thereof, an additional two annas per ton. The decision as to the average market rate and the rate of royalty payable for the quarter will rest with the Government of His Highness the Maharaja of Mysore whose decision shall be final. This is a great advance on the old 6 annas rate, and brings considerable interest just now when the Home market is rising steadily, and has touched 10d. C I F, London recently, so the change dated last month is particularly opportune. *Daily Post.*

Education in Bhavnagar.

The chapter on Public Instruction in the Bhavnagar administration report, is interesting reading. The State has for many years shown itself to be keenly appreciative of the advantages of education and devoted large sums for promoting education of all kinds among its subjects. The Samaldas College is a first grade college teaching up to the M. A. standard and has 124 scholars on its rolls. There is only one high school in the State. Perhaps if one or two more High schools are established, the College will be able to prove itself of more utility to the population proportionately to the expenditure incurred on it. It is a mistake to stint on secondary education while spending large sums on University education, for pupils must pass through a secondary school before they pass to a college. We are glad to see that the State pays special attention to girls' education, the ruling family itself setting a bright example of enlightenment in this respect. The Bhavnagar Durbar has shown itself to be well disposed to the Depressed Classes Mission. The report notes with satisfaction that the erection of school buildings in places where they do not exist, is becoming a popular form of private benevolence among the well-to-do citizens of the State. Two such schools were built in the year under report with the support of the Durbar.—*Indian Social Reformer.*

INDUSTRIAL AND COMMERCIAL SECTION.**Making Wood from Waste paper.**

There is an old saw to the effect that

"Nature works in circles,

Every one agrees;

Trees grow out of doors,

Doors are made from trees."

Some one with a gift for rhyming may add another verse about paper being made from wood and wood now being made out of old paper. An inventor has perfected a machine which does this. He takes old newspapers and straw and puts them through his machine and they emerge in the shape of artificial boards of any desired length or thickness suitable for building material, for railway ties, or for furniture.

For many years the ever-increasing demand for white paper for newspaper printing has been making serious inroads on the available forests of the world, and the problem of where to find timber to meet the demand has been growing more and more menacing. This also applies to wood needed for building construction, furniture and railway ties.

Turn out is fair play, so to-day old newspapers are being converted back again into wood, which is claimed to be even more suitable for many purposes than natural timber. Specimens of the new artificial wood that have already been made out of old newspapers and straw vary in thickness from an eighth of an inch upward, and range from narrow moulding to boards four feet wide and twelve feet long. The inventor claims that it can be impregnated with certain chemicals to render it fireproof, can be made waterproof, can be premeated with any desired colour during manufacture, or can be given a highly polished surface finish. He further asserts that it is susceptible to all kinds of tool treatment, is free from knots with their consequent waste, and it can also be used in embossing.—*Science Sisters*

Manufacture of Artificial Silk.

M. G. Ditzler, of Nerviers, Belgium, has patented in England a new method for the manufacture of artificial silk which is accomplished by dissolving cellulose in ammonical copper oxide, or other suitable solvent having a copper base. The operation is carried out in a vacuum, or in the presence of an inert gas, or an isolating liquid, and is continued free from the action of air, or any other oxidising agent, up to the time of its precipitation or coagulation.

Novel take-up Motion for Looms.

Mr. R. E. Starkie, of Burnley has devised an apparatus for letting back in the take up motions for looms consisting of a curved arm formed with ratchet teeth at its extremity, and placed between the boss of the lever, and the ratchet wheel of the taking up motion. The teeth of the curved arm engage with the teeth of the ratchet wheel so as to cause a let-back when the weighed end of the device falls against an adjustable table stop on the liberation of the ratchet wheel.

Opening and Cleaning Cotton Fibres.

Mr. A. Marr has protected quite recently improvements in machines employed in the preliminary opening and cleaning of cotton, and other fibres, such as openers, scutchers, and carding engines, in which a cylinder covered with Garnett or other toothed wire may be employed. The invention consists in dispensing in such machines with flats or rollers as commonly employed, and in constructing the machine with a perforated cylinder covered with Garnett wire, or similar covering, through the perforations in which a current of air may pass from the interior to the exterior, a close fitting casing around a portion of the cylinder with motive knives on the underside at intervals to strip, or partially strip, the cylinder and a roller placed near to each motive knife to receive the fibre stripped off by the knife, and replace the fibres again upon the cylinder.

Bogus Companies in India.

The *Hindi Punch* of Bombay has an excellent and telling cartoon illustrating the position of bogus companies in India. They are made to figure as a big sized spider balancing in the centre of its vast web and the foolish bee, hovering about the place with bags of money. There is no doubt that but for the extraordinarily credible people, bogus companies in this country—particularly in the Panjab—would not flourish. But we hope that the Provident Fund and Companies' Acts will sound a death knell to most of these. Many of the so-called benefit societies as conducted in the Panjab, ought not to exist if the people were a little discriminating.

Industrial Survey in the Provinces

Referring to the Order of the Government of Bombay instituting an industrial survey of the presidency, the *Bengalee* remarks—It seems to us that in this matter the example of the Government of Bombay may, with advantage, be followed by other Local Governments. Bengal has a large number of industries in respect of which an industrial survey of the kind that has been undertaken in Bombay would be of the greatest value. Like Bombay we too have our hand loom industry, an industry which at present is handicapped by competition with goods turned out by mills, but which under suitable conditions may yet have great potentialities. There is again the sugar industry which is in a more or less languishing condition but which all who know anything about the facts of the case agree in holding ought to have a great future. And these are only the type of the rest. An industrial survey, confined in each case to one particular industry, would, in our opinion, be of the greatest value not only in ascertaining the exact condition of the industries but finding out what precisely has got to be done. We earnestly hope the Government of Bengal will in this matter take a leaf out of the book of the Bombay Government.

Machinery for India.

Sir Theodore Morison, in an address to the London Chamber of Commerce, referred to the development of India as a manufacturing country. He also suggested that facilities should be given by our Manufacturers, as was being done by those of other countries, for the acquirement of practical training by young Indians, on the ground that in starting or developing industries in India orders would naturally be given for the machinery of which they had practical knowledge. We have since received from Mr Frederick Noel-Paton, Director General of Commercial Intelligence for India, a reprint of an article in the *Indian Trade Journal*, in which he also calls attention to the increase of manufactures in India, which has become the largest single purchaser of machinery from England. Difficulties are, however, encountered even by wealthy and intelligent native gentlemen in obtaining information as to the approximate capacity and cost of the complete installation requisite for a given industry for which raw material and demand are present. To procure and supply information of this kind Government officers have been appointed who travel India and receive *bona fide* inquiries from persons qualified, financially and by intelligence, to establish useful works. But, Mr Frederick Noel-Paton says, they are handicapped by the absence of co-operation among British makers of machinery. Many engineers in England make only part of the appliances required in a given industry, although the several firms who produce complete appliances for such industry are known to each other and are prepared to work together when a definite order is in sight. It is therefore suggested that it would be worth the while of British manufacturers to assist officials in obtaining full information about all the appliances necessary for a particular industry. In most cases the manufacturer knows what other appliances are required and what their power or capacity should be. In such cases it would be sufficient if

he would drop a line to the makers of the complementary plant, saying that a certain official required information as to plant for such-and-such an industry, stating that the writer was sending drawings and approximate quotation for such-and-such appliances, and asking that his correspondent should forward similar information about such-and-such complementary appliances of corresponding capacity. We cordially commend this proposal to the careful consideration of British manufacturers of machinery. There can be no shadow of a doubt that the Indian market for machinery will develop by leaps and bounds and that, in the absence of co-operation amongst our manufacturers, a good deal of the business will continue to go to those countries where such co-operation has been carried further than in England and where co-ordination between officials and manufacturers is more highly developed.—*London Chamber of Commerce Journal*.

Motor Cars in India.

One of the features of the trade returns of India in recent years has been the remarkable increase recorded in the importation of motor cars. In 1909-10 the value of cars received at Indian ports was £317,000, while in the following year the total was stated at £488,000. In 1911-12 the figure rose to £669,000, and although a portion of the increase during that period may be attributed to the Durbar, the expansion on the whole is due to the popularity which the motor car has attained in this country. Of last year's imports cars to the value of £516,000 came direct from the United Kingdom, so that British makers must have secured large profits from the Indian demand. This trade is certain to go on increasing since a notable tendency is apparent to substitute the motor for the horse. The use of the motor vehicle for trade purposes in India has, so far, been limited, but there is a field open here which will no doubt prove of great importance to manufacturers in the near future.—*Indian Agriculturist*.

Child-Bearing Women in Factories.

On the subject of the employment of women before and after childbirth, we still get evidence of evasions of the Factory Act. On account of poverty, sometimes perhaps because of greed, some women seek work and secure it before the termination of the four weeks during which the law prohibits their employment. It is not a difficult matter to evade the law on this particular point; the restriction is very loosely construed, and it will be impossible to stop this practice of returning to the mill too soon unless some system for the registration of expectant mothers be adopted, as already is done in one or two of the continental countries. The fact might as well be faced that, despite some so-called authoritative opinions to the contrary, an extensive employment of married women leads to high infantile mortality. What is needed is a better regulation of the conditions, an alteration of the law relating to child-bearing women, and the help of municipalities in providing proper places for the care of young children while the mothers are earning bread for them. Not infrequently, municipalities spend money in less useful social service.—*Textile Mercury*.

Tata Steel Works.

It is stated that the Tata Steel Works are progressing in a decided fashion. Including forward orders accepted, 40,000 tons of pig iron have already been sold, of which the proportion disposed of in India is less than five per cent. Japan is at present the company's biggest customer and it is as much as they can do to supply demands from this quarter since English supplies were curtailed owing to the labour troubles. By the end of July, 13,000 tons out of 38,000 tons ordered for export have been shipped. The works are now capable of a monthly output of 5,000 tons, of which Japan will take all but 300 tons, 200 of the latter being for Australia and the other 100 for Ceylon.—*Indian Textile Journal*.

Artificial Rubber.

Rubber, we are told, is to be made from starch. In making it from this material we shall not only be withdrawing land now used in raising food crops (potatoes and cereals) as the raw material. The question is how long this will be desirable and possible. As we increase in numbers the difficulty of securing adequate food supplies is bound to increase. Moreover, there is a direction in which there will be a use for starch in the future which also may militate against its use as the raw material of artificial rubber. The only way in which it will be possible to meet requirements will be to ferment starch and sugar produced for the purpose in hot countries where large crops can be grown. All the indications point to a shortage of sugar and starch in the future and to an increase in their value.

But, after all, in using starch to make rubber we shall only be copying the plant, as this also makes the rubber more or less directly from starch. It is not a case of utilizing a waste product—such as coal-tar was when dye-stuffs were first made from it, and such as it would be still in the absence of the colour industry—but a material is to be used which is of particular value for other purposes already. Ethically we shall probably be making a mistake in not availing ourselves to the full of the activity of the plant, but, apart from this, it may well be that, when everything is taken into account, the plant is able far more effectively than man to make rubber from starch. It is of the utmost importance, from this point of view, that the production of natural rubber should be made a scientific industry. In the case of indigo the margin in favour of the artificially made material is not so very great; had the planters taken time by the forelock it is not improbable that they would have held their own. It will be well if rubber planters take the lesson of indigo to heart and learn without delay to set and keep their house in perfect order.—*Times*.

Indian Silk Industry.

THE *Civil and Military Gazette* says that the President of the Royal Silk Association, London, writing to Mr. Jackson, Superintendent, Tata's Silk Farm, Bangalore, which is now worked by the Salvation Army, says that a bale of their silk was shown at a recent London Silk Exhibition and that it attracted the attention of many visitors, including the King and Queen and other members of the Royal family. The opinion was also expressed that it was possible to increase the demand for those silks in European markets, and he was inclined to think that if the silk were sent to Italy or France in a raw state and thrown by one of the best French or Italian throwsters it would prove quite a good class of serviceable silk.

The Bombay Commercial College.

HIS Excellency the Governor of Bombay has received the following very generous promises of support towards the establishment of a Government College of Commerce in Bombay. Sir Jugmohandas Varjesvandas, Rs 2,25,000 towards the founding of a professorial chair to bear his name. The Trustees of the Wadia Charities—Port Trust bonds yielding Rs. 4,800 per annum towards the founding of a chair to bear the name of Mr. N. M. Wadia. Sir Chinubhai Madhavlal, Rs 1,00,000. The Bombay Chamber of Commerce, Rs 1,500 per annum. The Millowners' Association, Bombay, The Indian Merchants' Chamber and Bureau, Bombay, The Bombay Native Piece goods Merchants' Association, and the Mill-owners' Association, Ahmedabad, Rs 1,000 per annum each. The income thus provided will amount to about Rs 23,000 per annum, and Government are prepared to contribute an annual grant of Rs 15,000. The liberal and most gratifying support which the proposed college has thus received will enable it to be established, although additional funds will be required to make the institution complete in all respects and to provide scholarships.

Four Days for Six Months.

The American Consul-General at Callao, Peru, reports that the Amazon Pacific Railway should be completed at least by the time the Panama Canal is to be officially opened for the ships of the world, and will enable direct shipment of United States products to be made to the Amazon regions via the Panama Canal, the Pacific Ocean, and the port of Callao, thus materially increasing the commercial importance of the port. The effect of any transcontinental Peruvian railway would be to permit an interchange of the eastern and western products of Peru within three or four days, instead of their having, as now, to undergo a journey of some 20,000 miles via Europe, covering a period of six months or more.

State Technical Students.

The Government of India have this year sanctioned the award of ten State Technical Scholarships to the following candidates for a course of training in Europe in the subjects noted against each:—

Mr. Tombat Sakharama Rao, Electrical Engineering; Mr. D. Sadashivam, Practical work in Applied Chemistry and the manufacture of textiles; Mr. D. N. Nagarkatti, paper making; and Mr. E. C. Henriques, architecture,—all from Madras, the last to undergo a training for two years in India and then proceed to Europe for a third year to complete his training.

Mr. P. R. Duncan, Mechanical and Electrical Engineering; and Mr. Chandra Sekhar Sarkar, Mechanical Electrical Engineering, from Bengal.

Mr. Lakshmi Das Kochli, Tanning, from the Punjab.

Mr. Maung Ba Chitt, Mechanical and Electrical Engineering subject to his passing the B. Sc. Examination, from Burma.

Mr. B. Das, Mechanical and Electrical Engineering, from Bihar.

Mr. K. Mitral, Electrical Engineering, from the Central Provinces.

AGRICULTURAL SECTION.

Indian Hemp.

The Agricultural Department, Bombay, has issued as a press *communiqué* the following extract from a letter written by Mr. Alfred Wigglesworth of Messrs. Wigglesworth and Co., 82, Fenchurch Street, London, E. C. dated 17th May, 1912, addressed to Major A. T. Gage, I. M. S., Superintendent, Royal Botanic Garden, Calcutta.—We think that a very great future could be made for the hemp trade in India if they would adopt better methods of preparation. For instance in the Pilibhit district there is no earthly reason why they should "ret" this material in muddy water, if not in mud, as it results in deteriorating the strength of the fibre and in filling it up with such volumes of dust that some of the European countries have actually had to legislate against its use except by the introduction of expensive dust collectors, to save the working people from being injured by breathing the atmosphere. In the Godavery Delta the practice is at its best, also in Gopaulpore and Bengal, and if they could be studied and introduced to the rest of India, then we should have qualities of hemp of greater uniformity, and a much higher price would be obtained for the product. In Jubbulpur they grow a fine class of fibre; sometimes it is prepared in fresh water and is free from dust, but at times it is also prepared in muddy water and the fibre is deteriorated and weighed with dust in consequence. Owing to the scarcity of European hems during the last season, the demand for Indian fibres has been very great and the prices have gone up to a figure unheard of in the history of the trade. All this should encourage the native grower to enlarge the production and to improve his methods.

Cattle Breeding

Two new experiments are being conducted at Woburn that will be of interest to those who undertake the breeding of cattle. One of these is in connection with tuberculosis and the other with the feeding of calves in their earliest stages. At present there are thirteen yearling animals, and two calves born this year, all of them being the offspring of cows which had reacted to the tuberculin test shortly before parturition. The cows were allowed to calve in premises at Woburn, and immediately after birth the calf was removed from its mother and taken to a separate farm, one mile distant. All the milk used for feeding the calves has, before use, been raised to a temperature known to be certainly fatal to tubercle bacilli, and both indoors and at grass the animals have been strictly isolated. The calves have all been tested twice for tuberculosis, but were found to be perfectly free of the disease. The intention is, eventually, to kill the animals, and ascertain by careful post-mortem examination whether they are free from tuberculosis or not.

Experiments in Flax.

The Agricultural Research Institute at Pusa has issued (Bulletin No 30 of 1912) a Report on the Flax Experiments conducted at Dooriah during the year 1911-12 by Mr. E. M. Vanderkrogh, Flax Expert to the Behar Planters' Association. The Report shows a profit amounting to Rs. 63 per acre. It is stated in Mr. Bernard Coventry's Introduction to the Report that in spite of this satisfactory result, planters are not inclined to take up the growth and manufacture of flax, because of the large amount of expert knowledge and capital required in the industrial side which are not easily commanded by the grower. The authorities at Pusa have therefore decided to conduct separately in future the operations of the grower and the manufacturer in order to determine the profits to be earned by both.

Farming with Dynamite

The latest rural novelty is farming with dynamite. According to an article in the *World's Work*, it has "grasped" the United States and "is spreading throughout Canada and Mexico like a prairie fire." A special dynamite is prepared for the purpose. It is in the form of "sticks" and perfectly safe to handle so long as common sense is displayed. The method is exceedingly simple. A long auger drills a hole vertically into the ground. The stick or cartridge carrying its length of fuse, which projects a few feet above the surface of the ground, is then shipped in. The hole is now filled up with soil, which is rammed down tightly by the aid of a wooden stick. Then the fuse is lighted, and one and all retire until the blast has done its work. The system has come into extensive vogue for ploughing fields deeply. The men advance one behind the other in rows so many feet apart, and at regular intervals the charges are tamped home. When the cartridges have been laid, the men proceed across the field in a line, one to each row, lighting the fuses as they move forward. Before they have proceeded half-way across the tract the charges first fired go off, sending a plume of earth into the air. The charges ignite in rows one after the other. When the field has been treated in this manner the plough is run over in the usual way and the crops are sown. Possibly, what at first sight appears to be the strangest application of dynamite is for the purpose of planting trees. Yet its success in this connexion is said to be peculiarly remarkable. With dynamite a large clean hole is blasted out, and in addition the soil on all sides is loosened for five or six feet. When the tree is planted the young and tender roots force their way without effort through the crevices, sucking up nourishment, and commence to grow from the moment they are set, without any retardation whatever.—*The Indian Agriculturist*;

Departmental Reviews and Notes.

LITERARY.

TRAVELLING FREE LIBRARIES.

The Secretary of the Travelling Free Libraries writes:—Our plan is that a box containing a set of about fifty volumes will be given in charge of a gentleman living in a chawl occupied by the people of the backward classes. This gentleman will be requested to issue these books to the people in the chawl free of any charge and also to try his best to persuade them to make their use. After two or three months a fresh set of books will be given to these people, the old set being removed to some other place. Thus, if we give five sets of books in a year to one chawl and start this work in twenty-five centres we must secure 125 sets or 6,250 volumes. To purchase this number of books would mean an expenditure of about Rs. 5000. But we shall not be required to spend this sum if those who have some Marathi or Gajrathi books with them will be ready to part with some and place them at our disposal for this purpose. Editors of newspapers and magazines and book-sellers can help us a great deal in this matter. A man of good means can, without difficulty, give us a set of fifty or hundred books and even people of the middle class can very well spare a few volumes. We hope that all our countrymen will extend a helping hand to us in this undertaking of enlightening the masses that are groping in the dark.—*The Collegian*.

NAMES OF CHARACTERS.

A writer in a contemporary compliments Thackeray on the felicity of the names he gives his characters. The compliment is only partly deserved, for, like Dickens, Thackeray often made the names incredible, and Trollope, who has been so much praised for the naming of his characters,

became preposterous at times. Perhaps the happiest name in English fiction is that of Meredith's "Egoist"—Sir Willoughby Pattern. But novelists have not only given apt names to their characters, some have shown admirable taste in the names they assumed themselves. "George Eliot" was a happy inspiration, for Marian Evans would sound highly inappropriate. The best thing in this kind, however, was Balzac's addition to his name of the honorific particle Honore de Balzac is a splendid name, and it is the "de" which brings out the effect. In his case the feeling for names so finely exemplified in the *Comedie Humaine* must have been hereditary, for it was his father who turned the commonplace name of Balsac into Balzac. The father of the Brontes was not less wise in preventing the name of Prunty from becoming famous.—*Madras Mail*.

POPULAR INTEREST IN LETTERS.

Sir Frank Newnes, Bart, presiding at the Annual Meeting of George Newnes, Ltd, said that the year had been a highly satisfactory one, the profits amounting to £47,278-10 as against £33,360-16-1 last year. *Tit-Bits* had shown record sales. The *Strand Magazine* had also shown handsome increases in circulation. That observation applied also to the *Wide-World Magazine* and the *Grand Magazine*. The Newnes sixpenny novels had also sold in unprecedented numbers. No fewer than 25,000,000 copies of this popular series had been sold since they commenced the publication of that class of literature. The year under review had been a very prosperous one, but in addition to that they had only now reaped the benefit of the changes which had been effected during the past five or six years in the organisation of some of their most important departments.

EDUCATIONAL

A COSMOPOLITAN ACADEMY.

The University of Paris outdoes all the other academies of the world in attracting studious youths from other countries. Of the 18,000 students in Paris no less than 3,500, or nearly one fifth, are of other than French nationality. Of these foreign students there are 1,303 attracted by the Faculty of Letters, 953 by the Faculty of Law; Medicine has 329 women and 476 men from abroad. There are 1,600 Russians at the University of Paris. If to the foreign contingent at Paris be added the 2,000 foreigners attending provincial Universities, it will be seen that France is feeding with culture and knowledge 5,500 students who are not her own children.

THE HINDU UNIVERSITY

A meeting of the executive committee of the Hindu University Society was held at the residence of Dr. Sunder Lal. Several members from the mofussil were also present. It was stated that nearly ten lakhs had been realised. It was resolved that fortnightly statements recording the progress of the movement should be issued to the press. It was decided to give the honorary secretary the help of a whole time assistant, and it is believed that the choice will fall on Babu Brahmananda Sinha of Lucknow. Letters from some Jain and Sikh gentlemen asking for arrangements for instruction in their religious systems in the coming university were considered and the committee resolved to recommend to the University Society the making of provision as desired in the aforesaid letters. A sub-committee was appointed for redrafting the constitution and another for collecting funds. Among the members of the former are Mrs. Besant, the Hon. Pandit Madan Mohan Malaviya, the Hon. Dr. Sunder Lal, Mahamahopadhyaya Pandit Adityaram Bhattacharya and Babu Bhagavan Das.—*Leader*.

THE POSITION OF INDIAN ENGINEERING STUDENTS.

A number of Indian engineering students in England have issued a letter in which they protest against the system of recruitment of civil engineers for the Indian Department of Public Works. In the course of it they say:—Formerly the Imperial engineers were trained and taken from the Royal Indian Engineering College, Coopers' Hill. There was no limit placed on the admission of Indian students, but it was a question of merit. After its abolition the present system of selection by the India Office came into force. The Selection Committee selects from the recruits, placing a limit of 10 per cent of Indian students, and the system has fallen from bad to worse. Lord Morley said, "Deserve and desire." The Indian engineering students has done full justice to this axiom of Lord Morley. They have done much more than could be expected of them in a strange land and in a foreign language. One can readily understand what this percentage limit and this mode of selection means to the intelligent manhood of India. Each student's life and livelihood is involved. In his own country he has not an atom of chance to enter any department of engineering. Taking railways as an example, the staffing is fully monopolised by Europeans, and Indian students cannot even enter into the Convenanted Service, for here the English engineers are sent out from this country with an agreement for a certain period and after the expiry of their time most of them are taken into the permanent service. If justice is to be vindicated, let the following clauses be inserted for the governing of the Department:—(1) A 50 per cent share in the selected candidates for Imperial service and an increase in the Indian applicants' age limit from 24 to 25 years; (2) the abolition of the Convenanted service, and to recruit temporary engineers from the England trained Indian engineers and from the local colleges; (3) a proper share in the engineering establishment of all the railways.—*Manchester Guardian*.

LEGAL.

A LEGAL CONUNDRUM.

In the Madras High Court, before Mr. Justice Sundara Iyer, and Mr. Justice Sadasiva Iyer, the interesting question whether a man who has been missing for some time is to be presumed to have been dead or alive at any particular period, arose in a case which came up in second appeal before this Bench. The husband of the plaintiff in this case went abroad 36 years before the suit. The deserted wife was living with her father-in-law for some time. He, however, died five years later, and ultimately the question that arose in respect of the rights of plaintiff, thus doubly left alone, to the properties of her husband's family was whether on the date of her father-in-law's death the husband was to be presumed to have been alive or dead. If the Hindu husband was to be presumed to have been alive, plaintiff would take the property through him, and that would give her a complete estate in it. If otherwise, the father-in-law having been the last male holder, the reversioners would take the estate, plaintiff being entitled only to maintenance out of it. The woman's pleader argued that her husband should be presumed to have been alive at the critical date. The contention of the plaintiff was that her father-in-law having died within five years after the disappearance of her husband, he must on that date be presumed to have been alive and have passed the estate to his deserted wife. Their Lordships held that qualification of section 107 by virtue of the succeeding section did not warrant any presumption that the man was alive at any particular moment, though within seven years. It was again argued that on the particular facts of the case such a presumption might be drawn, but their lordships held that apart from the law the particular facts of the case did not justify them in drawing any such conclusion.—
The Panjabee.

LAW AGAINST GAMBLING AND BETTING.

The law having been found inadequate in Bengal to suppress the evil of "cotton figure gambling," fresh legislation will be undertaken to cope with it. The Bill will also prohibit other forms of gambling and betting.

SPECIAL MAGISTRATES FOR CHILDREN.

An influentially signed memorial has been sent to the Home Secretary urging a number of administrative changes with regard to juvenile courts and probation.

It is urged that special juvenile court magistrates should be appointed, selected for their knowledge of social conditions and understanding of boys and girls of all ages, as well as for their powers of personal influence and organisation. Juvenile courts should be held, not in or near police or other criminal court buildings, but in or quite close to the remand homes.

Each juvenile court, it is also urged, should have at least one woman and one man probation officer devoting their whole time to the care of juvenile probationers. Whenever a child is arrested the probation officer should approach its home as a friend of the child, and try from the first to secure the co-operation of the parents.

Where locally possible, the Court should secure the services of volunteer (unsalaried) probation officers, and also enter into co-operative relations with all religious and charitable societies and persons likely to help in their regenerative work.

The remand homes should preferably be in charge of a gentlewoman with the right kind of experience, and the staff should include specially qualified educators.

Those signing the memorial are:—

Earl Grey, Lord Edmund Talbot, Lord Henry Bentinck, Sir John Gorst, Sir Henry Toulmin, Mrs. Barnett, Miss. Isabella Baker, Miss. N. Adler, Miss. Constance Smith, Mr. W. H. Dickinson, Mr. Chas. E. B. Russell, Mr. J. H. Whitehouse, Mr. W. F. Cobb and Mr. Arthur St. John,

MEDICAL.

POISONOUS BORAX IN YOUR FOOD.

Borax, or some preparation of it, is a common food preservative. Its most evil use is in connection with milk, which may be given to babies. Dr. Andrews Menel has just proved what an unmitigated evil it is. A three month's old child was suffering from stomach trouble, and the doctor placed it on a special artificial diet. Then fits began. A local trouble was remedied and then the fits were accompanied by diarrhoea. Consumption was now suspected. Then the doctor discovered that "borax and honey" was put on the child's soothing teat. The child was having thirty fits in the twenty-four hours, and was at the point of death. The borax and honey was thrown away, the fits vanished, and the stomach trouble disappeared, while the child is now perfectly well. These facts point their own moral.—*Science Stylings*

THE CULT OF THE SUN BATH

Medical opinion has not perhaps encouraged so widely as in Germany the cult of the sun bath, which now almost assumes the proportions of a fashionable craze. In Berlin, the *Hospital* points out, the popularity of the sun bath is extraordinary, and in the best districts of the city the most modern houses possess roof-gardens and erections which are to all intents and purposes lineal descendants of the Roman Solariums. In such delightful wooded resorts as the Grunewald and Wannsee, and also around the lakes between Potsdam and Berlin, may be seen large numbers of sun-bathers both in single spies and in club battalions. In England, since the days of the celebrated and isolated case of the lady of the Park lane balcony, not a great deal has been heard of the therapeutic value of the sun-bath. But taken seriously and thoroughly there is no question, our contemporary affirms, that a moderate degree of insolation is well worth trying as an adjunct to the hygienic side of a holiday.—*Times of India*

A GREAT SCHOOL OF HEALTH.

Lady Paget makes the following suggestion in an article in the *Nineteenth Century*:—

Why should not the Crystal Palace be made into a great School of Health for all manner of people, for all ages from infancy to childhood, for girls and boys, for young mothers on to middle and old age? It would be a school with practical demonstration in every thing pertaining to health.

Demonstration in cooking, gymnastics and dancing, sun and air baths, and every kind of water cure. There would be air huts for those who wish to learn the simple life and nature cures; no place could be more perfect for this ideal way of recovering health than the Crystal Palace, as on rainy days it would provide a shelter and amusement and exercise. Hygienic clothing would be taught and hygienic living in its best sense. The theme and scope are so large that they would fill volumes, and yet so simple that the rules once learnt become a second nature to those who have thoroughly grasped them.

The writer suggests also that the palace should include a great Empire Club.

WOMEN'S MEDICAL COLLEGE.

There is an agitation afoot in England to establish a separate service of lady doctors in India. We are glad to see from a press communication that it is realised by the authorities that the provision of a Women's Medical College in India, must precede the establishment of such a service. Lady Hardinge has, accordingly, started a project for founding a Medical College and Hospital for Women at Delhi, and has enlisted the sympathy of several ruling chiefs for it. It is a question whether a College in Delhi will be freely resorted to by women from the remoter parts of the country, but the movement is in the right direction, and it will doubtless be followed by others to establish provincial Colleges. Bombay at any rate is fully ripe for an institution of the kind.

SCIENCE.

A NEW LIGHT MOTOR TRI-CARRIAGE.

The ever-increasing developments in regard to motor traction for a variety of purposes have induced greater attention to be paid to the light three wheeled vehicle which is more handy than a motor-car and more useful than a motor bicycle. This is particularly the case when it is applied to tradesmen's purposes where express delivery is urgent, and where a cumbersome vehicle is not desired. One of the latest and most efficient vehicles of this type is the Wall tri-carriage. It is built on the lines of the familiar light car carrying the engine in front, with shaft transmission, differential axle, and so forth. There the similarity ends. At the same time, the carriage has none of the drawbacks of the ordinary motor tri-car, where the excessive weight and the wear and tear on the back tires nullify any benefits over the four-wheeled carriage which it may possess. The Wall tri-car is well-conceived, smart little vehicle for the purpose for which it has been expressly designed—namely, light goods delivery; and the many features which it possesses, and which have been duly patented, cannot fail to impress all those firms to whom the expeditious and economical, as well as safe, delivery of goods is a vital consideration. It is extremely convenient in handling, as it can turn in its own length; the control is absolute, and the cost of operation is low, the fuel consumption averaging about fifty miles per gallon. Moreover, it is light and easy on the tires. It is the cost of upkeep, particularly the way in which tires are cut up, that causes the average tradesman to abstain from adopting a light motor vehicle for his business; but in this particular vehicle all these drawbacks appear to have been greatly lessened.—*Chamber's Journal*.

THE MARCH OF SCIENCE.

Scientific investigation of the ocean's bed and of aquatic plants and animal life will be made comparatively easy, says the "Philadelphia Record," by the use of a glass-bottomed boat that has just been launched at Camden, U. S. A. Through the glass bottom and the apparatus with which the boat is being equipped it will be possible to see clearly to a great depth, and the boat will be of especial value in locating wrecks at the bottom of the sea. From stem to stern the bottom of the novel craft is laid with plate-glass fully one inch thick and divided by steel frames into sections securely sealed to make it absolutely watertight. An ingenious arrangement with a specially constructed submarine radio light has been devised for illuminating the bottom of the sea and bringing objects resting or floating there into clear view by throwing light down through the water. Scientists who have inspected the boat say that it will show at the bottom of the sea many living creatures hitherto unknown.

INTRINSIC LIGHT OF STARS.

M. Nordmann, of the Observatory of Paris, has made some interesting calculations of the intrinsic light of a number of stars, based on the results he had previously attained in regard to their effective temperatures. The brightness of a star, as seen from the earth, does not depend wholly upon its size and distance. Thus M. Nordmann finds that Sirius and Vega emit light the brightness of which is 6,000,000 candle power per square centimeter, while at the other end of the scale the light of Aldebaran amounts to only 22,000 candle power per square centimeter. The intrinsic brightness of Vega is according to this calculation, 19 times that of the sun. If Vega were of the same size as Aldebaran and at the same distance from the earth, the former would appear to us over 200 times as bright as the latter.—*Science Siftings*.

PERSONAL.

THE HON. MR. G. K. GOKHALE, C. I. E.

Mr. Gokhale left England for South Africa on the 5th instant to examine the question of Indians in South Africa, on the spot. Prior to his departure from Waterloo, a large gathering of Indians presided over by Sir Mancherjee Bhownagree, bade him farewell. The President said that Mr. Gokhale went to South Africa accredited with the confidence of the whole people of India to study the question of finding a solution to the Indian problem, and to get the public and responsible officials to understand that this question was not only vital to India but also to the unity of the Empire which they themselves desired.

Mr. Gokhale, responding, said he was going on the invitation of his countrymen in South Africa. His friend, Mr. Gandhi, was responsible for the step, but he felt it a great privilege to receive an invitation from those who had been making a brave stand against aggression, and for a position in the Empire compatible with self respect as civilised beings.

His object was primarily to acquire first-hand knowledge. He also hoped his visit would be accepted by his brothers and sisters there as an indication of the deep interest which India was at last taking in their struggle. The position was daily getting more difficult and it behoved the leaders to proceed with deliberation and care in advising Indians on this question. If things did not improve within a reasonable time he hoped to qualify himself by the visit to advise his countrymen in India what they ought to do to give more assistance. He was not dependent, however, for he believed that when the state of India was known to South African statesmen they would rise to the occasion and realise that a solution to the problem was essential to the good of the Empire.

THE LATE DR. A. H. EWING.

We are grieved to learn the death of Dr. A. H. Ewing, for several years Principal of the Allahabad Christian College, on Friday the 13th at the Civil Hospital, Allahabad. Dr. Ewing was barely 48 years of age. He had a high reputation as a Sanskrit scholar, was a member of the Senate of the Allahabad University and had acted as Vice Chancellor. Dr. Ewing was greatly respected and was very popular with the students, and the Allahabad Christian College greatly developed and prospered under his guidance. His death has been a severe blow to his brother Dr. J. C. R. Ewing, Principal of the Forman Christian College, Lahore, and Vice Chancellor of the Punjab University, to whom we offer our respectful sympathy.

MR. RATAN TATA.

Seldom has a son been truer to the lessons of his father's life than Mr. Ratan Tata is to those of J. N. Tata. Not only has he, in conjunction with his elder brother Sir Dorab, most faithfully set himself to give effect to his father's schemes of philanthropy and enterprise, but on his own account he has given away in discriminating charity large sums of money which have gone to benefit many a deserving object. Mr. Ratan Tata has just announced a donation of 6,000 guineas (Rs 94,500) for an Indian memorial to General Booth. This money along with other donations that are sure to come will be expended, we presume, on the most worthy object of the relief of poverty and suffering Mr. Tata has given Rs 75,000 to the Indians in South Africa. He has given a generous sum to the Servants of India Society. Mr. Ratan Tata is verily one of the chosen of God.

THE HON. MR. MUDHOLKAR.

The Hon. Rao Bahadur R. N. Mudholkar has been elected President of the Indian National Congress to meet at Dalkipore in December next.

POLITICAL.

CO-OPERATION

Speaking at the Servants of India Society's Home on co-operation for national work between officials and non-officials, the Hon. Mr. Hill, a member of the Bombay Government, paid a high compliment to the members of the Society who did famine work in Gujarat and Kathiawar, and then said of the hon. Mr. Gokhale:

"To my mind Mr. Gokhale can lay claim to a title to greatness more by reason of the formation of this small body of self-denying persons than by almost any other of his public acts, and I feel that so long as this Society adheres to the lines laid down for it by him, it will be one of the greatest monuments to Mr. Gokhale's career."

SIR GEORGE CLARKE ON MOSLEM EMPIRE.

Sir George Clarke, the Governor of Bombay, addressed the following farewell sympathy to the Moslem Imperialists assembled at Poona:—

"It is natural that the fortunes of Islam abroad should concern you but I do not think you always realize how deeply they also concern Great Britain. In my life-time we have spent blood and treasure lavishly in defence of the integrity of Turkey and later we again intervened at a crisis in her affairs. Do not forget that the issue of the present unfortunate and unnecessary war must be of far less importance to Turkey than the internal troubles and dissensions which are now causing us great anxiety. Remember always that the integrity and independence of Persia would have disappeared long ago, but for British diplomacy and the support which lay behind it and to-day there is no power so sincerely desirous for the regeneration of Persia and the avoidance of foreign intervention as Great Britain. Our wishes are identical with yours but we are faced with difficulties which you do not entirely recognise. You can trust us to do all that is possible within the limits which the world forces impose upon us.

LOCAL AUTONOMY.

A resolution has been issued announcing the assent of the Secretary of State to the grant of enhanced powers to local governments in respect of the creation of permanent and temporary appointments, the grant of fees, rewards, or honoraria.

SIR JOHN HEWETT.

The *Madras Mail* says: Sir John Hewett's administration has been remarkable for many things, but perhaps most of all the impetus given to education generally, and to technical education in particular, for the great interest taken in industrial and agricultural problems, and for the judicious treatment of those political evils which naturally threatened in 1907-09 a Province lying between the storm centres of Bengal and the Punjab. The United Provinces have generally been fortunate in their Lieutenant Governor but Sir John Hewett's predecessor was in some respects incapable of maintaining the high standard and a second administrator of the same kind would have been a serious misfortune. As it was, the new Lieutenant-Governor tightened up the machinery of administration before it had fully felt the effects of the tendencies of the preceding administration. He has been one of the most independent, and in a legitimate way one of the most innovatory, of administrators, and not only have the United Provinces prospered under him but in various ways he has suggested lines of enquiry and modifications of method to other Provincial Governments. His organising ability has always been acknowledged, and it was that which specially marked him out for his important special duties in connection with the Coronation Durbar. How successful his work there was is a matter of common knowledge. Sir John Hewett has deserved well of the United Provinces and of India, and we hope that after retirement he will have opportunities of adding in other ways to the work he has done for this country.

GENERAL

INDIANS IN THE I. C. S. EXAMINATION

It must be a source of satisfaction to our countrymen to find no less than seven Indian names among the successful candidates at the last Indian Civil Service Examination. The names are:—B. K. Basu, Ram Chandra, Y. A. Godbole, S. S. Nehru, B. R. Rani, G. Rodrigo, S. N. Roy, and K. C. Sen. We congratulate these young men on their success.

A PLEA FOR IDEALISM IN LIFE.

Mr. Wilfred Wellock deplores in the course of an article in the *Modern Review* for September the materialism of the present age and its lack of ideals. Mr. Wellock makes an eloquent plea for idealism in life. He observes:—

Nothing can save the present age from the materialism and the social strife which are at present disintegrating it but a through investigation into the meaning of life, the development of a new and a finer ideal. The ideals of the past have broken down: they have finished their work. Hence a new one is being called for. Christianity is not dead, notwithstanding that many interpretations of it are. Puritanism has ceased to be spiritually productive; it presupposes a social order that the more advanced people of this age cannot longer tolerate.

Referring to the gap which has to be filled up, Mr. Wellock says:—

If I were asked what that element is I should say it is the conception that fellowship is life, that in relationship with our fellows we can have real spiritual life. Until we realise that man is a spiritual being, worthy of our love, devotion and service we shall not as a people cease to treat our fellow men cruelly and inhumanly as we do to day by our commercial practices. Thus, this question of an adequate spiritual ideal for the guidance and development of our democracy is, we believe, the most vital question of the hour. And

surely the puritan conception of life, with its abstract spiritual ideal, its tendency to ignore social claims to undervalue social relationships, is surely not the last word in the development of Christian thought! It were arrant fatalism to deny that there are heights and depths of spiritual attainment beyond that! Happily a new social idealism is slowly coming upon the horizon of our life; in that idealism is the great hope of the twentieth century, the hope of England, and, may we not also say of every nation on the face of the earth that it is desiring liberty, opportunity to grow and to live as men.

THE SUICIDAL MANIA

The *Indian Mirror* writes:—The increase of the suicidal mania is one of the greatest social problems of the day. The Report on Sanitation in Bengal shows that the number of suicides in these provinces during 1911 was 2,897 against 2,857 in the previous year. The number of female suicides was nearly double that of male suicides, viz., 1,899 against 998. The largest number of the misadventures was as usual reported from Cuttack, viz., 401 against 427, while 24 Pargannas, Jessore and Nadia, continue to occupy the next three places with their positions slightly changed, the deaths in them amounting to 261 against 242, 238 against 260, and 222 against 237, respectively. The smallest number of suicides was reported from Durbhunga viz., 7, Darjeeling and Bhagalpur coming next with 13 deaths each. The preponderance of suicides among females will perhaps be found on investigation to be due to some of our social evils, that of early marriage being the most conspicuous among them.

INDIAN LOYALTY.

Some of the cooly folks of Calcutta have made a god of the place where last year was the Royal Pavilion which sheltered the King and Queen. A small grey stone with a few withered hibiscus flowers about it may be seen saluted by the passing crowd at all times of the day.

BOOKS RECEIVED.

- INSURANCE. By W. A. Robertson, F.F.A., T.C. & E.C. Jack, London.
- PRACTICAL ASTRONOMY. By H. Macpherson, Jr., F.R.A.S., T.C. & E.C. Jack, London.
- OLIVER CROMWELL. By Hilda Johnstone, M.A. T.C. & E.C. Jack, London.
- SYNDICALISM. By J. H. Harley, M.A. T.C. & E.C. Jack, London.
- EMBRYOLOGY. By Prof. Genald Leighton, M.D., T.C. & E.C. Jack, London.
- ARISTOTLE. By Prof. A. E. Taylor, F.B.A. T.C. & E.C. Jack, London.
- EVOLUTION. By E.S. Goodrich, M.A., F.R.S. T.C. & E.C. Jack, London.
- THEOSOPHY. By Mrs. Annie Besant. T.C. & E.C. Jack, London.
- DIETETICS. By Alex. Bryce, M.D. D. Ph. T. C. & E.C. Jack, London.
- AVIATION. By Sydney F. Walker, R.N., M.I.E.E. T.C. & E.C. Jack, London.
- CARLYLE. By L. Maclean Watt, T.C. & E.C. Jack, London.
- ECCLEN. By A. J. Jones, M.A., B.Sc., Ph. D. T.C. & E.C. Jack, London.
- JUNIOR COURSE OF ENGLISH COMPOSITION. By E. W. Edmunds, M.A. B. Sc. University Tutorial Press, Ltd., London.
- MILTON'S MINOR POEMS. By Rev. Edmund Dale M.A., D. Lit. J. M. Dut & Sons, Ltd., London.
- MARRIAGE. By H. G. Wells. Macmillan & Co., London.
- ENGLISH GRAMMAR. By A. M. Walmsley, M.A. University Tutorial Press Ltd., London.
- WITHOUT TRACE. By William Le Queux. G. Bell & Sons, Ltd., London.
- VALERINE AND OTHER STORIES. Translated by John N. Raphael. G. Bell & Sons, Ltd., London.
- THE GOLDEN VENTURE. By J. S. Fletcher. G. Bell & Sons, Ltd., London.
- THE INDIAN SCENE. By J. A. Spender. Methuen & Co., Ltd., London.
- THINGS I CAN TELL. By Lord Rossmore. G. Bell & Sons, Ltd., London.
- LOVE AND ETHICS. By Ellen Key. G. P. Putnam's Sons, London.

BOOKS RELATING TO INDIA.

- SELECTIONS FROM THE WRITINGS OF GRISH CHUNDER GHOSE. Edited by his grandson Manmathanath Ghose, M.A. The Indian Daily News Press, Calcutta.
- THE BARODA ADMINISTRATION REPORT 1910-1911. The Times Press, Bombay.
- ROSHINARA. By the late Nobo Chandra Sen. The Wednesday Review Press, Trichinopoly.
- ENGLISH ESSAYS. Edited by Messrs. S. Sundarajam, B.A. B.L., and S. Krishnama Chariar, B.A. Printed at the Sreenikathanum Press, Madras. Price As. 8.
- THE RULING CHIEFS OF INDIA—BARODA. Edited by M. C. S. Raghunatha Rao; S. Kristnan & Co., Armenian St. Madras. Price 6 as.
- THE HEART OF HINDUISM. By Sir Narayan Chandavarkar. Published by the "Times of India" Offices, Bombay and Calcutta.
- THE POSITION OF WOMEN IN INDIAN LIFE. By H. H. The Maharani of Baroda and S. M. Mitra, Longmans, Green & Co., London.
- STORIES OF BENGAL LEE LIFE. By Miriam S. Knight and P. K. Mukerji Chatterverthy, Chatterji & Co., Calcutta.
- LORD RININ IN INDIA. By N. C. Banerjee. Printed at the Nagendra Steam-Printing Works, Calcutta.
- INDIA IN INDIAN AND FOREIGN PERIODICALS.
- CHALLENGE TO INDIA'S PAST. By Prof. Ghisoo Lal, M.A. ["The Vedic Magazine," September, 1912.]
- DEVELOPMENT OF THE CONCEPTION OF RUDRA-SHIVA. By Dr. Sir Ramakrishna G. Bhandarkar. ["The Fergusson College Magazine," September, 1912.]
- PRE-BRITISH PATNA. By Mr. Fakhriddin Ahmed, B.A. ["East and West," September, 1912.]
- INDIA AND THE EMPIRE. ["Round Table," September, 1912.]
- MODERN EDUCATION IN INDIA. By Mr. Saint Nihal Singh ["The Arena," October, 1912.]
- THE PEOPLE OF INDIA AND THEIR ARTS. By Major J. B. Keith ["The Dawn," October, 1912.]
- PROVINCIAL AUTONOMY AND LORD CREW. By Mr. V. L. Narasimham ["The Hindustan Review," September, 1912.]

THE DEPRESSED CLASSES.

A recent number of *The Christian Endeavour* gives the following interesting review of our publication, "The Depressed Classes" from the pen of the late Dr. Arthur H. Ewing:—

The sub-title of this recent book, published by G. A. Natesan & Co, Madras, is "An Inquiry into Their Condition and suggestions for Their Uplift."

The book is made up of twenty three articles by well known Indians, with a few Europeans. In the former list the best known names are H. H. the Gaekwar of Baroda, the Hon. Mr. Gokhale, the Hon. Mr. Justice N. G. Chandavarkar, and Lala Lajpat Rai. Most of the remaining names also indicate men of a very wide, if not in every case, of an All-India representation. The European list contains four names—the Right Rev. the Lord Bishop of Madras, Mr. Valentine Chirol, the Rev. C. F. Andrews and Mrs. Besant.

Most of the articles are re-publications from *The Indian Review*, where they first appeared. Those who wrote later had the benefit of what had been previously published. The book is, therefore, of the nature of a "progressive symposium" on the subject. The good round sum of 50,000,000 figures largely in the book, this being approximately the number of the "Untouchables," whose present condition and future welfare, for a variety of reasons, stir the hearts and quicken the mental activities of those who have contributed to the series.

Though many minds have uttered their thoughts on the problem, and though shades of opinion and angles of vision are as diverse as the writers are various, still certain outstanding features characterize the contributions as a whole.

1. There is profound recognition of the fact that, in the treatment accorded to these lowly peoples, the past may be fairly described as long "Centuries of dishonour."

2. There is a deep conviction that something must be done, and in some articles a most wel-

come record of what has been accomplished, as for example, in Barar, Bombay and the Punjab.

3. There is a frequent repetition of the thesis that in the treatment accorded to the "Untouchables" Hinduism has been untrue to certain great voices and examples of the past, which pointed to a better way.

4. There is universal recognition of the fact that education must be the chosen means to transform the evil conditions of the time into the better conditions of an anticipated future.

5. There is frequent recognition of the noble work done by Christian Missions for these down trodden ones. Sometimes this recognition is gracefully given with no sign of a different feeling lying behind the words. At other times the other note is clearly manifest. Says the Hon'ble Mr. T. V. Seshagiri Aiyar, on page 86—

"A Christian Convert from Hinduism seldom takes part in our national movements. With rare exceptions he keeps aloof from political organizations. It is, therefore, necessary that we should earnestly and seriously work up this question as statesmen with human instincts."

The significance of the "therefore" (italics, mine) is lacking on the surface, but it is not difficult to imagine what is hidden away. Another writer speaks of the impropriety of recognizing men of this class, when, as Christians, they put on coat and trousers, and refusing to the same sort of men recognition while they remain Hindus.

While these are the outstanding features of the book, there are many points of much interest dealt with by one or more of the contributors, and to some of these we may now turn.

1. A certain number of contributors frankly indicate that the ruling of Mr. Gait, the Census Commissioner, who held that the "Untouchables" are not Hindus, is the focus of their thought, and the special object of their attack. In these new days of Councils, when numbers determine representation, it is not possible to contemplate calmly the removal of 50,000,000

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THE VIKRAMA ERA.

BY

RAO BAHADUR C V VAIDYA

THE *Quarterly Journal of the Royal Asiatic Society of Great Britain and Ireland* contains an interesting article by Mr J Kennedy on the era of Kanishka in which he tries to settle the date of Kanishka on the basis of evidence derived from some Chinese writers of about the fifth century A D Mr Kennedy supports the theory already propounded by Dr Fleet and thinks that Kanishka founded the era of 57 B C, which, as he himself observes, is universally ascribed by Hindus to Vikrama of Ujjain Many scholars, on the other hand, notably Mr Vincent Smith, the author of the well known "Early History of India," assign a much later date to Kanishka viz, about 125 A D All Western scholars however agree in thinking that Vikrama the reputed founder of the era of 57 B C, is a myth In an article which appeared in the April number of the *Indian Review* for 1911, I tried to show that this bias of European scholars against a Vikrama in 57 B C, is not well founded and that there must have been a Vikrama of Ujjain in 57 B C, who defeated the Shakas about that time and founded the era which goes by his name I think it would not be improper for me to examine this new contribution to the controversy about the era of 57 B C, and to see how far the theory put forth by me is shaken thereby No doubt Mr Kennedy does not refer to my views on the subject—probably he is not aware of them I shall however try to confine myself to

an examination of his view referring to my previous arguments only in the briefest possible manner and adding new ones which suggest themselves to me at this stage.

Mr Kennedy after detailing the evidence he adduces from the Chinese writer above mentioned thus concludes his article "Most eras of long standing are either astronomical or religious in their inception * * * Now the era started by Kanishka is not only a regnal but a religious one It marks the date of Kanishka's conversion to Buddhism, and the convocation of the council—two events which followed the one immediately upon the other * * * Now it is evident that he (Kanishka) must have conquered Jambudvīpa before he convoked the council, and that as a foreigner and a *mlechha* his rule was illegitimate It was the convocation and the patronage of the council which made him and his line legitimate He naturally dated his regnal years from it On the other hand the Buddhists would continue to use the era, once it was started, without reference to the reigning monarch. Hence its wide diffusion, its perpetuation and its namelessness But these are precisely the characteristics of the numerous inscriptions of early date which are ascribed to this era In the Takhta Bahai inscription, it is merely called the 'continuous' era It was never connected in the popular mind even at that early period with any particular king It was at once nameless and general Although started by a King it was strictly speaking not a regnal but a religious era, the era of the Buddhists And thus by the irony of fate the Hindus preserve the memory and celebrate the birth of an heretical and hostile faith" (P 688)

Now if we carefully examine each statement of fact or inference in this argument we shall find that it is either incorrect or unsound or else but partially correct or sound. Let us take the statements one by one and see how far each one is well founded or otherwise.

Mr. Kennedy observes first that most eras of long standing are either astronomical or religious in their inception. Now this is only a partially correct statement. In fact no era has been in its inception astronomical except perhaps the problematical Kali Yuga era of the Hindus. Eras have usually been regnal in their inauguration, and there are some notable eras of long standing which were in their beginning purely religious. But there are some eras of long standing which were neither regnal nor religious in their inception, but national. For instance the Roman era was a national era and was founded not when Rome was founded but subsequently under the influence of a national sentiment and from a point of time of national importance viz., the fabulous founding of Rome by Romulus. The Greek era was similarly a national era counted from the holding of the first Olympian Games, founded not then, but subsequently. Both these eras were long lived, especially the former. The Roman era continued to be used for several centuries of the Christian era and in spite of the fact that the Roman population had adopted the Christian faith. It was only after the complete destruction of the Roman national sentiment after the disruption of the Roman Empire that the Christian era was founded and began to be used by the different peoples which sprang from the disrupted Empire. Similar was the case with the Grecian era. Now, this point I notice specially for the purpose of showing that the Vikrama era might have come into general use and favour owing to a national sentiment in its favour, though there was neither astronomical nor religious consideration to perpetuate its use. If it be once admitted that Vikrama was the first native sovereign

of India who conquered the Shakas, the foreigners and *mlechhas* and was the supreme Lord of the whole of northern India, his era owing to a national sentiment might survive long after he and his line were gone, among the inhabitants of India of all religions. That this was the actual case we shall show subsequently, but it will appear from the above that the fundamental statement on which Mr. Kennedy bases his theory is not correct and that an era in order to be of long duration need not necessarily have an astronomical or religious beginning.

The next premise in Mr. Kennedy's argument is equally unsound. We do not know anything as to when Kanishka conquered India or when he held the Buddhist religious council he is believed to have convened. Whether these facts occurred in the same year or different years, one before the other or after the other, there is nothing to show. But granting that he held the council after he subjugated India we cannot accept Mr. Kennedy's inference that Kanishka naturally dated his regnal years from the holding of the council. For this is not natural, in our view at least. A conquering hero who subjugates a vast country like India would not date his regnal years from a religious council but from his assumption of the imperial rule which might be commemorated by a special regnal occasion or simply from his last great victory. Conquerors of countries are far more impressed by the political aspect of their greatness, than by any religious function they might hold or assist. And if Kanishka was really so engrossed by his religious enthusiasm for Buddhism as to wholly forget his imperial instincts, he would found an era which was wholly religious in its inception. It would be called the era of the council of Parushapura or the council of the Mahayana school of Buddhism or by some other religious name. Moreover the holding of the council of Mahayana Buddhism would not legalise or Aryanise Kanishka's rule in the eyes of

orthodox Hindus who were not Buddhists. And their number was legion. Buddhism even in its palmy days did not supplant Hinduism; at its best period the population in India was only half converted to Buddhism. How then can we explain the continuance of the era after Kanishka's race was gone? We may go with Mr. Kennedy when he observes that "the Buddhists would continue to use the era once it was started without reference to the reigning Monarch." But when he observes immediately thereafter "*Hence its wide diffusion, its perpetuity and its namelessness,*" (which we shall presently discuss), we are disposed to cry "Halt!" Does he mean to say that Buddhists formed the whole of the people of India? At no time did the Buddhists form even the majority of the people, nor were the princes in India Buddhists by majority at any period. It is not therefore valid to argue that because Buddhists would use an era therefore it would become general and thus be perpetuated.

But even here there is a doubt about the fact itself on which this inference is based. Is it true that the Buddhists generally used the era of 57 B.C. for their writings, documents and inscriptions? So far as my impression goes, it is the orthodox Hindus and the Jains who favoured the era of 57 B. C. The Buddhists used probably the Nirvana era more than they used the era of 57 B. C. The Jains had also an era of their own original founder of faith viz. the era of Vardhamana Mahavira, but they used the Vikrama era from a very early time along with the other era almost always in their writings and documents. As a matter of fact the Jains very early made this national hero Vikrama a Jain and thus their religious scruples were satisfied. The Jains were haters of orthodox Hinduism as well as of Buddhism and they would not have taken up this era as they must have known that it was used by Buddhists on religious grounds peculiar to them. It seems to me, therefore, doubtful if the Buddhists

as a matter of fact or inference used this era to any special extent.

We now pass on to the next chain in the argument of Mr. Kennedy who goes on to observe: "But these are precisely the characteristics of the numerous inscriptions of early date which are ascribed to this era." By these characteristics, we apprehend, is meant "wide diffusion and namelessness." Now this is exactly the place where the shoe chiefly pinches in the argument of Mr. Kennedy. The early inscriptions which are dated in this era are apparently widely diffused from the extreme north-west of India to Magadha in the east. The Takhta Bahai inscription in the extreme north-west is now generally admitted to be dated in this era, an inference necessitated by the newly discovered legend of the mission of the Apostle St. Thomas to Gondophares, King of India. But though the wide diffusion of the inscriptions is very probable the other half of the statement is not correct. The era is not *nameless* as Mr. Kennedy seems to think. It is the name of the era in the early inscriptions which in my view makes it improbable that Kanishka could have been the founder of the era of 57 B. C. The era is not *nameless* in the early inscriptions as Mr. Kennedy seems to believe. It is spoken of usually as the Malava Vikrama Era and European scholars often use this name, as curiously enough appears from this very number of the Journal wherein Mr. Veins refers to this era as the Malava-Vikrama Era in a note written by him on Ashvagoshā. That name is evidently significant of the fact that the era was known in the early inscriptions as the Malava era, and in the later inscriptions as the Vikrama era. Dr. Kielhorn who first propounded the theory that Vikrama was a myth (a theory which has unfortunately biased the views of later scholars), in his well-known paper on the subject in the *Indian Antiquary* (Vol. XX), gave a general list of inscriptions known (up to his time) to be in the Vikrama era and found that in the first

inscription there was no name to the era, further on the name used was Malava era and later still the name was Vikrama era. We will specially mention here the first four inscriptions which are antecedent to Houen Tsiang, their dates are Vikrama era 428, 484, 493, and 589 or A. D. 371, 427, 436 and 532. In the first two inscriptions no name is given while in the last two the name given is Malava *मलवसिद्धि* (reckoning or people's). Now it is natural that in the beginning no name may be used, not because people do not know who founded the era, but because the fact is so well known and patent to all. Mr. Kennedy observes here "In the Takhta Bahai inscription it is called the 'continuous' era. It was never connected in the popular mind even at that early period with any particular king. Now if there is any statement in Mr. Kennedy's argument which might startle one as strange, it is this. The Takhta-Bahai inscription is dated 103 and is now pinned to the Vikrama era or rather the era of 57 B.C. by the discovery of the legend of the visit of St. Thomas to India. Now that people should have forgotten in 103 of an era who founded that era, seems to me perfectly unbelievable. The fact must be exactly the reverse. People would not mention the name of the era because the fact of how it came into existence was so well known. We shall cite an instance. Shivaji founded on the occasion of his coronation an era which is mentioned as the Rajyashobana era in Marathi documents subsequent to that event. Now the word Rajyashobana means only coronation, and the words Rajyashobana era mean the coronation era. Whose coronation it is, is never mentioned or mentioned but rarely. These documents which are now being examined would leave any person not acquainted with the fact, wondering as to whose coronation it was meant to convey. The writers forget to mention it not because they do not know whose coronation it is, but exactly because they know it too well and think it unnecessary to

mention it. Similar is the case with the inscriptions dated in Kanishka's and his successors' time. The figures given are Rajyashobana years as has now been found [See *Journal* (1909) of *R. A. S. Great Britain and Ireland*]. The figures were a riddle for a long time and this was so not because the people who recorded these inscriptions did not know to what the figures referred but because they thought it was so obvious. In short the absence of a name in the beginning can never be attributed to people's forgetting to what event the era owed its origin.

There is another consideration which may be noted in this connection. When there are two competing eras, it would be natural to expect that people mentioning a figure would give the name of the era to which the figure referred. It was in this way we believe that gradually a name began to be given to the era of 57 B.C. Even the Takhta-Bahai inscription uses the word "continuous" to distinguish the era from the ordinarily used measure of time which, as we well know was then the number of years elapsed from the beginning of the reign of the reigning monarch. In ancient times, there were no eras and the general custom was to mention the name of the reigning monarch and the year of his reign. This practice was common almost all over the ancient countries of Asia. Now the word "continuous" would signify a special general era which was continuously to be counted on, and not to be changed at the death of each monarch. Such an era was the era of 57 B.C. and there was no competing era of the same kind for some centuries in India, until the Gupta Era came into general use. For some centuries, therefore, the era of 57 B. C. would not be named in documents. When the Gupta era became prevalent it was found necessary to mention the name of the era of 57 B. C. and the name given to it was the Malava reckoning. It seems therefore not at all surprising that the first two documents noted by Dr. Kielhorn do not mention any name

while the next two dated A. D. 436 and 532 mention the name of the Malava era.

But whatever may be the real cause (and many can be imagined) of the omission of a name in the earliest records we have, it would be conceded by everybody that this omission was not due to any want of knowledge as to what event the era referred to. To me it seems almost absurd to argue that in the very first or second century of the era people who used it did not know or had forgotten to what event the era related. The people knew it, but did not mention it for various imaginable reasons. When the name was given it was given as the Malava era and that name is of the highest importance in the present controversy. Strangely enough European scholars ignore this point altogether or pass it by carelessly. Dr. Kielhorn even in the paper above-mentioned, after stating that the name given to the era was Malava, (मलवसंवत्सर) merely remarks:—"What special circumstances may have given rise to its establishment (of the name) I am unable to determine at present." Dr. Hoernle who wrote a paper in the *J.E.A.S.* on the Mandsore inscription of Yashodharman Vishnuvardhana (the 4th inscription above-mentioned) and formulated the theory that this Yashodharman first assumed the title of Vikramaditya and changed the Malava era into Vikrama era passed by the question in the same manner stating that he was not concerned with the question how the era got to be named the Malava era. But this question is of vital importance and cannot thus be shoved off. Its proper significance must be noted and the natural inferences drawn therefrom. Let us see to what this name clearly enough leads us.

We have the name in the 3rd document above-mentioned, dated 436 A.D. or 493V. Now although this is the first document we have, there may have been others of a previous date which we have not yet discovered which give the name here given,

viz., Malava-reckoning. As a matter of fact I have come across an inscription in the very first century of the era which mentions this very name. It is an inscription under a stone *Linga* of great dimensions showing thus that it is a Shaivite inscription. I do not however base my case on this inscription as it has not yet been brought to the notice of scholars and examined by experts. What I would simply urge here is that because our first document is dated 493V, it does not follow that the name was first given then. Keeping that fact in mind let us argue on the basis of this inscription which we have authenticated and which mentions this name in 493V. Now it seems to me that this name indicates without doubt that the era has a reference to some event connected with the Malava people. We have seen and Mr. Kennedy also admits the wide diffusion and perpetration of the era of 57 B.C. It was an era prevalent not only among the Malava people but among most people of Northern India and used by Buddhists and other persons forming a majority of the people. Why should it then be called the Malava-reckoning to the exclusion of all those other people who used it. Clearly enough, the name was not given owing to the era being prevalent in Malava. Nay, as a matter of fact in Malava or Malwa proper it could not have been prevalent then. We know from history Ned Ujjain, the heart of Malwa, was in the hands of the Shakas from 78 A.D., at least certainly so from 125 A.D., to 400 A.D., when the last Shaka King was killed by the Gupta King Chandragupta II. Probably therefore in Malwa from the second century to the fifth the Shaka era was prevalent and thereafter perhaps the Gupta Era. So the facts show that the Malava era was prevalent over many countries except Malwa proper and therefore the name Malava does not refer to the prevalence of the reckoning, but to the cause of it. We have thus strong ground to hold that the era was believed in the fifth century A.D., to have been started by the Malava people. Now that people have nothing to show between 78 and 400 A.D. If they started an era which was not confined to them but which became general it must relate to an event of general importance and admiration and we are thus inevitably led to the admission of a Vikramaditya or some conquering hero belonging to the Malava people who led his arms to the extreme Northwest Frontier in 57 B.C. It may perhaps be suggested that in 500 years people had forgotten all about the real founder of the era and his capital and had substituted a fictitious Vikrama

Character.

BY

REV. R. A. HUME, M.A., D.D.

WHEN are coming to know that the physical eyes of the majority of human beings have more or less imperfections. A common defect of eyesight is inability to see things in focus, that is, to see all parts in the right perspective. And the greatest difficulty in supplying spectacles is the difficulty of so adjusting them to the eyes as to give the right focus. But if things are not seen in true focus, they are not seen as they rightly are. Similarly thoughtful persons know that the mental eyes of most men are quite imperfect. The common defect of mental eyesight is inability to see things in focus. For this reason men do not see principles, tendencies and facts as they really are. This common mental myopia, i. e. shortsightedness, makes those things which are near appear inordinately large.

Unquestionably the most important good for every one, both for his own advantage and for his usefulness to others, is the possession of noble character. Yet hardly one in a hundred would say this. The majority of men consider the satisfaction of some bodily desire, or the possession of money, or reputation, or knowledge the supreme good. It might be imagined that the flower of our youth, who are intelligent, well-meaning, and well-behaved, who are pursuing an education in advanced institutions, would not make such a mistake. Yet in the highest educational institutions of every country the most clear-sighted instructors have frequent occasions to remind students that, not the attainment of knowledge, but the development of worthy character, should be the chief aim of all education.

The one conclusive illustration of this truth is that the highest adjectives which can be applied to God are not the adjectives 'all-wise' or 'almighty,'

but the adjectives 'good' and 'holy.' Since the supreme satisfaction of even our all-wise and almighty God is not in His wisdom or power, but in His character, equally must this be so of all His human children.

Again the chief service which any one can render to others is through his chief possession. A mother's main service to her child is through her mother-love which quickens her mother-wit. A doctor's main service to suffering humanity is through his peculiar possession of medical skill. A friend's main service is through his sympathetic appreciation of his friend's need. Though this is so, the quality of the service of mother, doctor, friend is largely determined by their characters. Of two mothers, doctors, or friends of equal intelligence, verily the service of that one is finest who has the noblest character. God's character is not only His chief satisfaction for Himself, but it is His chief means of helping the human race. And on the contrary the greatest injury which a wicked man does is through his contamination to the characters of others caused by contact with him. When a new offender is put in the ordinary jail the injury which he suffers is not from his confinement, but from association with bad people, and from his loss of self-respect.

When the word character is used without any defining adjective, it is ordinarily understood to mean the possession of nobility of nature. This is one strong evidence of the general recognition of the intrinsic importance of character. It is not difficult to say why character is the supreme good. Strictly, character is the man himself. His physical frame, his money, all his possessions are not the man. When he dies what can he, what does he, take with him except his character? Yet is there a single characteristic which he can leave behind. Not one, not one. The character is the man; the man is his character. Some figures of speech may make this clear. Character is the blade of the knife; everything else about him is

the knife's handle. Character is the picture; everything else the picture's frame. Character is a watch's mechanism; everything else the watch's case. Character is the steam which makes the locomotive go; everything else the machinery without which the engine can do nothing.

In a general way we know the chief elements of noble character. Yet probably most men rarely think this over, and rarely specify what these elements are. Also it is difficult to recognize and enumerate them in the best order. However, probably every one would consider truthfulness the most basal of worthy traits. Like all elemental things truthfulness is not easy to define. Its essence is a reverential desire to see, to accept, and to adapt one's self to every thing just as it is. It is an expression of the teachable spirit. It involves a sincere desire to avoid bias in the consideration and representation of every matter. It feels a real aversion for any statement or appearance about one's self or about others which is meant to mislead or to deceive. The more truthful one becomes, the more conscious he is of the easy tendency in thought and feeling; the more pains he takes to avoid yielding to bias, the more he appreciates the satisfaction of being true within and without. There never was an age when truth was so prized, honored or followed as the present. In diplomacy between nations there has been an immense increase in frankness and truth. In religion there is a growing demand for simplicity and reality, and an open revolt against professed allegiance to any opinions or practices simply because they are traditionally deemed correct. But probably the greatest gain in reverence for truth is in scientific circles, because in real science the only acknowledged test is the evidence of experience. Every department of life owes a debt to science for its demand that only that shall be accepted as true which stands the test of the most searching examination. To my mind the chief value of

higher educational institutions is that their general influence is to promote the desire and search for truth. This note of reality as the controlling element of life is probably the main reason for the power of Kipling, the most virile of modern poets. Take as one of his characteristic utterances the following anticipation of the future from his poem *L' Envoi*.

"Then only the Master shall praise us and
only the Master shall blame;
And no one shall work for money, and no one
shall work for fame;
But each for the joy of the working, and each
in his separate star,
Shall draw the Thing as he sees it for the God
of Things as they are"

A second chief element of noble character is devotion to duty. Not more universal nor ceaseless is the law of gravitation in physics than the law of duty in morals. Because every physical atom is in relation to all other atoms, the force of gravitation immutably controls the tendency of each atom to all others. But physical entities are not more certainly or universally bound into mutual relations than are spiritual entities. *Unus homo nullus homo* is a true Latin proverb, meaning, that no one could be human except through being in relation with others. First he is in relation to his immediate family, but through them he is truly in relation to thousands of others; and through those thousands, he is, in the last analysis, in real relation to still larger and larger aggregations, and to the Source of all being. Therefore, being in relation to others, yet unlike physical particles, being an agent capable of choosing to follow a higher or lower relation to those with whom he is bound, the law of moral gravitation, which is another name for duty, as ceaselessly pulls on him, as gravitation pulls on physical atoms. Herein comes the nobility of devotion to duty as an element of character. If he will, man should and can loyally respond to

the call of the highest relations, or he can ignobly resist the call, and so fail in duty.

So near is glory unto dust,

So close is God to man,

When duty whispers low "Thou must"

The youth replies, "I can."

There is one Being in the universe, the Father of us all, who never once has failed to do His very best for every human being, and in so doing He has doubtless considered that he was merely doing His duty. In so doing He has probably never been fully appreciated. But that has made no difference in His course. He has done His duty for the satisfaction which He had in it. It is an element in His perfection of character.

It is a sublime and inspiring truth, though one rarely noted, that we are a part of a universe. But a universe must have and can have only one system of control, one moral order namely the thought and character of the God who is the soul of the universe. Since doing His duty toward every human being is the source of His personal satisfaction, even though this is unknown and unappreciated by almost all for whom He does His best, under the one law of the universe the same principle holds equally good for men. The best thing for ourselves and our best service to fellow-men is that, up to the best of our light and our ability, we should steadfastly and gladly do our duty. Elizabeth Barrett Browning well sung:—

The sweetest lives are those to duty wed

Whose deeds, both great and small,

Are close-knit strands of an unbroken thread

Where love enobles all.

The world may sound no trumpets, ring no bells,

The book of life the shining record tells.

As a third element of noble character I mention two qualities which are so closely allied that they might almost be considered one, though they have two names. They are faith and patience. They are fundamental constituents of character.

Unfortunately the meaning and implication of these transcendent terms are often so emasculated as to rob them of much of their finest significance. Sometimes faith is supposed to mean nothing more than mere assent to intellectual formulæ. When faith is weakened to mean intellectual acceptance of even a religious creed, it has no more spiritual quality than intellectual acceptance of a geometrical proposition. But that noble word has fuller implications. In the highest sense faith is devotion to and trust in persons and ideals. He is a man of faith who has devotion to some person or to some worthy cause. Yet even such faith has inadequate power unless it is associated with the closely allied virtue of patience. Too often patience is thought to mean a mere passive submission which takes evil without resistance, because it is too inert to try for anything better. In its fullest meaning patience is a spiritual endurance of delay in the actual securing of high aims because of loyalty to some persons and assurance of the final victory of high aims. Patience is "readiness to wait God's time because of trust in God's truth." In a good book men are urged to be "followers of them who through faith and patience inherited promises."

The history of the world supplies many examples of men of power who, though men of faith, finally failed, because to faith they did not add patience. History also offers shining examples of men of less native equipment who won final victory because they combined patience with faith. It is not difficult to see why this is so. One sufficient reason is that, however wise a man may be he is not far sighted enough to forecast all the future and to apprehend all unexpected reverses. In the face of sudden failures patience is an indispensable adjunct of faith.

Napoleon is a brilliant example of a man of exceptional endowment, of fortunate circumstances, of abounding faith in himself, and of extreme ability to awaken in others faith in himself, who

yet became a conspicuous failure because he lacked sufficient patience. Therefore, though for fifteen years continuously he had marvellous successes yet in three short years he failed because he lacked that spiritual endurance which knows how to meet temporary reverses.

A conspicuous example of the opposite kind is furnished by a classical illustration from Rome in the Punic wars. It illustrates the greatness of patience because it involved the character of a whole people as well as of a single leader. There was a mortal conflict between Carthage and Rome. Hannibal, the Carthaginian leader, one of the greatest generals of ancient times, had invaded Italy with an immense army. The Roman army was commanded by a far less capable soldier, Fabius. In the battle of Cannae in 216 B. C. Fabius so mismanaged that the greater part of his army was destroyed. His hopeless younger officers proposed that in shame they should fly to some foreign land. But despite his failure and his other limitations, that defeated general possessed the victorious quality of spiritual endurance and of devotion to his country's cause, called patience. He led his handful of men back to Rome. And though most of the members of the Roman Senate were his political opponents, though through his mismanagement their brothers and sons had lost their lives, and the existence of the nation had become endangered, yet that Roman Senate, possessing the national characteristic of spiritual endurance, received him with no reproach, but with thanks, and voted him a triumph, because, as they said, "He had not despaired of the Republic." And through subsequent ages that defeated, but enduring, Roman general has had the honor of having his name attached to a conquering mode of life called "The Fabian policy," i. e., the way of eventual success through calm endurance in working for a high purpose, viz., the way of patience. Perhaps more than any other quality this characteristic of patience in its highest sense,

i. e., of spiritual endurance, is the main source of power in the English national character. It is well described in the following poem by Henry Newbold.

There's a breathless hush in the close to night;
Ten to make the match and win.
A bumping pitch and a blinding light,
An hour to play the last man in.
And it's not for the sake of a ribboned coat,
Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote,
"Play up! Play up, and play the game."
The sand of the desert is sodden red—
Red with the wreck of the square that broke;
The Gating's jammed and the colonel's dead,
And the regiment blind with dust and smoke,
The river of death has brimmed his banks,
And England's far, and honour's a name,
But the voice of a school boy rallies the ranks,
"Play up! Play up, and play the game,"
This is the word that year by year,
While in her place the school is set,
Every English boy must hear,
And none that hears it dares forget.
This they all with a joyful mind
Bear through life like a torch aflame,
And falling fling to the host behind,
"Play up! Play up, and play the game."

Time forbids dwelling on many other elements of character, such as humility, unselfishness, purity, separation, love. However, I mention one more, viz. passion for service. Of the manifold excellencies of our heavenly Father one of the most supreme is His passion for service, His ceaseless effort to do something for every human child. This being so, the same passion must be and is essential for noble character in men. The Lord Jesus Christ gave His estimate of its worth by saying, "Whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your bond servant." This being the divine law, how appropriate and inspir-

ing the fact that the royal crest of the most exalted person in the British Empire, our King-Emperor, bears as its motto the words, "Ich dien," *i.e.* I serve.

Much might helpfully be said as to how noble character can be developed. Time permits of only two brief suggestions. Character cannot be achieved by any direct effort to gain it. The first fundamental principle is that only life begets life; and that the closer the contact of life with life, the more empowering the connection. The one sure, quickest way to develop bad character is for any one to be associated with persons of bad nature. At first though the association be not one chosen or approved, yet finally it becomes such. The main exception to this experience is when the association is caused by an earnest desire to reform the evil doer. The reverse is equally true. Noble character is mainly developed by intimacy with persons of worth. The more worthy the person and the more intimate the relation, the more helpful the connection. Every pupil of every beloved instructor will testify that his main obligation to that instructor is not for knowledge received, but for inspiration from character.

A necessary inference from this principle is that, since God is a person who is in actual relation with every human being, and since His character is perfect, intimacy with the living God is the greatest power for the development of character. While this is logically true, it must be the sad testimony of us all that rarely are our spirits truly conscious that God is within us. This developed absence of realization of God's presence is the main cause of low spiritual life. Therefore every one of us needs to do what is called "Practising the presence of God," *i.e.* intentionally and frequently saying to oneself, "God is now in me, earnestly desiring to help me to be noble." Such constant reminder is a most powerful means for a man's gradually becoming noble in character, *i.e.* coming more

and more to think, feel and act as our heavenly Father does. The perfection of the character of the Lord Jesus Christ is illustrated by His ceaseless consciousness of intimacy and harmony with God the Father. Also it is God's wish and practice that our relations with fellow-men should ever remind us of our connection with Him, just as every sense of our connection with Him should inspire us with a feeling of more responsibility towards brother men.

The second fundamental principle for the development of noble character is that by imparting life to others we develop our own life. It is a spiritual law that the highest way of developing one's own life is by imparting it to others. It is blessed to receive life. It is more blessed to give it. Whoever loses his life in service for others finds it. *Saved to serve is the divine law of life. If one ever once thinks of improving his own good by serving others, that very thought will injure his character. But without thinking of the reflex influence on himself whoever unselfishly serves others is thereby certainly ennobled.*

I take this opportunity to drop a token of admiration and gratitude on the memory of that most humble, but most noble, of our fellow-countrymen Behramji M. Malabari, who was foremost in service for all fellow-men in any need, but who rarely let his own right-hand know what his left hand had done. Also I would express high respect for that foremost public man of India today, the Honorable G. K. Gokhale, the founder and leader of the Servants of India Society, who lives to advocate the cause of all who are oppressed.

The greatness of the principle which we are considering is that it works its benign effects not solely on a few prominent leaders of mankind. Equally and absolutely it is beneficent in the lives of every member of the unheralded multitude who are true noblemen through goodness of

ed a man or rather the hero of the play, simply because he had too much reflective temperament in him. Any man who thinks and thinks too much develops a peculiar trait of his own character which ultimately proves fatal. Too much thinking seems to make one unfit for action. What was young Hamlet when his father was occupying the throne of Denmark? He was a diligent student and that too of a branch of study which is so much liked and admired by the Hindus, namely of philosophy and metaphysics. How did this study, probably conducted on wrong lines, influence him? When he grows to manhood he becomes a first-rate philosopher and begins to moralize on every incident however trivial it may be. No moment passes when he does not put on his philosophic garb. His father's ghost appears to him and commands him to murder Claudius his own brother who had murdered him and married his wife Gertrude. An obedient son as the young Hamlet was, he promises to carry out his instructions faithfully but what has the young-philosopher done to redeem his promise? Whatever justification might be given for Hamlet's delay it can be safely asserted that he had signally failed to do his duty. He lets every opportunity slip by and seeks consolation from his philosophy so much so that on certain occasions he himself is baffled in his attempts to analyse the cause of his own inaction. What with the serious doubts crossing his most able mind, what with his so-called justification of his inaction and failure to act promptly and what with his desire to "put on antic disposition" he delays and delays unusually long. A period of torturing suspense drives him into melancholia and leads on to semi-madness. He thought and "thought precisely on the event" and so many innocent lives were lost and who is responsible for that 'diurnal sight' if not the melancholy and highly contemplative nature of Hamlet himself? What is true of a man is equally true of a nation. And the saying,

And thus native hue of resolution,
Is sicklied over with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn away
And lose the name of action.

(*Ham. III. 1.*)

has a special moral significance of its own especially for a 'nation' which ever and anon 'plunges in deep thought.' Thought there must be, but too much of it seems to suck the life-blood of a nation at a time when action and not talk should have a free play. The "ghosts" of reformers like Raja Ram Mohan Roy and Swami Dayananda denying to themselves the pleasures of "Mookti" in an undiscovered region from the bourn of which for a time no traveller returns, come and cry for speedy action in matters of social reform and many like the young Hamlet respond saying

"Thy commandment all alone shall live
Within the book and volume of my brain
Unmixed with baser matter: yes, by heaven!"

(*Ham. I. 5.*)

But a "no" by action, at least, in the majority of cases. We pause, pass resolutions, think and deliver thundering speeches, calculate, but do (?).. Philosophy of quietism must find a secondary place in the evolution of society and the nobler philosophy of action should take its place. Of course, some 'whips and scorns of time' which made Hamlet's life so unbearable to him are in a great measure responsible for driving many an earnest but poor soul to despair and create in them a disgust for the world and its affairs.

'The oppressor's wrong, the proud man's contumely
The pangs of despised love, the law's delay
The insolence of office and the spurns
That patient men of the unworthy take."

Fortunate indeed is the man who has not felt all these whips! But in this topsy-turvy world of ours every religious reformer and every earnest truth seeking soul has felt one or all these pangs but the glory of such men consisted in marching victoriously over all these and ultimately in conquering even death. Far different is the case with ordinary mortals. To them, how discouraging are these:—(1) The oppressor's wrong

(2) The proud man's contumely (3) The insolence of office!

Polonius, another interesting character in "Hamlet" talks wisely but acts foolishly. There is a world of difference between his precepts and his own example. He is a bundle of inconsistencies. With all that, he gains worldly success. Every monarch seems to like him and his ways. In addition to his being a garrulous old man and a cunning courtier he is a weather cock and a clever time server. He, like many worldly wise men falls in the good looks of the ruling monarch but with all his noble precepts

"See thou character! Give thy thoughts no tongue,
Nor any unproportioned thought his act,
Be thou familiar but by no mean vulgar.

Give every man thy ear but few thy voice,
Take each man's censur but reserve thy judgment.

Neither a borrower nor a lender be,
For loan oft loseth both itself and friend,
And borrowing dulls the edge of husbandry."

he never seems to have known or realised the significance of the famous saying "*Rāja nīte Anēka Rupa*" and that too much of flattery of any one and an officious and impertinent nature lead to a disastrous down fall. The "tedious old fool" was of superficial worldly experience but any how his fate gives a warning to many, that mean flattery to gain selfish ends or the setting off the one individual or a community against the other—mark how ingeniously he made Ophelia dis-regard Hamlet, her lover and an idol of her heart—is ultimately ruinous to such time-servers. This fact is emphasized by the fate of two other courtiers "Rosencrantz and Guildenstern" as well. Polonius asked his son

"To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man,"

but he himself never acted up to these words and many of our readers who have had occasion to come across many "Poloniuses" will not fail to realise that in 'the rotten state of the then

Denmark' too he met with a just punishment for his insincerity.

The punishment that is meted out to a moral wrong doer like Claudius in the shape of the prickings of his own conscience; the reward that is obtained by one who leads a highly moral life; the peace of mind which is the outcome of equanimity so marked in Horatio—'one sterling thing in the rotten state of Denmark'—; the miseries that fall to the lot of a man who is entirely guided by 'a timid, sensuous and sentimental' woman of the type of Gertrude; the ship-wreck of life, so natural to a weak, fragile being like Ophelia; and above all the victory that crowns the efforts of a genuine hero like Fortinbras are admirably shown in this great play of *Hamlet*.

There is no doubt that a religious element is very strong in *Hamlet*. In spite of the ghost and other ghastly incidents Shakespeare's mind seems to have been upset with the great problems of life and death. In the first Soliloquy of Hamlet (Act I Sc 2) the poet refers to "the cannon against self-slaughter" and says that the Everlasting has "fixed that cannon." It is easy to perceive that he rightly considered suicide as a heinous crime. Hamlet in another Soliloquy (Act III Sc 1) refers to "death" as a "sleep" and to "that dread of something after death, the undiscovered country from whose bourn no traveller returns." He believes that after death the human soul is not annihilated but only enjoys a kind of "sleep" in an unknown region. He is neither a believer in the "re-birth theory" nor is there anything to show his belief in the eternity of human soul. Whether the human soul existed before this birth or not he does not explicitly say. It is therefore safe to conclude that he like many other Christians believed that human soul is created, and that it has a beginning but no end. Unlike Shakespeare, William Wordsworth believes in the eternity of the human soul as well as in its previous existence. He unlike Shakespeare,

considers birth as "a sleep and a forgetting." He further believes that

"The soul that rises with us, our life's star
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

The difference between the views expressed by these two is striking. While Shakespeare considers "To die is to sleep" Wordsworth holds that "Birth is but a sleep and a forgetting," and he leans towards the belief of the Hindus in the theory of "Transmigration of human souls."

Shakespeare has implicit faith in the efficacy of Prayer. Says he

"And what's in prayer but this two-fold force,
To be forestalled ere we come to fall,
Or pardoned being down? .."

(*Hamlet III. Sc. III.*)

Prayers should be sincere and must be accompanied by a true sense of repentance is his firm belief.

"Repentance—what can it not?
Yet what can it when one cannot repent?"

(*Hamlet Sc. III, Act III.*)

Claudius, the king of Denmark, with all his defects moral or mental, could not have expressed a better sentiment than the following one.

"Words without thoughts never to heaven go."

Sincere prayers offered in the heat of spirits and uttered by a repenting heart alone are likely to find a response and a hearing from on-high, is what the prince of poets believes. Hypocrisy he seems to detest. When a man commits a sin or deprives another of wealth or property of any kind he is not likely to be pardoned in spite of his prayers. Says the poet very forcibly:—

"Offence's guided hand may shove by justice,
And oft it's seen the wicked prize itself
Buys out the law; but it is not so above.
There is no shuffling, there the action lies
In his true nature and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in Evidence. . ."

(*Hamlet III. Sc. 3.*)

What a world of difference there is between human and divine justice!

Shakespeare is undoubtedly a theist of theists and a firm believer in the control that God exercises on human destiny.

There is a divinity that shapes our ends,
Rough-hew them how we will—

Whether man can possibly be the architect of his own fortune or not and whether it is in the power of man to command success, Shakespeare seems to hold that ultimately there is a Great Divine will that controls man's actions and guides his destinies. "We may not command success but we may deserve it." A theist of Shakespeare's type cannot but hold such views though rationalists might find it hard to reconcile their thoughts with the postulates formulated by Shakespeare in his great play of *Hamlet* which though "a tragedy of thought" has much in it to make our lives not tragedies but comedies.

TWO BOOKS ON BUDDHISM.*

BY

MR. K. S. RAMABAMI SASTRI, B.A., B.L.

THESE two books state in a compendious form what the essentials of Buddha's great religion are. Dharmapala has long been known to us as an enthusiastic Buddhist and has laboured long and strenuously in the cause of Buddhism. Dudley Wright has discussed the essentials of the faith in a very sympathetic spirit.

We must take exception to a statement made in Dharmapala's book about the persecutions that drove Buddhism out of India. This statement is often taken from ill-informed and unsympathetic books on Indian History written by persons who

* "A Manual of Buddhism" By Dudley Wright.

† "The Life and Teachings of Buddha." By the Angarika Dharmapala, Published by G. A. Natesan & Co., Madras Price. Rs. 12.

have not made an accurate study of ancient records Buddhism failed to strike a firm root in India because in spite of the great beauty of its ethical system, it was essentially Godless and failed to satisfy the highest spiritual cravings of the human soul. There is a law of competition and survival of the fittest and the sweetest in the realm of ideas as there is a law of competition and survival of the fittest in the material world, and the doctrines of Buddhism had to retreat before the doctrines of *Sachchidananda*, and *Karma*, *Bhakti*, and *Jnana*.

Another statement made by Dharmapala is equally untenable and opposed to fact. He says that the author of the Bhagawad Gita was hostile to the Vedas and relies on Chapter II verse 46 as supporting his view. Anyone who has studied Sankara's famous Bhashya on the Gita can see how entirely Dharmapala has misunderstood the passage. Further, a glance at the last verse of chapter XVI of the Gita shows beyond all possibility of doubt how Krishna teaches that the revealed scripture is the only and final source of true knowledge.

Another fallacious statement contained in Dharmapala's book is that in Ancient Indian philosophy the highest form of religion consisted in mortifying the body. "This allegation is as astonishing as it is untrue. The Indian sages taught that self control and self denial are the basis on which the temple of devotion and God-realisation can be built, but they always knew and taught that the highest thing in life is the attainment of God love and God realisation through the disciplining of the mind by unselfish action, *tapas*, and *yoga* (mental control).

Thus though the psychology and the religious element in Buddhism are of a poor type, there is no doubt about its ethical beauty or about the supreme fascination and charm of Buddha's personality. Buddha's analysis of the cosmos and of the mind was perfect so far as it

went, though it had some deficiencies as stated already. His ethical ideal is perhaps the highest that has shone upon the heart of men, and no personality in the world can be said to have in a higher measure love for humanity and renunciation. His doctrines of the eightfold path, of the seven jewels of the Law and of the vanquishing of the ten evils are of great beauty and enduring value and make for the evolution of a higher type of humanity in the world.

The two above said books enable us to understand and appreciate Buddhism and will well repay perusal. We can confidently recommend them to the public as enabling us to realise the best elements of a faith whose "goal is to find a refuge for man from the miseries of the world in the safe haven of an intellectual and ethical life through self conquest and self culture."

The Life & Teachings of Buddha

BY

THE ANAGARIKA DHARMAPALA.

This is a clear and concise account of the Life and Teachings of Lord Buddha written by a well-known Buddhist authority and in a style specially intended for non-Buddhists. The book is bound to be widely circulated and appreciated. With an appendix.

Contents.—Introductory, Birth of the Future Buddha, The Boyhood of the Future Buddha, The Initiation of the Bodhisat, The great Renunciation, The Ascetic Life, The characteristics of the Buddha, The Philosophy of the Buddha, Skandas, The Gospel of Destruction, The essentials of the Religion, The decline of the Buddhism, The Ethics of Righteousness, The Brahmachari Life, Analysis, The four stages of Holiness, Appendix Buddha's Renunciation. (Extracts from "The Life of Buddha" by Avagadha Bodhisatva.)

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TANAH SHAH (1672—1687).

BY

MR. A. VENKATARAMIAH, B.A., L.T.

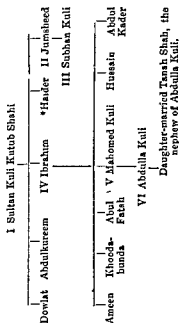
ALMOST every Hindu, at least in the Madras Presidency, knows well enough the story of Ram Das and Tanah Shah. Some have read the story, some have witnessed a Hari Katha (kalakshepam) of 'Ram Das Charitram,' while others have seen it put on boards. The events detailed in the story are historical facts and there are sufficient data to strengthen one's conviction. The story is briefly this: Rama Das was a great Bhakta of Sree Rama. He lived in the seventeenth century of the Christian Era. He held the position of a Taluqdar (a Tahsildar—a revenue officer) under Tanah Shah the last of the Kutub Shahi kings of Golkonda. In his zeal and devotion to Sree Rama, he erected a temple at Bhadrachellam and dedicated it to Rama Bhadra or Rama Chandra. But he spent the money of the state for the construction of the temple, and so he was not able to send the amount collected as revenue to the state treasury in time. On investigation, Tanah Shah found out how the money was utilized by the revenue officer, and gave orders, according to the prevailing custom, to exercise "*Zulum*," i.e., torture the offender. Ram Das was sentenced to imprisonment attended with severe torture. Accordingly, he led a miserable life of twelve years' imprisonment. At last Sree Rama is alleged to have gone to Tanah Shah accompanied by his devoted brother Lakshmana, and to have paid the amount in full satisfaction of the debt. The interview of Sree Rama with the Badshah is a very interesting scene. The story says that Tanah Shah gave a receipt for the amount received by him. This receipt was left near Ram Das and the two brothers disappeared. The next day Tanah Shah was struck with won-

der and at once released Ram Das and became his ardent admirer.

To this day, H. H. The Nizam of Hyderabad sends the customary presents to the temple at Bhadrachellam. So much for the story in outline.

Who was this Tanah Shah, at first the oppressor and later the admirer of Ram Das? Tanah Shah was the last of the Kutub Shahi kings of Golkonda. His other name was Abul Hassan. He reigned for fifteen years (1672-1687). He was the nephew of Abdulla Kuli whose daughter he married.

GENEALOGICAL TABLE CONNECTING TANAH SHAH WITH THE OTHER KUTUB SHAHI KINGS OF GOLKONDA.



* Hyderabad, the present capital of H. H. the Nizam, was named after this man.

Tanah Shah (Abul Hassan) was a man of indolent habits and passed most of his time in the pursuit of pleasure, leaving the control and management of the state to his able Hindu ministers Akkanna and Madanna.

In the seventeenth century Bijapur and Golkonda were towers of strength for the Moslem power, in Southern India. The Marathas were also a rising power at this time. Well might Aurangzeb have used these two States to keep

in check the Hindu power; but he invaded the Dekkan and first directed his attention to the conquest of Bijapur, the fulfilment of which he entrusted to his son Prince Mahomed Azam. As the entire subjugation was an undertaking requiring some time, he himself removed from Aurangabad to Ahmadnagar and thence to Sholapur, where he pitched his camp. Tanah Shah wrote a letter to his envoy with the Emperor's army, in which he professed his loyalty and devotion to the emperor, but that since the Emperor had laid siege to Bijapur, Sambhajī would proceed to the assistance of Bijapur with a large contingent and that Tanah Shah himself would despatch a force to oppose the invaders. This letter fell into the hands of Aurangzeb. The Emperor was very angry when he saw the language of the letter. He is said to have postponed punishing Tanah Shah, whom he contemptuously designated the "Poultry seller," the "Monkey trainer" and the "Tiger exhibitor," for his misconduct so long, "but as the cock had taken to crowing so long, no time was to be lost in wringing his neck." He despatched Shah Alam and Khan Jahan at the head of a considerable force to bring Tanah Shah to his senses.

Several engagements were fought in which the Kutab Shah's forces were victorious, and they would have driven out Aurangzeb's forces, but for the treachery of Tanah Shah's general, who temporised with the enemy until the arrival of reinforcements. The Golkonda troops then fell back upon the capital. The king tried to make his general prisoner, but he escaped and joined the Imperial army.

The subjugation of Bijapur was followed by that of Golkonda. Aurangzeb, himself went to Golkonda. Tanah Shah felt that the time of his fall was near and wrote a letter to Aurangzeb renewing his protestations of obedience, and reiterating his claims to forgiveness. Aurangzeb wrote a reply to the following effect: "The evil

deeds of this wicked man pass beyond the bounds of writing; but by mentioning one out of a hundred, and a little cut of much, some conception of them may be formed: (1) placing the reins of authority and government in the hands of vile tyrannical infidels; (2) oppressing and afflicting the Sayyids, Shaikhs and other holy men, (3) openly giving himself up to excessive debauchery and depravity; (4) indulging in drunkenness and wickedness night and day, (5) making no distinction between infidelity and Islam, tyranny and justice, depravity and devotion; (6) obstinate wars in defence of infidels, (7) want of obedience to the Divine commands and prohibitions, especially to that command which forbids assistance to an enemy's country, the disregarding of which had cast a censure upon the Holy Book in the sight both of God and man. It had lately become known that a lakh of pagodas had been sent to the wicked Sambhajī; that in his insolence and intoxication and worthlessness, no regard had been paid to the infancy of his deeds, no hope shown of deliverance in this world or in the next."

In 1687 Aurangzeb himself led an army and besieged Golkonda. The siege was protracted for a long time. Of all the nobles of Tanah Shah, the one who never forsook him until the fall of Golkonda, and who throughout exerted himself in an inconceivable manner, was Mustafa Khan Lari, or Abdur Razzak, as he was also called. Many of Tanah Shah's commanders deserted him and joined the Imperial army, when Aurangzeb granted to them suitable mansabs and titles. During the siege, a few brave men of Aurangzeb secretly and suddenly at night ascended the ramparts, but the barking of a dog gave the alarm, and the defenders rushed to the walls and soon dislodged those who had gained the top. They also threw down the ladder, and so made an end of those who were mounting. Tanah Shah gave

the dog a gold collar and a plated chain and directed that the dog should be kept chained near to himself.

The siege lasted eight months, and Tanah Shah's men still worked indefatigably. Aurangzeb frequently communicated with the devoted Abdur-Razzak Lari, and promised him a mansab of 6,000, with 6,000 horse and other royal favours; but "that ungracious faithful fellow," taking no heed of his own interest and life, in the most insolent manner exhibited the Emperor's letter to the men in his bastion, and tore it to pieces in their presence. But the besiegers continued to show great resolution in pushing on the siege. Several times the valour of the assailants carried them to the top of the walls, but the watchfulness of the besieged frustrated their efforts. At length, the fortune of Alamgir prevailed. After a siege of eight months and ten days Golkonda fell into the hands, *not by force of sword and spear, but by good fortune. It fell by treachery.* In 1687, by the efforts of Rahulla Khan, a negotiation was concluded through Rammast Khan Afghan Pani, with Abdulla Khan, who was one of the confidential advisers of Tanah Shah and had charge of the gate called Khirki. In the last watch of the night, Rahulla Khan, at a sign from Abdullah, entered the fortress by means of ladders. Prince Mahomed Azam (Son of Aurangzeb) mounted an elephant, had a large force ready to enter by the gate. Those who had got in went to the gate, posted their men, opened the gate, and raised the cry of victory. The shouts and cries made Tanah Shah aware that all was over. He went into his haram to comfort his women and to take leave of them. With remarkable self-control, he went to his reception room and took his seat upon the *masnad* and watched for the coming of his "unbidden guests". When the time for taking his meal arrived he ordered the food to be served up. As Rahulla Khan and others arrived he saluted them all, and never for

a moment lost his dignity. He received them with courtesy and spoke to them with warmth and elegance. Tanah Shah called for his horse and accompanied the Amirs, carrying a great wealth of pearls upon his neck. When he was introduced into the presence of Prince Mahomed Azam Shah, he took off his necklace of pearls and presented it to the prince in a most graceful way. The Prince took it, and placing his hand upon his back, he did what he could to console and encourage him. He then conducted him to the presence of Aurangzeb, who also received him very courteously.

The property of Tanah Shah which fell into Aurangzeb's hands after the capture of Golkonda included 8,51,000 Huns (a hun=8 shillings), 2,00,50,000 rupees, besides jewellery, ornaments and plates of much value.

Having settled the country about Hyderabad and having placed the garrison of Golkonda under the Governor of Hyderabad, Aurangzeb went to Bidar at the close of 1687. Thence he proceeded to Zafarabad, where "he parted company with Tanah Shah," who was sent for confinement in the fort of Daulatabad. Stringent orders were given, however, that the king should be honourably treated, literally supplied with food and clothing. At the request of Tanah Shah, Aurangzeb gave orders that he should also be supplied with best *perfumes*. Even when he was a ruler at Golkonda, he always lived in a "perfumed atmosphere." He planted a Garden of roses (it is still to be seen) and he invariably lived in that Garden. Rose-water was used by him for his daily baths. Tanah Shah lived at Daulatabad as a prisoner for 14 years and died in 1701. He was buried near Daulatabad and his tomb is still visible at Razi. Thus strangely enough Tanah Shah experienced prison life (though not rigorous) for 14 years like his victim Ram Das, and passed away in 1701 in Dandakaranya.

AMERICAN FRATERNITIES AND SORORITIES.

BY

MR. RAFIDIN AHMED.

IN America the words Fraternity and Sorority are used to represent student organizations. It is the purpose of these pages to explain their unique characteristics.

College students, all the world over have a marked tendency to form themselves into societies. Whether founded upon a rational, literary or social basis these organizations seem to have been coeval with the colleges themselves. Throughout the United States there is a class of students' societies, nominally secret in their character which have rapidly grown in favour and have become of great importance in the college world. They are composed of lodges or branches, placed in the several colleges, united by a common bond of friendship and a common name generally composed of Greek letters. From this latter fact they are known as "Greek letter Societies".

The name of each Fraternity is composed of two or three Greek letters, as, Kappa Alpha, Chi Phi. These letters commonly represent a motto, supposed to be unknown to all but the members. The lodges situated in the various colleges are affiliated and are termed "chapters."

These fraternities have distinctive badges. First, a shield of gold displaying upon it the Fraternity name together with symbols of general or peculiar significance. This is worn as a pin or a pendant from a watch chain. Secondly, there is a monogram of letters comprising the name. Thirdly, some symbol representing the name of the society, as a skull, a harp, a key.

In the early days of these fraternities only seniors were admitted into membership, but the sharp rivalry for desirable men soon pushed the contest into the junior class. The general rule

is however, that members shall be drawn from the four undergraduate classes. As the colleges usually open about the middle of September, the campaign for fresh men is then commenced and lasts until Christmas, when each Chapter has secured its most desirable candidates. When there is great rivalry, however, initiations take place all the year round and the chapters continually surprise each other with new members.

The administrative, the executive and in some cases the judicial functions of the government of these societies were gradually vested in a body of *alumni*, sometimes elected from one locality and sometimes connected with one chapter, who acted in precisely the same way as the board of trustees of a college. In order to keep the alumni interested in the work and progress of the order, chapters have been established in nearly all the large cities, forming circles of cultivated men, who would not otherwise know each other, and who by keeping alive their interest in college life and doings, advance the cause of education in many ways. The literature of these societies include catalogues, song books, histories, music, magazines and journals, and so they develop in a way, permanent and periodical literature.

Since the fraternities have been firmly established, graduate and undergraduate members have united in contributing toward building funds and have built chapter-houses and halls, sometimes at great expense. The creation of building funds, the frequent consultation as to plans and the consideration of ways and means have intensified the interest of alumni in a way that nothing else has done. The advantages of chapter house system are not altogether on the side of the student. They relieve the colleges from the necessity of increasing dormitory accommodations and also of many of the details of supervision over the actions of the students.

Co education is the popular and prevailing system of College education in the United States,

About seventy per cent. of the five hundred colleges in the country are co-educational. When the opportunities for collegiate training became a possibility for women, it was but natural, especially in co-educational institutions, that college girls should be anxious to enjoy the advantages of Greek-letter societies. It is not surprising then that one-third of the existing Sororities were founded at co-educational colleges within three years after the admission of women. They are run on exactly the same line as the Fraternities.

The benefits of these organizations have sometimes been exaggerated. But considering all sides they are not wholly undesirable. These Greek-letter Societies give a perfect home life, coupled with all the advantages of a college boarding house life. The distinction between the college classes is done away with and there grows in its place a strong college spirit. Another opportunity that the Societies open to their members is the chance they get through correspondence, publications and conventions, to get a wide outlook over the whole field of collegiate education.

There is this much to be said against these organizations, that they develop a sort of aloofness from, and sense of superiority to, the non-frat. man. And these in a democratic country like America, are disliked. For this reason, some of the States have prohibited the formation of these societies. Princeton is the only one among the higher educational institutions in this country, that prohibits these societies. Taking as a whole, they have exerted not a little influence upon American College life, and for that reason, if not for any other, they would be worthy of note.

A JAPANESE TEACHER.*

BY

MR. V. S. SWAMINADHA DIKSHITAR, B.A., I.T.
(Officer, d'Académie, Pondichery).

L'ECHO de Paris mentions one trait in Japanese manners which is both singular and calculated to inspire teachers in all countries with the highest and the most serious thoughts.

What is the highest, the most just, the most significant and the most useful recompense that a country can bestow in this life on one who has rendered it distinguished service? Japan has given to this question an answer whose meaning we shall all do well to pause and meditate upon. On General Nogi, who took Port Arthur after a siege the terrible incidents of which we have not yet forgotten, Japan has bestowed a national honour, but in the most unexpected, delicious and touching manner. It has made him a teacher!

Not the head of a Military School or a Polytechnic, as one may suppose, but a teacher, a simple teacher, who will have to teach boys of 8 to 10 years of age.

This fact, unexpected, but elegant, will be almost incredible, if not attested to, not by the Japanese journals which find it too natural to say anything about, but by Mr. Loudon, the gallant gentleman who was then the Dutch Minister at Tokio and who has since been translated to Washington.

He says that he was paying his farewell visits owing to his transfer and that among those from whom he wished to take leave was General Nogi the victor of Port-Arthur. He therefore went to the General's house. He was not at home. Mr. Loudon was told that he would return soon, as he did every day, as soon as he had finished his

* The reference here made is to the late General Nogi. The article gives a picture of the great warrior as a simple schoolmaster—an aspect of his life that was hidden beneath the blaze of his military triumphs.

class "Finished his class?" Mr. Loudon did not understand it at first. They explained the fact and gave him the name of the school where the General did his work punctually. The visitor spontaneously desired to go there and pay to the valiant soldier his most heartfelt homage at the civic theatre where he now exercised talents of a new order.

"I found him," says Mr. Loudon, "among boys the oldest of whom was not ten years old. The history lesson was just over and the General now presided over a lesson in fencing which the little chaps practised under the orders of a monitor to whom he gave directions, himself assuming appropriate postures and naming the movements which the children repeated."

There can be no two opinions about this, in his rejuvenated simplicity, it is very pretty. A people having such traits of genius, as to have their children educated by their own heroes, with a view to communicate more directly and more intimately the sacred flame of emulation has decidedly no equal. *Cincinnatus the schoolmaster* surpasses *Cincinnatus the ploughman*.

MORALITY AND RELIGION.

BY

REV. E. L. KING, M.A.

Principal, M. E. Mission High School, Belgium

THE underlying cause of confusion and uncertainty in practically all recent discussions of the question of moral training in this land is a failure to distinguish between morality and religion, a failure to see the bearings of one upon the other. This failure is seen most decidedly in the desire, expressed or implied, to keep them distinct and apart from each other. Sir Alfred Lyall, in his "Asiatic Studies" has remarked that "in India, few people would admit that their religious beliefs were necessarily connected with morality," and states his belief that the great difference between East and West is the

fact that "in Europe, morality can on the whole, dictate terms to theology. In Asia theology is still the senior partner, with all the capital and credit, and can dictate terms to morality, being, for the most part, independent of any connection with it." The truth of this is scarcely open to question but there is much to say on its practical bearings not only on that more or less formal pedagogy that we call "Moral Training" (with much emphasis on the "Moral" and little on the "training"), but also on the moral problems that increasingly face both individual and society. Are the two distinct, not in practice, but in their fundamental and basic characteristics? Is there no essential relationship that not only binds but modifies and controls? If there is, to try to teach a religionless morality is folly; if there is not, what are the roots and qualities of the deserved morality? This question is taken out of the realm of theoretical discussion by that problem that is necessarily facing this land, a problem in which, if we will only see them, are found all the large questions of not only the future of education but also the larger questions of national quality and character. Price Collier speaks in no uncertain terms when he says, "I am unorthodox, I might even be dubbed a heretic by the narrow, but I am bound to confess if ever a nation suffered from physical and moral dryrot, as a direct result of secular education, it is France." And that too in the face of the fact that France has the most highly developed, the most pedagogically perfect, system of moral education of any nation on earth. The problem, apparently, is worthy of consideration.

The confusion has partly resulted, I believe, from an uncertainty in the very definitions of morality and religion. By well ordered definitions both morality and religion can be made almost anything desired. Where the error in definition appears is frequently not so much in the definition itself as in results coming out of adherence

thereto. To do full justice to morality necessitates making it more than mere morality. The definition of Professor Curtis* satisfies the larger needs of the subject. It runs thus: "Whenever a deed, whatever its form, is done, not because it is the point of least resistance, not because it receives commendation in society, not because it gains money or votes or influence, but directly and only because to us it is right, that deed is intrinsically moral. This statement I refuse to modify by so much as a stroke."

As to what "is right" will appear more clearly as the discussion as to the real characteristics of morality opens up. Morality to the ordinary man, and even in definition, is rarely a unity. There is superficial morality based on self-advantage or an inherited disposition which the mental and moral inertia of human nature finds it difficult to shake off. There is bare morality as well as formal and sporadic morality. All of these are moral, in some senses, but neither fully nor righteously moral. Bare morality fails because of its lack of a unifying principle; it is too scattered. Man "cannot control the depths of his individuality. He cannot gather all his moods, all the flying moments of desire, all the dim basic longings of his nature, all the subtle interlacings of his soul—he cannot get together." And the reason is clear—it is but morality and nothing more, morality finding its basis in itself, and a shifting one at that. Wordsworth has hit upon the futility of such a morality in a world of deep spiritual concern.

"Go and demand of Him, if there be here

In this cold abstinence from evil deeds,

And these inevitable charities,

Wherewith to satisfy the human soul?"

Its bareness springs from a fatal ignoring of the soul, rights of race and individual. Formal mora-

* To whose illuminating discussion of moral personality I am indebted for the fundamental assumptions of this article.

lity is simply societary conformity. Right motives rarely enter it as elements and forces. Sporadic morality, while it utilizes considerable motivation, is erratic and capable of meeting only isolated needs and situations. It has no staying power.

But the higher reach, greater than that of a superficial, bare, formal, or sporadic morality, is that of a morality that is *personal*. Its personal character enters when it looks upon right as a totality, incapable of modification or emendation, and assumes a personal loyalty to its demands in deed, word, principle, and spirit. Absolute loyalty and a large inclusiveness are its outstanding qualities. It demands personal surrender and herein is its strength. A morality failing continuity cannot demand personal surrender, because it furnishes no ideal that continues long enough to produce a sense of obligation. Other moralities adjust themselves, personal morality creates its own adjustment. It co-ordinates all the valuable elements in man's spiritual nature and weaves them into a garment for his life, rejecting the loose and broken strands.

But to emphasize further the obligatory character of any true morality, its outstanding loyalty to ideal, its unswerving truthfulness to life and its needs. Any element that is mechanical to the slightest degree, is fatal to this type. Professor Huxley somewhere says, "I protest that if some great power would agree to make me think which is true and do what is right, on condition of being turned into a sort of clock and wound up every morning before I got out of bed, I should instantly close with the offer." But is this the Professor Huxley whom we know? Is he not rather the man who could write to Charles Kingsley out of the very depths of his loyal nature, "still I will not lie!" Does not the very acme of morality appear only in the midst of struggle and spring from those parts of a man's nature that are least mechanized? Matthew Arnold, in one of those phrases that somehow spring into use and become

the watchwords of unthinking movements and men, has told us that "conduct is three-fourths of life." But conduct never plays that commanding part in life save when it expresses personal moral intention and a clear cut choice of righteousness. In no otherwise can it have any ethical value whatsoever. We must probe down to the level of the underlying motivity and search it out to its deepest depths. Another phrase and idea that has often been used as a watchword and sanction of weakness in moral decision, of stagnation in moral action, is that voiced by Browning when he says that it is "not what man *does* which exacts him but what man *would* do." Only when man is dominated by motives that are subject to a high personal and moral ideal, a unifying and commanding ideal, has he any right whatever to place the slightest trust in this maxim. The only deed that can be morally judged is a deed expressive of his longing purpose, and ideal, not a *statement* of longing or ideal, but an *action* expressive of all that they are and mean only when such longings, purposes and ideals, moreover, are strong enough to bear subjection to test as to their worth should they become principles of universal law, can they be said to be truly moral, for only that which is good for the hive is good for the bee. A large view of life in its entirety is a pre supposition of a worthy morality. Only when grounded on these principles does society sanction have any wright at all. Absoluteness and universality should characterize all morality, and, what is more, an absoluteness and universality not of theory but of life and life's results. But it is right at this point that morality begins to fail. No one seeking absoluteness in character and life can find it in a mere morality. It fails to satisfy. Frequently, filled with good deeds and a certain kind of business, it may for a time and cover up its partialities and think itself to have attained to the ultimate. But unless stagnation and regression are to result a further analysis is

a necessity, and such an analysis can lead a man nowhere else than face to face with his soul. And men, perhaps the majority of men, shrink from the facing of themselves. Hence they solve their conscience by falling back into the easier forms of a so called morality, or even into immorality itself. This break-down is fatal, for the moral character is a totality whether we so see it or not, and a sin against one part of it is a sin against the whole. The weakening of one of a set of motives soon saps the whole set of any propulsive power. The whole moral character is emptied of urgency, and religion becomes impossible. But should the situation be manfully forced, should the unsatisfied soul throw itself on the Almighty, should its sense of the supernatural be accentuated, at least the first faint glimmer of religion is seen.

Let it be strongly emphasized, then, that no morality in itself, no matter how high, no matter how near it may approach permanence or universality of application, can be satisfying or ultimate. "Morality touched with emotion"—another of those plausible but shallow phrases—is inadequate. To the stock of motives must be added that of holy love, grounded in God and expressed towards Him and His creation. The moral law, when touched by love, will cease to be taskmaster and become Friend. This new motive "will dominate every word, make all idiosyncracies coalesce, bring every wandering element of manhood into organic simplicity and beauty." However we define religion it will in the end come to this. Its reach may be higher and its sweep broader, but deep down it will be this, and this alone: "In the perfect love of the perfect God is found the flower and perfection of such (i.e., normal) religion. It presupposes a true knowledge, a right impulse, and issues in a well balanced expression toward God and man."

THE MEDALS OF CREATION.

BY

MR. V. KRISHNA MENON.

THE earth has preserved in its bosom the remains of various animals and plants, which are not at present existing on any part of our globe. The bones of certain elephants found in Salamis had been identified by the ancients as belonging to Ajax and it is well known that many people used to bow down before a huge skeleton, found in Sicily, in the belief that it formed a part of the single-eyed giant Polyphemus. The mediæval people had no idea of the existence of any creatures other than those that were found then. Naturally they believed that the skeletons of some huge creatures, were the faithful remains of the great ancient warriors. The shells found on the mountains of Europe were considered by the men of the seventeenth and the eighteenth centuries, as scattered by the pilgrims, who came from the four corners of 'the known world' to visit the holy city of Rome.

In the dark ages, when civilization had not begun to exercise its humanising influences the people were steeped in blind superstition. To them science was a miracle and the cause and effect of the natural phenomenon were equally alien. They thought that these subterranean organic 'remains' were only the 'freaks of nature.' Careful investigations of the last century revealed to us that the fanciful ideas of the ancients were fabulous. The work-shop of the world was thrown open and then it brought home to our hearts that the so-called "fossils" were nothing more than "the body or any portion of the body of an animal or plant buried in the earth by natural causes, or any recognisable impression or trace of such a body, or part of a body."

The science of the study of fossils,—paleontology, as it is otherwise known—is of a recent origin, and can be considered as the youngest of

all sciences. Although the fossils were considered as the organic remains even before the Christian era by Aristotle and Xenophon, they could not form any correct idea of their existence. The names of J. B. Lamarck and Cuvier are inseparably associated with this science. The former, in the beginning of the nineteenth century, threw a good deal of light upon the hidden treasures in the womb of the earth, which consisted of animals devoid of skull and backbone, and the latter, his contemporary, astonished the people by his marvellous discoveries of many back-boned animals, which he conclusively proved to be the animals that grazed on the lap of this earth and became extinct in the course of time. This excited the interest of many a scientist and in a comparatively short time it grew in importance and became an essential branch of biology—the science relating to the living beings—and Geology, the science of earth. The progress of this science was accelerated by the timely intervention of Charles Darwin, who has won an immortal fame, as the author of "The Descent of Man." Interest was awakened, unknown regions were explored and the fossils of animals and plants un-heard of and un-dreamt of were brought to light in a small epasm of about fifty years.

These "remains" of animals and plants are met with in the interior of the earth. Our earth is supposed to be covered up with two kinds of rocks. One of them is composed of hard masses, like granite, and the other kind is formed of slabs or layers of rocks, one above the other as in the slate rocks. Fossils of animals and plants are found only in the latter variety. The rocks that are already in existence are washed down and the particles are deposited in the bottom of the seas and lakes. Animals and plants that are carried down by these currents and the creatures of the seas and lakes that die and find a calm grave on the bottom are preserved for ages and ages by the blanketing of the sediments that fall upon them

and which prevent any external agency to act upon. It is the marine creatures that are kept in numbers, for they are in a more favoured position for preservation among these slabs. The soft parts of animals, being easily decomposed in water, are not preserved for a long time. The animals should not be exposed to the atmosphere, lest they should be oxidised shortly. The important requisites for the preservation of the parts of animals are the possession of a hard skeleton and the covering up of the substances by fine deposits.

The "medals of Creation" occur in nature in different forms. Sometimes the animals are kept intact, without undergoing any change. In Northern Siberia a mammoth and a woolly rhinoceros have been discovered entombed in ice. This does not occur always. Every preservation depends upon the material of the structure of the animals and the medium in which they happen to lie. The skeletons are, however, very often met with unchanged. When the animals and plants fall to the bottom, decomposition sets in, and in some cases it so happens that some gases evolve and carbon particles take their place. The coal that forms an essential ingredient for most of the commercial and industrial concerns are the remnants of the thick vegetation of those past ages. The impressions left behind on the ground or on substances, which are afterwards hardened, also form another feature by which the existence of animals can be traced. Frequently we meet with the cast of the shells of different animals. In addition to these very few animals are preserved with all the minute structures, but in this case the materials of the substance have been replaced by a different set of minerals.

The deeper we go into the interior of the earth, the older the formations of rocks we have to pass through. The oldest layers are jacketed over by the later ones. If we go deep enough to trace out the first habitation of the animals, we find that the oldest rocks are studded over with innumera-

ble animals, that have no back bones. Later on the fishes appear. These are followed by amphibians. In the race-history of animals we find that reptiles succeed the amphibians. After these creatures, comes the stage of birds, which are in turn succeeded by the animal, that occupies the highest pedestal in creation, the mammals.

The account of the reptiles, that peopled this earth at a remote period strikes us with awe and astonishment. A kind of 'fish-lizard' was found to measure 33 feet. In 1822 a marine lizard was discovered, which attained a length of about 75 feet. Dreadful to behold! In America another extinct species of a reptile possessed three powerful horns.

"After a storm comes a calm." While we pass beyond the scene of the monstrous reptiles, we come to a peaceful atmosphere where mammals,—animals which allow their young ones to suckle—predominate. In the gypsum quarries of Paris abundant fossils of two kinds of animals are seen. One of them is supposed to connect the Pig family and the ruminants, while the second animal is an intermediate between the horse and the rhinoceros. Mammals resembling an elephant in shape and much bigger also appeared in those times.

Mastodon, which bears a close resemblance to elephants was first discovered in 1840 in North America and this is at present set up in the British Museum. The frightful Sivatherium—the name was derived from the God Siva—one of the largest of extinct animals known, is found in India. It was a stag, as large as an elephant, and endowed with four horns. In India, we had eleven species of elephants, and most of them have perished, leaving only one species to flourish in our days.

The evolution theory, which was propounded by Darwin, is well illustrated by a study of the fossils. The discovery of a bird, belonging to the genus *Archæopteryx* is considered as a valuable gift to the

upholders of the theory. It stands midway between a bird and a reptile. It possesses wings, tails with feathers and fine teeth. This animal is supposed to be a connecting link in the chain of the progress of evolution. By the study of the modification and diminution of the toes of a horse, whose fore-fathers had five toes, we learn how organs are modified and function precedes organs.

By the presence of terrestrial and marine creatures, and the trees in position, we can with some accuracy determine the past geography of the earth. The climatic condition of the land can be ascertained, if we examine the past flora of the particular region.

To the geologist the fossil is a reliable companion. A rock in Europe, containing a certain fossil, will be as old as a rock found in Asia or America with the same kind of fossil. The rocks have been divided into epochs and again subdivided so that the same strata in different parts of the globe have the same fossil remains. This becomes a strong evidence in fixing the age of any layer of rock.

The structure of the teeth and abdomen gives us some clue as to the nature of the food of the animals. Those animals that have sharp pointed canine teeth are considered as flesh-eaters and those fossils, that have rough flat teeth and comparatively large stomachs are herbivorous.

Throughout the length and breadth of India^{*} the *Saligramam* is considered as very holy and deep adoration is paid to it by the Hindus. To the orthodox people it may be revolting to hear that they are the ammonite fossils, found largely in Nepal. It has also been found that fossils are used in certain parts of the world as possessing high medicinal value, and in times of dearth the Laplanders and the people living on the banks of the Amazon are living mostly on a kind of soil rich in the deposit of microscopical shells of the extinct organisms.

SOCIAL SERVICE IN INDIA.

BY
MR. MANU SUBEDAR.

"The removal of this or that particular defect or vice should not be the only end and aim of the agitation to improve our social condition. The end is to renovate, to purify and to perfect the whole man by liberating his intellect, elevating his standard of duty, perfecting all his powers . . . Where this feeling animates the worker, it is a matter of comparative indifference in what particular direction it asserts itself and in what particular method it proceeds to work,"—*Ranade*.

THE welfare of humanity is the most important subject that can engage our attention and inspire endeavour and sacrifice. A healthy civilised society has a certain measure of regularity and foresight in life, control over environment and provision against contingencies. Attempts will be made to have an intelligent grasp of social tendencies, to formulate social aims and ideals and to find and organise means and agencies for eradicating or palliating evil, and conserving or advancing good. Misfortune will not catch them napping. No opportunities for progress or reform will slip through their fingers.

In the Social organism, life and vitality must run from where they are abundant or superfluous to those weaker members who need them. Channels must be kept free for this beneficent flow of energy. This is the problem of Social Service. But the term has been used by Socialists* to draw attention to the question of inequalities of property and the possession of money "which commands social service," obviously meaning economic services. The interpretation which makes the distribution of property responsible for the wrongs of society is confusing and fails to include those philanthropic and quasi-philanthropic efforts at remedying social evils some of which are due to deep moral defects and others susceptible of a moral cure. It is to this disinterested work which reaches communal life as a whole and

* Vide "Social Service" by Louis F. Post.

all its departments that Social Service commonly refers. In theory its outlook is wide and synthetic, in practice no individual item can be too small for serious consideration.

The secret of social organisation lies not only in giving an incentive to every individual to live his best but in providing suitable social environment for the fulfilment of that impetus. The bulk of mankind are moved by the social machine, and are unable to know or do what is good. It is the task of social workers to ascertain and make good any deficiency in the relation of social efforts to social wrongs. Beneficent and progressive forces within society must be kept efficient by organisation and co-ordination. They must awaken the conscience of the community to their responsibility for existing evils. They must seek to quicken social sympathy between classes, the well provided and the destitute, the strong and healthy and the weak, defective and invalids, the literate and cultured and the ignorant toiling masses of humanity. But doctors who have to cure social diseases must adopt the same intelligent attitude as physicians and must study the normal tendencies and course of development of the organism. Hence the importance of social study. Social work is never so effective as when based on an intelligent social philosophy. And yet social servants must be eminently practical. Inspiring ideals may form the moral backbone of social efforts but no plan of social amelioration which neglects any possible accession of strength from existing institutions, prejudices tendencies etc. can produce great or lasting results.

It is not easy to make a survey of and criticise social service in India. There is a bewildering diversity of conditions and the field of social inquiry has been ploughed superficially. Social history has been irregular and obscure. Few thorough studies in the life and labour of the people have been produced. There is a great confusion of religious theories and pious practices

The finer relations of political environment and social institutions and opinion have not been sufficiently weighed. And the task is not simplified by the economic transition through which the country is passing as a whole.

The field of Social Service is strewn with many efforts of all kinds and sizes of which it is difficult to have an intellectual grasp. We shall make a division, more convenient than logical, of social agencies in six groups but it may serve to remove misconception, if it were remembered, that through different channels, the same human field is watered. All the work has only one aspect, so far as Society is concerned the weak, the needy, the helpless are assisted and the vitality of the community is increased.

A great agency of mutuality resting on biological and social instincts of men is the family, in which moral and material benefits flow to the weaker members in numerous ways*. As a scheme of social insurance much may be said for the joint Hindu family. But under a new set of conditions the individual comes by not only freedom to rise but to fall in the world. The old system tends to break up, beginning with the large cities and many of the services might be transferred to the domain of the state or local bodies or trade unions. It is to be wished in order that the hardships of the transition may not be great that the disorganisation should not be rapid.

Castes hold an important place in social service on account of their providing effective regulation of beneficent social practices. Their size, their visible and popular character, the funds and powers at their disposal render them a very promising agency for social work†. And they are in a

* Cp Lunatics in 1901 in India. Total 58033. In Asylums 4020, the rest being presumably taken care of by relations.

† Cp At the sitting of the Lohana conference in Bombay last year as many as Rs. 400,000 were promised for educational purposes.

vague manner adapting to modern conditions. Orphanages, lying-in hospitals, dispensaries, sanatoriums, cheap chawls, educational institutions and scholarships etc. are provided. Conferences are meeting to discuss social evils and promote the social welfare of the group. The compelling force of Caste and Social custom might be made an engine of social good and can be forced into the service of progress.

Group consciousness is asserting itself in a new form. Traders and professional men, capitalists and men of property, like grain-dealers, cloth-merchants, lawyers, stock-brokers mill owners, land-holders and others come together to guard their own interests. Working men in industrial cities are organising a kind of crude trade-unionism. Ramifications of co-operative efforts for thinking out and solving various problems are spread wide and deep in the body of the community. Conferences meet for the promotion of various objects, religion, political freedom, education, literature, medical research etc. Associations and societies, samajs and sabhas for all sorts of social purposes have sprung up. They provide a common platform and meeting ground, and secure maximum enthusiasm and close knowledge. The spread of self-help and united endeavour is like the spread of education, reaching first the few who may gain a temporary economic or social advantage. But society has everything to gain from these organisations. An extension of their sphere and an infusion of new aims and methods, may be desired. Nothing better can be done for poorer classes such as weavers, school masters, soldiers, miners, railway servants, pressmen, small-holders, actors, clerks, cab drivers etc., than to teach them to help themselves by organisation socially and economically.

India is the "land of charity" and of beggars. *Atithya* and *Dan Dharma* has led to indiscriminate alms-giving and has landed us into a social and economic situation of grave confusion and

waste. Only the moral and subjective aspect of charity has been considered and its demoralising effects on the recipient and the deterioration of the moral and physical stamina of society are neglected. We must seek to replace unreflective by intelligent methods and change a mass of superstitious practices into an organised system for the promotion of general welfare. There will always be genuine poor in need of assistance of various kinds. We must therefore aim at providing special treatment for special needs, as in hospitals, asylums for lepers and lunatics, institutions for the blind and deaf-mutes, homes for consumptives, boarding schools for poor students, *ashrams* for widows, labour exchanges for the unemployed etc., and thus effect a break-up of the miscellaneous class of those who shift on doles of corn or money.* An exposition of the vice and crime of city mendicants might have a chastening influence on public opinion. A Charities Register bringing deserving institutions before the public might assist in diverting the stream along fruitful channels. Perhaps the state may follow up any marked change in opinion by a stricter administration of the laws of vagrancy and even making the giving and receiving of alms an offence. It is time we had bodies like the N.S.P.M† and the Charity Organisation Society.

Some of the ideas underlying endowments here become obsolete. Some of the methods by which they are administered have become harmful. The spirit of the endowment is often violated by too rigid interpretations and mechanical processes which prevent their being "a living work for living beings." Laws of property, we are told, are "sacred" but more so are laws of life. There must be at least registration of charitable and religious trusts and an annual publication of the

*Comp. The minority Report of the Royal Commission on Poor Law 1909

† National Society for the Prevention of Mendicancy. The charity organisation Society of London "considers carefully all plans undertaken by municipal bodies, trade unions, Church and individuals" Wood's English Social movements.

report of the administration of funds. In India this is a field worthy of investigation by social workers and regulation by an enlightened state.

Religion provides a very powerful sanction for domestic, social and civic obligations. But it has grafted in our mental constitution certain ideas which it may take generations to remove or modify. For example, the fatalism and "excellent passivity,"* with which we meet private and public misfortunes may be a religious virtue but this gospel of helplessness blunts the edge of communal self confidence and social work, and fails to provide an incentive for investigation, human foresight and civilised methods of relief. Religion is however a powerful spring for human benevolence, which takes the form of feeding of Brahmins, protection of cows, facilities for pilgrims, endowment of temples, ritual and ceremonial extravagance, alms to the poor, maintenance of scripture schools (Patashalas), etc. By moral suasion or intelligent pressure, some of this beneficence might be made to promote allied but more useful forms of charity.

The new faiths, the Arya Samaj, the Brahmo (Prarthana) Samaj, and the Vedantic revival are pervaded with a distinct social aim and are adopting to a certain extent modern methods in social work. They are of indigenous growth and their attitude towards social evils is more or less enlightened and practical. The Theosophical Society is also exerting an influence for good so far as social service is concerned. The Christian missionaries are doing remarkable work in certain places in education and medical assistance. They have taken a whole view of social evils,† and have indirectly roused our social conscience.

The state promotes general welfare by legislation or executive regulation or various economic and social activities. Tradition and immediate

exigencies decide the limit and character of state-action. In India both these factors have concurred in widening the work of the state till the state has undertaken responsibility not only for security of life and property, but for education, public health, moral and material prosperity of the people. The work of the state ought to be better known to the public and ought to secure fullest co-operation from social servants, who would try to review and supplement that work. The theory of social non-interference is intelligible but not just. A vital department of life cannot be allowed to drift without regulation. There are many social evils of which only the fringe has been touched, in which the larger resources of the state must come in. Social workers must gather, sift and interpret facts and lay them before the people and the Government, between whom they aim at securing better understanding and greater co-operation.

With the growth of civic spirit there might be a vast field of usefulness for voluntary work in connection with municipalities and local bodies. The growing problems of towns and of the country, and the breakdown of old agencies of social work tend to increase their powers and multiply their responsibilities. Interest in wider problems of social and civic life is growing and the efficiency and intelligence of local councillors might keep abreast, one might hope, of the growing functions of local bodies.

Even if there is not the larger development of civic ideals or infusion of new thought, considerable attention is given to social welfare. States like Baroda attempt social reconstruction along modern lines. What with the education of princes, and growing improvement of officialdom, what with migrations, communications and healthy rivalry between the states, these social laboratories of India might form effective and important agencies of social uplift.

* Carlyle.

† Even if it is with absurd conclusions as in "In Darkest India" by Booth Tucker.

The new interest in the welfare of the community is not derived from the orthodox doctrine of charity to the poor. Not only in politics but in industry, art, literature and practical ethics can the new impetus be discovered. Whatever its name, it is the *esprit de temp*. It has given new vitality to the work of all the agencies that we reviewed so far. Social life is being viewed as a whole from the national standpoint and problems like the amelioration of the Depressed Classes and the advance of woman are being pushed forward. Institutions and organisations with modern aims like the Servants of India Society and the Seva Sadan have come into being. Modern methods of Social work are being appreciated. Social study and journalism are advancing. The social worker has got a new idea,—the service of the mother-country—to evoke public interest. He has himself become more enthusiastic and intelligent. He understands propaganda and seeks to create suitable psychological conditions by imposing conferences, experimental work, reports, lectures, writings, placards etc. There was much idealism and many visionary programmes at first, but now with wider sympathies new hopes, deeper faith and greater insight, patient and earnest work is being undertaken.

Having noticed the various agencies, it may be well to draw attention to some of the principal problems of Social Service. Every evil to which the flesh or spirit of man is liable, all classes of society who are in need of assistance either on account of age or sex, physical infirmities, misfortunes or social anomalies claim its attention. The problems may be best viewed in two rough groups, those that are incident to life in the country and agriculture and those that result from life in towns and refer to trade and industry.

The problems of Agriculture are of supreme importance because the large part of the population to whom they refer are mostly without modern resources and intelligent organisation. The agri-

culturist need better productivity of land, easier credit, equitable land laws, cheaper justice, medical assistance and sanitation, safety against famines and better prospects of material welfare. Increased productivity may result from wider irrigation, (canals or wells) new methods of cultivation, larger use of manures, better seeds, more scientific breeding and rearing of live stock, safety against wild beasts, locusts, and other pests. Indebtedness, which overtakes small agriculturists all the world over, might be gradually lessened by greater literacy which will render them less open to fraud in computation and bargaining, growth of deposit banking in market towns and by the successful operation of co-operative credit which not only affords monetary assistance but is a great moral lever.* Complaints are often heard about the incidence of land revenue, the burden of the Salt-tax and harsh tenancy laws. Ruin is brought to many homes by litigation and delays in the course of justice. Simpler tribunals, the punchayats in some form, might prevent much loss and misery and check demoralisation. A co-operative effort to have a poor man's lawyer might be a great boon, if it succeeded. Medical assistance is reaching a greater number of people every year through hospitals and dispensaries, but insanitary practices like collecting house-refuse at street corners, bathing near wells etc. must be seriously checked. Measures both preventive and remedial are also needed to protect the thousands who are killed every year by snakes and wild animals.

In ancient days stores of grain were kept by every family, by the rich and by the local potentate. The modern state have after many failures drawn up a workable famine code and made provision by a famine insurance fund. We have protective railways, irrigation and organised relief. Except certain isolated efforts by patriotic men, popular movements of charitable relief have

* Vide "Agricultural Banks," F. Nicholson.

been weak and planless. To improve the outlook of agriculturists pressure on the soil should be reduced by bringing waste lands into cultivation and by creating a diversity of industries. Better roads and cheaper railway rates might increase the profits of agriculture.

There is greater division of labour, greater money economy and greater complexity in town.*

The inspection of markets, the byelaws against adulteration of articles of food, the storage of food, distribution through shops and hawkers, the growing number of restaurants and tea shops are all matters which in the interests of public safety want serious consideration.

Water-works have been erected by municipal enterprise and are being pushed forward in many places. But the service might be made more facile and cheap by intelligence, sympathy and economy in administration. Regular inspection of wells used for drinking purposes is a desideratum.

Phenomenal overcrowding has been the result of rapid and planless growth of towns. And it is the poor who suffer most, morally and physically. This is a vast subject which needs plenty of investigation and divers remedies. In view of the important bearing of this on all social and economic problems, we cannot but regret that India had no Booth or Rowntree to study the life of her towns. The principal solutions suggested are municipal bye-laws as to submission of plans for new buildings and limits of air space for the individual, social discredit of the owners of chawls, who do not provide adequate sanitary arrangements, development of suburbs by roads and suitable plots, cheap and fast trains for working men, provision of open spaces and parks, widening of streets etc.*

Municipal Councillors, journalists and others can do great service if by their criticism and suggestions they can make the administration of the public health department less corrupt and more efficient. A host of services, some of which are at present supposed to be rendered, might be pushed forward in connection with inspection of houses, wells, stables, drains, etc., cleaning of streets and public places including public lavatories, vaccination, nuisances and similar objects. There is room for improvement in methods of removing house refuse.* But these and many more useful things can not succeed till popular interest and co-operation are lacking and till a sanitary Inspector is regarded with undisguised suspicion and hostility.

Games, not so long regarded seriously in the scheme of Indian life have been now recognised as of immense physical and moral influence on society. We have athletic clubs and gymkhanas in cities, and elsewhere games are spreading in a less ostentatious manner. Theatres and popular shows, circuses, etc., have come to be part of normal social life. Laudable attempts are made to remove coarseness from popular festivals like Holi, Tabut etc. Much work might be done in all these matters as well as about the promotion of parks and public gardens, museums, picture-galleries and menageries, public bands, Sanjit Samaj and other means of recreation. After all, provision of healthy pleasures insures not only healthy development but keeps off vice.

The Temperance Conference is doing good work in keeping the question of drink before the public mind. Growth of workmen's associations and clubs and provisions of counter attractions and of non alcohol-

* It is widely felt that the Improvement Trusts are setting the wrong way about and increasing the evil of overcrowding by pulling down buildings in the heart of the town and not making adequate provision for those displaced.

* Instead of its being thrown in the streets or being collected round carts at odd corners, a regular collection of dust-bins from house to house would make it possible to make a bye law against things being thrown in the streets.

lic* drinks might assist in reducing the evil among poor classes. An opinion exists that vigilance of castes might provide a check in the lower strata of Society. But if Abkari administration rested less exclusively on business principles and if the practices of brewers and publicans were scrutinised from time to time, wider and more immediate results might be obtained. A certain amount of regulation and enquiry are also needed in the consumption of intoxicating and soporific drugs like opium, cocaine, gangs, bhang etc.

Social opinion is too prudish and irresponsible about the growing evil of Prostitution† in the towns. But this attitude argues not only inhumanity towards the unfortunate "broken earthenware" and those whose wants they supply but a kind of social myopia. We want a Vigilance Society which will see that laws against abduction are strictly enforced, which will protect helpless girls from white slave traders both males and females, which will befriend the friendless and sympathise with the fallen and which will provide homes of shelter for those who are prepared to return to the pale of society and conform to its moral tenets.

Gambling is the most elusive of all vices which needs greater look-out from the State and Social workers. It prevails in towns in myriads of forms which those who would serve Society may discover and expose.

592,835 people passed through jails in British India in 1909-10 and at any time more than 100,000 people are suffering imprisonment. One cannot believe that they are all depraved‡ or that they are all beyond reclamation to civil life and

* The wonderfully rapid spread of tea as a normal drink among all classes of city population is noteworthy. It does in some degree keep off a desire for more stimulating drinks probably everywhere, but certainly among the lower middle classes of India, if such a term can be used.

† There were in India according to the Census report 116,888 prostitutes in 1901.

‡ Vide 'Justice' by John Galsworthy.

honest living. Excepting a little missionary work, we have no organisation for visiting prisoners and befriending them or helping them on their release. The functions of the "Court Missionary" so useful in modern countries are in India neglected. Prison industries are flourishing no doubt, but there is room for more humane and enlightened treatment of convicts. Greater independence of jail authorities from Local police would further the ends of justice and humanity.

If the Industrial Revolution is coming in India we may expect to profit by the experiences at least of England. And yet the same sad story of long hours, abuse of child and female labour, insanitary conditions, want of safety appliances, insufficient precautions against fire and other risks, lack of provision of time and place for taking food, no sort of schooling of young workers, no adequate compensation for injuries etc. is repeated with greater enormity on account of the passivity of the Indian. The factory laws, if strictly enforced, may lead to considerable betterment. Factory Inspectors, secretaries of Kamgar Sabhas and others may bring before the public many other evils not connected with the act. Mining is growing, there being already more than 140,000 men working and inquiry and inspection must be equally persistent about conditions underground. But the vast mass of non-factory labour is still abandoned to the unrestricted operation of economic laws without any protection or as much as an intelligent inquiry*.

Education is a great need in towns and the country. Various stages, different and diverse methods might, if space permitted, be considered. Many agencies are working for its promotion. One aspect usually neglected and one lending itself emphatically to voluntary work is "mass education." This might include University extension lectures, popular discourses accompanied

* Except in the monograph on certain industries published by certain provincial Governments.

by lantern slide, night schools for men, afternoon classes for women, free libraries, circulating libraries, cheap books, pamphlets, cheap press, exhibitions, museums, art galleries, etc

The poor need protection in many ways, against corrupt and unnecessarily harsh officials, against wily tradesmen, against those violent elements which infest certain places at certain times. Their welfare is promoted by savings banks but many other forms of thrift institutions, co operative unions and benefit societies are needed. Provision should be made against sickness and unemployment of the earning members, which are critical occasions when destitution, demoralisation and crime may follow. Measures might be taken against plague, cholera, etc, in which the poor find themselves helpless. Social customs such as those which require certain expenses on marriage, death and other occasions press more heavily on the lower orders of society.

Adopting a different principle of division, we may consider first the problems relating to women. They must be associated in the work of progress. The mysterious gentle influence which makes their presence and personality effective even in such impersonal work as nursing, teaching, etc, is gradually appreciated. But very little is being done; a few social clubs in the large cities where women are literate in a small measure, half a dozen magazines of exclusive female interest, an annual meeting which expresses many pious hopes are the principal outstanding features. The State has cautiously recognised their right in certain matters of law referring to property, marriage and domestic relations. The reformed minority, who are doing women's battle against custom and orthodoxy, are agitating on cardinal problems of social life, child marriage, female education, widow re marriage, abolition of the purdah and other restrictions which bear directly on the life of women. But very little headway is being made, the conserva-

tism of women themselves being no small obstacle. The pressure of economics may improve the outlook for the sex. Respectable women are beginning to live independently not only on property but from their professional earnings. The factory system has set a value on female labour altogether apart from domestic ties. Education not only general but in the care of children and in domestic economy, suitable conditions of work, medical aid and institutional care for maternity and wider meeting ground for light social purposes and enlightened discussions are among the great needs.

The S P C O* in India hardly works beyond large cities and very flagrant cases, and is not given sufficient publicity by journalists and others or co operation by the public. We have orphanages for helpless children and industrial schools for young criminals. Juvenile courts, school clinics, country holiday for the town child are some of the desiderata. The ignorance of parents is answerable for much misery as in the curious persistence in loading children with ornaments. The high death-rate among children is perhaps due to insanitary conditions and quick midwifery. Physical defects of children are often neglected on account of the parents' ignorance, superstition or lack of medical aid. Harsh and brutal treatment is often given to children, and of the educational efforts of parents we can hardly say much because in many cases there are none, in others only primitive.

Though a very small portion of boys and girls of school going age, students are the most important amongst them. Methods of teaching, school curriculum, training of teachers, physical drill, manual training, moral education, teaching of art and industries, medical inspection, open air classes, fresh air outings, games and recreations, food and boarding are matters in which there is a very wide scope for corporate action and Social work.

* Society for the Prevention of Cruelty to Children.

The hardships of poverty and cases of self-help among students are not properly looked into, considering their bearing on the enfoldment of genius and character. Students who are sensitive as a body are misunderstood by parents, by the authorities, by business-men and by everybody. They need sympathy, which is the essence of understanding. In this light the work of institutions like the Students' Brotherhood of Bombay which brings the older and the younger students together and improves the outlook of the latter on life must appear very useful indeed.

The large number of depressed classes and the nature of their disabilities make a grave problem. Economic and political situation is favourable to social justice and a recognition of the dignity of human existence. National sentiment makes it impossible to debar them permanently from citizenship and free economic life. Indigenous and foreign missions are promoting education and better living among them. In spite of a few associations amongst them, their helplessness is most pathetic. No efforts to relieve their situation of the more outstanding evils can be too great, no work more truly patriotic.

The progress of Islam runs on the same lines and its problems are more or less identical, except perhaps an aggravated form of illiteracy, religious bigotry and the Purdah. It has shown remarkable vitality and cohesive power and will certainly form the most energetic element in the future Indian community. The separate organisation of Mahomedans serves a useful function in progress but with growing education and deeper social consciousness, they will realise that blood is thicker than water. However, understanding, mutual sympathy and co-operation in social efforts are very necessary.

Disinterested Social service is a great moral asset to a community. But though of a lower moral order, the social value of the work, for example, of the monopolist who reduces prices, of

the business man who provides wholesome food, well-built houses, healthy literature etc., so as to bring them within the reach of the wage-earner, of the landlord who promotes experiments in agriculture, of the Prince who advances the prosperity of his subjects, is by no means small. In fact, if social service is effective and does its work, society will look to it less and less. It must be our fixed aim to transfer more and more items for the realm of isolated philanthropic voluntary efforts to the domain of State action or of corporate bodies or better still to make it worth while for the individual to perform those services by an adjustment of the standards of social duty or social living.

Pessimists and cynics have regarded social service as ineffectual, ineffective and visionary. Enthusiasm does often show greater than insight but constructive social work seeks to bring, practically, close knowledge of the principles of Social life to bear on the facts whose existence has been ascertained in a scientific spirit. If it does not reach this standard, it may still keep flowing the stream of moral goodness and social responsibility. Considering the extent and dynamic character of the moral and material needs of Society, who can wonder if charity goes bankrupt? And the psychology of the poor, the illiterate or the morally backward (including the rich) has defeated many plans for social betterment.


The human material, the object of social service, has its own laws like water flowing in a stream. A wise miller will look to the proper adjustment of his gears. Behind the curtains is the living world of changing facts which dry figures and brilliant theories are likely to obscure. Nowhere is pliancy more necessary, nowhere is routine a greater danger. Social service is not for the gratification of our self-esteem, the work is to be done for others and the inner life of these must not be stifled or disregarded.

India has been thrown into the great material whirlpool. Foreign capital sunk therein has drawn her into the system of world-credit. Her currency has come into parity with that of Western nations. Her trade has been linked to the great trades of the world. Communications have facilitated all this and made any isolated economic life impossible even in villages. New conditions in industry seem inevitable. Social institutions are bound to react in a certain measure to this impetus from vital economic changes. Blind conservatism and wild haste would both be fatal in the coming social reconstruction. New needs will arise as new conditions come and social servants will have to adapt themselves in the face of popular prejudices and vested interests, social, economic and political. Discouragement and opposition will not daunt them. They will march forward, "the soldiers of God," passing the torch from hand to hand.

THE COCHIN CENSUS.

BY

MR A. P. SMITH

 R. C. ACHUTA MENON, B. A. Superintendent of the Census operations in the Cochin State has made a very concise contribution to the General Census of India in his Report for 1911. The map and diagrams are excellent in their way, and the information given has been cut down to the barest facts, and the inferences drawn as restrained as much as possible. This is in accordance with the instructions of the Census Commissioner of India, and because all other necessary information is to be found in

other publications. To the general reader this is disappointing, for Mr. Achyuta Menon's opinions and deductions from the Census figures would have been most welcome as he knows Cochin as no other man does; and as the accomplished author of the *Cochin Manual* we are sure that had he given his pen free play many interesting sidelights would have been thrown on the last Census returns.

The density of the population is greatest in the Coast or back water Taluks and where the coconut palm grows in profusion and produces largely. Mr. Achyuta Menon ascribes the pressure of population entirely to the cultivation of the coconut and the manufactures of produce derived from that valuable tree. The urban population shows signs of a marked tendency to increase owing to industrial and commercial enterprise, being 26 per cent. While the natural increase of population is only 13 per cent—three per cent less than in Travancore where there is a tendency to agricultural expansion. The joint family system exists, says the Superintendent, in "its pristine vigour"; several families consisting of over one hundred members in number while the average ranges from 12 to 20. How inconvenient and opposed this must be to individual effort, or even co-operative action in business—for in business a relative often makes business impossible—may be conceived, and it is a hopeful sign that there is a growing tendency to partition and separate interests. Emigration due to pressure of population being at a little over the rate of 1 per cent. per annum is increasing, though there are, as yet, no signs of acute pressure causing a want of subsistence; and a steady increase at, what Mr. Achyuta Menon considers, the nominal rate of one per cent. per annum is anticipated for some years to come. Two thirds of the population are Hindus, one fourth Christians and seven per cent. are Mahomedans. The Jewish population has shown no variation for the

last 86 years—a fact which is not accounted for, and for which there must be some special cause. The proportionate density of the Christian population is paralleled only by Travancore, and conversion to Christianity and Mahomedanism from the depressed Hindu castes is largely accountable for the decline in the Hindu population—though there are probably other reasons which are not mentioned. Mahomedans and Christians are more prolific than the Hindus, but, says the Superintendent, the more rapid decline of Mahomedans and Christians as compared with Hindus as they advance in age, is as inexplicable as their greater prolificness. An explanation probably offers itself in the fact, noted elsewhere in the Report, that Hindus, as a class, are more devoted to agriculture than either Christians or Mahomedans.

Though the conditions of life in Travancore and Cochin are very similar it is strange that while in Travancore the males are in excess of females by nineteen in every thousand, there are seven females in excess to males to every thousand in Cochin. The same preponderance characterises the Jewish population while it is the other way with the Christians and Mahomedans and Animists. The deficiency of females in the last three communities is more apparent than real and is due to erroneous enumeration pointing to the conclusion that the excess of the female is general. No explanation is offered. In this connection a hint thrown out by the Census Superintendent of Travancore, *re* the causation of sex appears to be *appropos*. "It is believed," he says, "that overfeeding of the maternal parent favours the procreation of the female sex, and moderate feeding of the male, and that when to deficient feeding overwork is added, sterility must follow." The Hindu women of Cochin are perhaps more valued and kept more comfortably than women in Travancore and elsewhere. They are consequently well fed, and have no hard work to do and the increase in girl children follows. That the sex of the honey

bee is determined by a special dietary is a scientific fact. Marriage is universal in Cochin and the average age of the girl is 14 and the man 20. Christian males generally marry earlier and Christian females later than Hindu, while Mahomedans of both sexes marry later than Hindus and Christians.

Educationally, Cochin is in the foremost rank, and in regard to female education she leads the way. Mr. Menon referring to literacy among Christian sects apparently had a bone to pick with Protestant missionaries, for he says, that worthy body is under the impression that the comparatively high proportion of literates among Native Christians is due to the diffusion of education through Protestant agencies. He says, that though there is a higher proportion of literates both in English and in the Vernacular among the Protestants, their removal from the total number of Christians in the State does not materially alter the position of the Christians as to literacy. The comparatively high percentage of literacy—not necessarily English literacy—is not the result of modern administration and was as widespread many decades ago as it is now. The Durbar has merely systematised and stimulated this general desire for education. Though caste still is predominant it is decaying, and hereditary and traditional forms of labour are being discarded. That is to say, in Cochin as in Travancore the Socio-economic caste system and co-operation is being disintegrated and broken up. While this is going on, Mr. Achyuta Menon says, caste prejudices are carried in conversion into Mahomedanism and Christianity indicating how stubborn is the resistance to a system which has influenced India for centuries. Some interesting remarks are made in the chapter on occupation, but the exigencies of space preclude our noticing them. We must congratulate Mr. Achyuta Menon on his workmanlike report, with the qualification that he should have "let himself go" on questions which are passed over with but slight comment,

EDUCATION FOR CITIZENSHIP.*

A REVIEW BY

MR. T. V. SIVAKUMARA SASTRI, B.A., L.T.

THIS is an eminently practical book. It deals with a most intricate and knotty problem, which is the one great concern of Society all the world over,—the education of the rising generation; and the author has brought to bear on the discussion, along with his knowledge of Pedagogy and Economics, a broad outlook and deep sympathy. Most pupils have their education stopped with the course they go through in the elementary school, while some have even to go without the full benefit of its educative influence. It is a strange and paradoxical situation that, while the richer boys that enjoy wholesome home influences are fortunate enough to have their school course continued, the poorer ones who lack such influences have further to deny themselves the advantages of an extended course. When these enter life, which they have to do almost immediately, they are exposed to the risks and snares of an uncontrolled life before their character has been fully formed. It is, therefore, extremely necessary that something must be done to have their instruction continued beyond the compulsory elementary school stage, and to place before them an ideal of conduct and duty. Education for citizenship must, especially in the case of such pupils, at every point be dynamic. Mere mechanical getting up of definitions can never give the necessary training. The pupil should be made to appreciate in a concrete manner, the reasons why he should do the things in the way in which the regulations enjoin them on him. Not the subjects of general educa-

tion, not even a theoretical knowledge of civics but the *exercise* of the civic virtues is the most important need. Education for citizenship is thus only another name for the training of the will, developing and directing it to good purposes and the formation of the moral character. The author, therefore, most appropriately discusses in this connection the whole question of the philosophical basis of moral education in general, and Chapter IV of the book is a most valuable contribution to the literature on the question of *Egoism versus Altruism*. The actual scheme of training that the author lays down on this philosophical basis is not therefore a narrow, utilitarian one. We should begin by appealing to the selfish interests of the individual and by making him do his work with delight for the general welfare of the community of which he is a member and regulate them gradually so as to foster the nobler spirit of a *discerning altruism*. Work is an excellent means of training; it disciplines the individual. The school is usually far removed from the daily interests of life and Society, whereas, properly speaking, the school ought to be life, the school ought to be society. Hence the main principles underlying the work of the continuation schools are practical activity in the school workshops and the organisation of school life on the lines of a self governing Society. The whole organisation with the details of the scheme and the methods is sketched in Chapter V which will amply repay perusal. The details are extremely instructive and possess the rare merit of their efficacy having been tested in successful practice. The whole book is full of solid reflections and significant practical maxims and we may well endorse Prof. Sadler's remark that the book is a "Landmark in the History of Education."

* "Education for Citizenship" by Dr. George Kerchen-
stenor translated by A. J. Press. Lond., George G.
Harrap & Co.



MR. THEODORE ROOSEVELT.

[Mr. Roosevelt, as he was leaving the hotel to drive to the auditorium to address a large gathering of his supporters was shot by a Bavarian Socialist and the bullet lay lodged in his body between the ribs. Before he was taken to the hospital he addressed his constituents and said: "I don't care a rap about being shot. It takes more than that to kill a bull-mouse. But I will disown any man of my party who attacks his opponent slanderously.]

IN A CHAMPAK GARDEN.

BY

MRS. SAROJINI NAIDU.



Amber petals, ivory petals,
 Petals of carven jade,
 Scattering your ambrosial sweetness
 Richly o'er field and glade,
 Foreloomed in your hour of exquisite glory
 To shrivel and shrink and fade!

Thou' mango blossoms have long since vanished,
 And orange blossoms be shed,
 They live anew in the luscious harvests
 Of ripening yellow and red,
 But you, when your delicate bloom is over
 Will reckon amongst the dead.

Only to girdle a girl's dark tresses
 Your fragile hearts are unveiled,
 Only to garland the vernal breezes
 Your fragrant stars are unfaded,
 You make no boast in your purposeless beauty
 To serve or profit the world.

Yet 'tis of you thro' the moon-lit ages
 That maidens and minstrels sing,
 And gather your buds for the great God's altar
 O radiant blossoms that fling
 Your wild, impetuous, magical perfume
 To ravish the winds of Spring.



HIS EXCELLENCY LORD PENTLAND.

HIS Excellency Lord Pentland who has just assumed office as Governor of Madras was until recently well-known as the Right Honorable John Sinclair. Born in 1860, the son of John Capt George Sinclair, and grandson of the late Sir Sinclair, Bart., he received his education first at the Edinburgh Academy and then at Wellington and Sandhurst. He entered the Army in 1879 and served with distinction in the Soudan Expedition in 1885 (Medal and Clasp). In the following year, he served as A.D.C. to Lord Aberdeen, the Lord Lieut. of Ireland, whose only daughter Lady Marjorie Gordon, he later married. While serving in this capacity, he appears to have first imbibed a taste for work in the Civil Department of the State. He contested as a Gladstonian Liberal, in 1886, the Ayr Burghs but was unsuccessful. In 1887 he retired from the Army with the rank of Captain. He was selected a member of the London County Council in 1889 and during the next three years he did good work on it. In 1892 he was elected member for Dumbartonshire, for which he sat until 1895. During these three years he evinced interest mainly in Scottish matters and only once spoke on Indian affairs. Throughout the Session he showed that he possessed considerable tact and judgment and though a Radical he showed himself ever anxious to know the other side of a question he was debating. In 1895, he was defeated by Mr. A. Wylie, the Conservative candidate, and he chose for a time to give up politics for a congenial office in Canada, and in that capacity during the next two years saw something of colonial life in America. He returned to Scotland in 1897 and was returned to Parliament by Forfarshire the same year. His constituents came to appreciate his qualities of head and heart, and retained

him as their representative until his elevation to the Peerage in 1909. He first became Secretary for Scotland in 1905, on the formation of a Liberal Ministry by the late Sir Henry Campbell-Bannerman in that year. He first made his mark as Liberal member for Dumbartonshire between 1892-1896 by his pointed criticism, and moderate views and became greatly popular with his constituents by the constant endeavour to serve them in Parliament.

In 1894, while yet member for Dumbartonshire, Lord Pentland carried an important amendment to the Lord's Amendment to the Sea Fisheries Regulation (Scotland) Bill, and his experience in that piece of Legislation ought to stand him in good stead in Madras, where, for some time past, much money and time has been spent on Fisheries Investigation work. Everybody in Madras as in Scotland is interested in the fishing industry and they are likely under the new Governor, to get "a scheme which their reason could assent to," to quote the words, he used in commending his amendment to the House. He also took part in 1894, in the debate on the Local Government (Scotland) Bill, and the Bill as it was eventually passed owed not a little to his amendments, many of which were accepted by Mr J. B. Balfour, then Lord Advocate for Scotland. In the following year, he took part in the debate on the Indian Cotton Import Duties question, first raised by the late Lord James of Hereford. Lord James rose on 21st February, 1895, to move the adjournment of the House for the purpose of discussing the recent imposition of duties on the importation of cotton manufactures into India. That was rather an important occasion for the constituency represented by Lord Pentland, who spoke in favour of Scottish dyers who were large exporters to India and Burma of goods which would be affected by the new Import and Tariff Act. While he rightly asked for "equal justice

between them and the Indian dyers," he agreed that it was "necessary to take a wide view of the subject." He reminded the House that they might with advantage remember one point in connection with the discussion on hand, and that was "that this Import Duty had been decided upon and established on the initiative of the Legislative Council. That brought them to the further consideration in which they must all acquiesce that, as the Legislative Council was the organ of the British authority in India, it would be a very serious thing to deal any blow to that authority, and it would not be a matter in which those who sat on his side of the House could, as Radicals, find anything congenial to the principles in other respects." He got Sir Henry Fowler (afterwards Lord Wolverhampton), then Secretary of State for India, to receive a deputation on the subject for the discussion of the points involved and renew a promise from the Government that they would deprive the new duties of all protective character. In 1896-7, he was Secretary to Lord Aberdeen, when Governor-General of Canada. He was appointed Liberal Whip for Scotland in 1900 and five years later was made Secretary for Scotland. In 1907, he had charge of the Scottish land bills, and in that capacity did much good for Scotland. This land policy has counted for much in the support given to Liberal Administration in Scotland since and last year in a modified form representing a compromise the bill was placed upon the Statute book. In the early days of the movement, Lord Pentland did much spare work in educating Liberal opinion in Scotland in this direction and at his initiation deputations of farmers visited Denmark, Canada, and Australia and drew up reports which were of value to the organisers. The land policy then inaugurated contained a germ of the Government's land policy in a wider sphere. The present Premier Mr. Asquith also expressed the same view of his services for Scotland when presiding at the Scottish

complimentary dinner some months ago. He coupled his name with that of Robert Burns and said that as an Ayrshireman he would go down to history. "Lord Pentland's name," he added, "would always be mentioned in Scotland in association with the passing of the Land Bill." The office included that of the Keeper of the Government Seal of the Principality of Scotland and recently the Vice-presidency of the Committee of Council on Education in Scotland. Lord Pentland's great interest in education was largely responsible for the Scottish Education Act of 1908. This Act made attendance in evening schools in Scotland compulsory up to the age of 17 and it has been described as rich in promise and possibilities. The Scottish Educational Institute recognised his services in this connection by the conferring on the eve of his departure of an Honorary Fellowship on him. In him Education in this presidency ought to find a true friend. Lord Pentland married in 1904 Lady Marjorie Gordon, the only daughter of the seventh Earl of Aberdeen and has a son and a daughter, the former of whom is about five years of age. He is only 52 years now, and possessing as he does both administrative experience and practical knowledge of foreign countries he ought to make a successful Governor of Madras.

Poetry and Life Series. (*George Harrap*).

Scott & His Poetry by A. E. Morgan *Mrs. Brown- ing and Her Poetry* by Kathelyne E. Royds.

In reviewing the earlier volumes of the series we drew attention to the points of excellence which render them eminently suggestive and useful. The brochures under review maintain the same high standard and the student of poetry has the privilege of studying two more poets in intimate relation to their work. The selections from Scott have been made with taste and discrimination indeed.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Human Affection and Divine Love. *By Swami Abhedananda, Published by the Vedanta Society, New York.*

The power of Divine Love to cleanse the Soul of all its imperfections is well set out in this brief essay of Swami Abhedananda, of the Ramakrishna Mission. 'Divine Love brings a cessation of all sorrow, suffering, and pain. It lifts the soul above all bondage, breaks the fetters of self-attachment and worldliness. Divine Love seeks no return. A true lover of God loves everything of the world. He does not see good or evil.' 'The soul of a Bhakta becomes intoxicated with Divine Love.' 'A true lover of God does not care for Salvation. His constant prayer is: 'O Lord, wherever I wander, may I always have undying love and ever-lasting devotion to Thee.' These extracts, it may be said, contain the kernel of the Hindu Religion. All else, however acutely intelligent, is but matter for wrangling.

Personal Magnetism and Occultism. *By M. Gnana-prakasam Pillai. Srinivasa Varadachari & Co., Madras.*

This is a valuable book of sound practical directions for the use of those who wish to acquire occult powers like mesmerism, will control, etc. Detailed rules are given as to Yoga practices like the prana-yama, dharana, samadhi, and so on. The author claims, in common with the New Thought School, the possibility of acquiring Magnetic control of other minds by developing the powers of magnetic gaze, touch, and auto suggestion. The book is not merely interesting reading, but is clearly meant to be used as a text-book of practical instruction in the matters dealt with in it. It is neatly got up by Messrs. Srinivasa Varadachari and Co., and is priced Rs. 15, apparently to show its invaluable nature.

My Own Story *By the Ex-Crown Princess of Saxony (George Bell & Sons 9s)*

The romantic career of the Ex Crown Princess of Saxony has excited an interest and enthusiasm to which there would hardly seem to be a parallel in the history of modern social life. The most malicious representations of her life have been offered to the world and her name has had to stand persistent calumny. In this account of her own life Princess Louisa has effectively vindicated her character and the world has now been given an opportunity of extending its genuine sympathy to this injured queen and suffering wife.

The memoirs derive an additional value by displaying an interest beyond that of a mere successful defence. It is a touching account of a woman's misfortune, and its appeal to our feelings is so sincere that Carlyle should have had no hesitation in calling it "a human book." She is the maligned mother writing of her children, "I never see a fruit laden cherry tree without thinking of those bygone summers when the children and I used to go into the orchard to pick the cherries. I climbed a ladder and threw down the scarlet fruit to the dear little expectant hands. Oh happy days spent with my loved ones, vanished now for ever! The summer always has regrets for me; the smell of the hay, the scent of roses, the long drowsy days and the warm still nights all stab me with the memories which I shall carry with me to the grave."

The genuine ring of the following declaration must silence the tongue of cruel scandal—"The Hapsburgs have always been accounted light livers and light lovers, but I had never had any inclination to emulate my forbears."

Many a volume of autobiographical reminiscences is marked by an offensive egotism, but the reader of MY OWN STORY is only in love with the girlish pride and innocent jubilation of Louisa. She admires herself in a new gown, is proud of Kaiser's appreciation of her charms and does not

mind telling us that her husband was envied for possessing such a beautiful wife.

It is not merely in these virtues of grace and feeling that the volume bears its claim for wide interest. There is a powerful insight into life and character and the following account of the Kaiser is only one of the numerous portraits presented by her: "I found the Emperor William a most remarkable man. He can be very genial but he possesses an iron and inflexible will. He is vain and always wishes to be the first actor in whichever drama he plays, and although he is an undoubted authority on military matters, he understands little or nothing about art or music and his wonderful gifts are marred by his intense egotism. He can be equally charming or the reverse, and the reverse is not at all pleasant. His personal appearance is unique, he is well groomed, his expression is sympathetic and intelligent and his marvellous eyes are truly the windows of the soul of this restless, brilliant and strange man."

It is hoped enough has been said to show that the book deserves a warm welcome on its literary merits as well as the touching interest that must be roused in any person of human sympathies by an account of her life of suffering and sorrow.

Urge Divine *By Mr Sant Nihal Singh, Messrs. Gurnesh & Co, Publishers, Madras, Price Rs. 1.*

The essays comprised in this volume are varied in character. They relate to agricultural, industrial, educational, philanthropic and personal topics. There is none of them which does not point a valuable moral for India. In modernising herself India has necessarily to profit by the experience of other countries. Even where the form cannot be reproduced the method is bound to be instructive. And the present essays, containing as they do the observations of an intelligent Indian, who wields a facile pen and has travelled through many lands, are full of rare and useful information and are calculated to serve the object the author has avowedly in view—the uplifting of this ancient land.

Lady Windermere's Fan. *By Oscar Wilde*
(Methuen & Co, Ltd, 1s. net)

Messrs Methuen & Co. have issued a cheap and pretty shilling edition of Oscar Wilde's "Lady Windermere's Fan." It is a vivacious drama of dialogue in the drawing-room. It has all the sharp genius of Wilde with his philosophy of the superficial and total neglect of the vital forces of humanity. As in all his plays, there is no effort to satisfy the time-honored sense of poetic justice. Strange happenings seem to be indispensable to the art of Wilde. A forgetful nurse consigns a baby to a portmanteau in his 'Importance of being Earnest.' And in 'Lady Windermere's Fan' we cannot understand how Lord Windermere, such a good husband that he was, should render his friendly services to Mrs. Erlynne in circumstances so offensive to his wife. But we should not have the play but for this irreconcilable conduct on his part. Wilde's plays have the characteristic of exciting alternately delight and keen sense of discrepancy and the stimulating dialogue is bound to please even the morose student. Messrs. Methuen and Co must be thanked for placing this masterpiece within the easy reach of students of Literature.

The Philosophy of Religion. *By Knox. Published by The Christian Literature Society for India.*

The learned doctor here points out how "religion is an instinctive reaction of man to his environment" and how 'the progressive history of religion' is the ascent from lower to higher views of Him whom we adore and in whom we trust. The primary religious feelings in man are evoked by the glory of the universe and he slowly rises to the perception of the glories of inner heaven. The author closes his examination of religion with an exposition of the beauties of Christianity.

Inorganic Chemistry. *By E. C. C. Baly, F.R.S. T. C. and E. C. Jack, London.*

Mr. Baly does not overburden the reader with a mass of detail about substances, but is content with laying great stress on the fundamental principles or laws of Inorganic Chemistry. The general reader can also get some idea of chemical analysis, rarely treated in such books. But strange to say, the modern 'ionic theory' gets only a passing remark from the author.

Medical and Surgical Science: Its Conception and Progress: *by S. Hillier, M.D.*
(Published by Milner & Co., Halifax).

This book gives a succinct and clear account of the progress of European Medical and Surgical science from the early Grecian to modern times. The contribution of the Hindus to medicine and surgery is summarily discussed in a short paragraph of six lines. It is perhaps the best thing that Dr. Hillier could have done seeing that he is unacquainted with the subject. Up to the 18th century, medicine and surgery did not deserve the name of sciences and their practice was chiefly in the hands of charlatans. The names of William and John Hunter stand pre eminent in the history of medicine. Both of them were accomplished Anatomists and the work of the latter was of such signal value that immense progress was made in medicine and collateral sciences. The 18th century was also famous for producing Edward Jenner who discovered vaccination against small-pox and robbed this disease of most of its horrors. The 19th century, however, witnessed more progress than all the preceding ages since the earliest historical times. To justify this statement, it is enough to mention the immortal names of Simpson, Pasteur and Lister, each of whom has left his mark on that memorable century. The story of the introduction of chloroform, the discovery of pathogenic bacteria and their applications to operative surgery, forms a fascinating reading. We have no hesitation in saying that this excellent book should be in the hands of every educated man.

The Religion of the Iranian Peoples. By G. K. Nariman, Published by "The Parsi" Publishing Co., Bombay

This book is a translation of Tiele's book on the religion of the Iranian peoples. He proves how the earliest period of the later Avesta is not later than 500 B. C. He inclines to the view that the Indian and the Iranian religions sprang up after the separation of the two branches of the Indo-Iranian race. He rejects the view that the Iranian faith was influenced by Semitism. Zoroastrianism is a sharply defined dualism. Its ethical code is strict and noble. The book is full of interesting matter and deserves careful study.

Macbeth. Edited by S. E. Goggin, M.A., (University Tutorial Press, 1s. 6d.)

Mr. Goggin's edition of *Macbeth* comes up to the high standard of the other volumes in the series. There is a treatment of almost all the questions concerning Shakespeare's research in relation to the play of *Macbeth*. The introduction is particularly valuable and the account of the sources of the play is another useful aspect of the edition.

The Boy Wanted. By Nixon Waterman and Fred. E. Bumby, B. A.

The Girl Wanted. By Nixon Waterman and Grace Batrass. George G. Harrap & Company, London.

These are companion volumes containing friendly thoughts and counsel for boys and girls respectively. They contain practical talks telling boys and girls how they can mould their temperaments and shape their characters. The authors do not arrogate any "superior" attitude in presenting their counsel. Each volume contains sixteen portraits of great men and women respectively, together with short sketches of their lives. The quotations on the margin will recall many a pleasant memory to elderly readers. Both boys and girls will be glad to have read them and will be "the better, the sweeter, the happier for doing so."

Diary of the Month, Oct.—November 1912.

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October 21. At a meeting held at Calcutta to day it was resolved to collect fresh subscriptions for the Red Cross Society in connection with the war. Great enthusiasm prevailed and a large amount was collected.

October 22. Mr. E. B. Havell lecturing before the East India Association to day on "The New Delhi" put in a strong plea for an oriental style of architecture. Sir George Birdwood declared that the Delhi proclamation was a stroke of genius, the supreme touch of imagination.

October 23. It is understood that Sir James Mason has consented to receive an address at Allahabad from the U. P. Congress Committee.

October 24. To day a strong and representative committee of forty members was formed at Rangoon to collect funds for taking further action in the matter of the sentence on Mr. Arnold of the "Burma Critic."

October 25. Lord and Lady Pentland, their two children and party arrived at Colombo this night, and stay with H. E. the Governor of the island.

October 26. The Punjab University has obtained the sanction of the Government for the appropriation of Durbar Educational Grants.

October 27. Lord and Lady Pentland arrived at Madras this morning and the former took charge of his high office as Governor of the province with the usual salutes.

October 28. To day the Hon. Mr. Gokhale was welcomed at Johannesburg by the Mayor and many citizens. Several addresses were presented to him by various public bodies.

October 29. An important Mohamadan Association of Lahore has passed a resolution praying the Government to issue standing orders granting all Muslim Government servants two hours leave every Friday afternoon.

October 30. Sir Charles Bailey received and replied to an address to-day at Gya in which the hope was expressed that a High Court and a University would be established in Behar and Orissa.

October 31. This morning, before the Chief Presidency Magistrate of Bombay Mr A J Buckle, lately of the *Madras Times*, declared himself the printer and publisher of the new daily paper, the *Bombay Chronicle*, to be issued in Bombay by a Syndicate headed by Sir Pheroze-shah Mehta.

November 1. Mr. Gokhale was to-day entertained at a public banquet at Johannesburg. He explained the purpose and scope of his Mission to South Africa.

November 2. The death is reported from cholera of Mr. C. V. Miles, a keen and able journalist who has long been connected with the *Advocate of India*.

November 3. A public meeting of Hindus and Mahomedans was held at Beaden Square, Calcutta, this evening with Mr. B. C. Pal in the chair at which the boycott of foreign goods was urged.

November 4. A press *Communique* from Simla states that the Secretary of State for India has approved the recommendations of the Government of India regarding the reconstitution of the Bengal Council and the new Council for Behar, Orissa and Assam.

November 5. The Hon. Mr. E S Montagu is having a pleasant time of his day at Srinagar. Informal visits were exchanged between H. H. the Mah rajah and Mr. Montagu.

November 6. It is announced that Dr. Woodrow Wilson has been elected President of the U. S. A. and has had a prodigious record vote in his favour.

November 7. The *Daily Mail* says that Sir Frederick Ponsonby has been selected to succeed H. E. Sir G. Clarke as Governor of Bombay.

November 8. At Petermaritzburg to-day Mr. Gokhale addressed a crowded Indian meeting when he urged for equality of treatment for his countrymen. The administrator presided and handed over the people's basket containing the address.

November 9. It is understood that the 5th Provincial Conference of Co-operative societies will be held at Calcutta, opened by H. E. the Governor and presided over by the Hon. Mr. P. C. Lyen.

November 10. Mr. Asquith delivered one of the most weighty and statesmanlike speech on the Balkan war at the Guildhall address.

November 11. In House of Lords to-day Lord Curzon raised the question of the Hastings House in Calcutta. He protested against the idea of parting with the House and of transferring its furniture to Delhi.

November 12. Speaking at a Banquet given in his honour at Durban Mr. Gokhale denied that the uttered veiled threats or suggested Imperial intervention.

November 13. In the House of Commons to-night there was unprecedented rowdiness which ended in the abrupt dissolution of the sitting amidst a chaos of disorder and howling.

November 14. A farewell address was this evening presented to H. E. Sir George Clarke by the President and members of the Poona Municipality.

At a Meeting of the Mahomedans held this afternoon at Calcutta under the presidency of the of the Hon'ble Mr. Ariff, the following Resolution was adopted:—"That the Guildhall speech of Mr. Asquith, Premier of England, as far as it relates to Turkish affairs, has greatly wounded the feelings of the Mahomedan subjects of His Britannic Majesty and has created a profound sense of disappointment.

November 15. The Hon'ble Mr. Gokhale had an interview to-day at Pretoria, with General Botha, General Smuts and Mr. Fischer, lasting

two hours. Mr. Gokhale declared afterwards that he was quite satisfied with the frank and full interchange of views on the position of Indians in South Africa. He was certain that both sides appreciated the Indian and European standpoints.

Lieutenant Colonel Sir David Barr has been appointed Chairman of Political Committee of the India Office, in succession to Sir William Lee Warner, retired.

Mr. Montagu visited the Government, D. A. V. and Forman Christian Colleges, Lahore, this morning, accompanied by the Rev. Dr. Ewing, Vice-Chancellor of the University.

November 16. The Revised Regulations for the Imperial Legislative Council have been gazetted to day. The number of elected Members has been increased from twenty-five to twenty-seven, and the nominated Members reduced from thirty-five to thirty-three, of which not more than twenty-eight may be officials and three shall be non-official persons, to be elected from (1) the Indian commercial community, (2) the Mahomedan community in the Punjab and (3) the landholders in the Punjab.

November 17. The Ambassadors and Commanders of Squadrons decided to land forces at Constantinople at 5 o'clock in the morning. They will remain concealed in buildings in various quarters of the city till they are required.

November 18. An association formed of numerous chiefs and dignitaries who have recently arrived in Peking has issued a statement denouncing the declaration of independence of Mongolia by the Hutukhta of Urga, and disavowing the Treaty with Russia, and declaring that it is impossible for a rebel community representing less than one-tenth of Mongolia to arrogate to itself the right of deciding the political fate of Mongolia.

The Cape Times (South Africa) thinks that Mr. Gokhale's visit has sown the seeds of much practical good. The most important aspect of the problem from the imperial point of view, the

paper says, concerns immigration, on which question there is now substantial agreement that British India will be excluded from South Africa. The Immigration Act should not discriminate against British Indians, but exclusion will be affected by administrative means, which will be rigorously applied. It is most probable that the £3 tax in Natal on indentured labourers desiring to settle will be repealed at an early date.

November 19. Reuter wires from Lourenço Marques —

"After strenuous and splendid tour and after interviewing Ministers and Lord Gladstone and having been accorded magnificent receptions everywhere from Europeans and Indians alike the Hon. Mr. Gokhale left Johannesburg by steamer "Kronprinz" for India. The Indians are most grateful to him for his noble services. The visit has been most useful and we hope that India will continue the work commenced by the Hon. Mr. Gokhale and help us."

November 20. Mr. Harold Baker, replying to Colonel Yate in the House of Commons to day stated that Sir Steynning Edgeley, Sir Felix Schuster, Sir Theodore Morison, Sir Krishna Gupta and Mr. Laurence Currie voted for the grant which it was proposed to make to Mr. Montagu to defray his travelling expenses in India. Sir William Lee Warner, Sir J. Digges La Touche, Sir James Thomson, and Sir Thomas Raleigh were against the proposal.

November 21. Mr. Asquith, replying to Mr. Fell in the House of Commons to day, said that it would be within the competence of the Government of India or the India Office to raise the question of an offer of *Dreadnoughts* by India, though a definite offer could not be made without the approval of the Secretary of State. The question had not been raised. He understood that the view of the Indian authorities was that India's share on the scheme of the defence expenses of the Empire was on a sufficiently high scale, and, if possible, should not be increased.

Current Events.

BY RAJDUARI.

THE ARMAGEDDON OF THE CENTURY

THE eyes of the world were, of course, eagerly turned to the war between the Ottoman and the allied Balkan States during the last four weeks. Many stirring events have occurred during this interval which have astonished the military world which on the whole were sceptic about the Allies doing any serious harm to the military prestige of Turkey so remarkable in Eastern Europe during the last half a century and more. But, they say, war is a game of chance. Despite military resources, despite the able strategy and leadership, and despite the big battalions, it has happened before that a belligerent state has been worsted in the field by its adversary, every way inferior in the sinews of war and "the resources of civilisation." Not to go back, we have only to recognise the defeat or blow to the military prestige of such a colossal military European Power as Russia four short years ago in her war with Japan. That indeed was an untoward event altogether. When the clangour of arms and the thunders of artillery were active in the Chinese Peninsula, nobody undreamt of the utter defeat by land and sea which Japan gave to Russia, raising herself to the rank of a first class Power and lowering the military prestige of her mighty adversary. Who ever dreamt of their triumphs when the allied Balkan States first began war seven weeks ago, even without waiting for the Great Powers who desired to give them the counsel of perfection? At the time it was generally deemed a rash and precipitate movement on their part to try conclusions with a Power whose military prestige was so well established at Plevna and Shipka Pass! But the battle of Freedom, the battle of Emancipation from the tyranny, more or less, of an Ottoman, had been resolutely and secretly determined upon. Yes, so secretly that the most well informed diplomatic chancelleries on the Continent had not even the vaguest hint of that determination once for all to fight for the cause of freedom, to die or win. The hardy mountaineers of Montenegro were as much consumed by a desire to be free from Turkish yoke as Bulgaria. The Serbs equally panted for securing autonomy. Desperation has often driven small States to band together for a common object,

come what may. Growing under intolerable tyranny of years, it is only natural that our common humanity under such a condition should cast the last stake. "Let the die be cast"—That was the secret password of the allied States struggling for common Freedom "Return," as the mothers of the stern Spartans of old used to say when bidding farewell to their brave sons going to fight in the country's cause, "return with the shield or die with the shield." that indeed was the courageous password with the Allies.

So the Allies began their final war of emancipation against the Ottoman. They braved it all and so far as Thrace and Macedonia are concerned they have astonished the world and evoked unanimous praise for the bravery, aye, the bloody fierceness, with which they have fought and conquered those provinces Montenegro, Servia and Bulgaria proceeded to their respective warlike campaigns with a deliberate purpose and a well calculated plan which has admirably succeeded. Imagine these "small neighbours" as the haughty Turk, proud in his own military strength, observed, with very little of the resources of war, with no financial support from any of the Powers, with a soldiery accustomed only to pastoral or agricultural pursuits, imagine such a conglomeration of elements daring a mighty foe, overrunning his country and almost knocking at the gates of Constantinople within six weeks of their combined invasion! They have fought only as heroes of old fought, oftener hand to hand, creating a carnage which from the point of humanity is indeed most shocking and unexpected in our civilised modern warfare. It was an unexpected stroke of military victory which is bound to be recorded in the pages of impartial History as almost unprecedented.

As we write, no doubt, the further onward march of the fighting Bulgarian has been greatly arrested. Adrianople, though besieged has not fallen, and is not likely to fall according to all military experts. Neither had the Bulgarian been able to force the serious array and bold phalanx of the Ottoman army at Tchaldj which is within a few miles of the capital. Evidently the Turks this time have been severely defeated. But the defeat owes its origin to the Turks' own internal dissensions in the first place, and in the second place to rampant inefficiency of the Army itself. It cannot be that the Porte had not become aware of the bellicose attitude and movements of the Allies. But it was so woefully provisioned, and otherwise, so inefficiently drilled that it does

nomy for the province prove a guarantee to the future security and peace of Austria and Italy on one side and Bulgaria and Servia on the other? What may be the compensation which Roumania may demand? And how may Russia digest the terms of peace when finally ratified, if ratified at all? All these are grave problems hanging in the balance. A few days or even a few hours may inform the world of their fate. Meanwhile the horizon of Europe must be deemed dismal. It is surcharged with electricity which may burst into a conflagration any moment. There is, however, this element in favour of Continental Peace, that no Power singly by itself can venture to go to war to satisfy its own territorial or even economic ambition. War is too horrid and means expenditure of millions which no Continental people can afford, seeing how weighted they are already by the burdens on account of the cost of arms and armaments of an intolerable character. *Peace, on the modern acceptance of the term, only means standing preparations for War.* So let us wait for the events now about to transpire, when we shall be in a better position to survey the new field of European politics which will open to our vista. We shall be able then to learn what part Great Britain will take in it. Indian Mahomedans seem to have indulged in very phantastic notions about England's duty towards Turkey. What is most amusing is the long litany chanted at every mosque, at every league, at every association and at every conference, on the subject without ever having cared to understand England's relations with Turkey for well nigh a century. Again, it argues a want of a knowledge of English constitutional history to make the kinds of hollow appeals now in vogue to the Ministry at home to intervene in the way that they desire, because Great Britain is the most important Mahomedan power in the world! We can understand their feelings which during the Russo-Turkish War were almost non-existent. Education has given a kind of political colour to these feelings at the present hour. But our Mahomedan friends, it must be ruefully acknowledged, are yet vastly behind in political education and therefore hardly able to understand even the A, B, C of the foreign policy of the British towards Turkey. Their appeal is natural, but they seem to be sadly wanting in the vision of perspective and proportion.

HOME RULE AND UNIONIST FANATICISM.

The Mother of Parliaments has sometimes a domestic brawl at home, as, in her very hall where she forges legislation for the weal or woe of her

dearest children. British Parliament for many a year has hardly presented a scene of the character which was painfully discernible one hot day a fortnight ago. The battle of Home Rule in Committee is carried on by the two great parties in the State with a spirit which is hardly conducive to a satisfactory solution of the long pending problem. No doubt Home Rule this time seems nearer in sight than it ever was since its first introduction into the House of Commons in 1885. That very fact has incensed those who are against it. Some of the party have taken to the Bill mildly, while some have been sitting astride on the fence. But there is a third faction which is nothing if not obstructive and obstreperous. It breathes brimstone and fire and gasps for breath. It wants to be in office, and is on the look out for the smallest occasion to give what it fancies a defeat which should compel their adversaries to go out. Since the Ulster rebellion raised by Sir Edward Carson and his hallow sounding band of covenanters, this faction has vowed mortal combat in the committee. But all along they were exceedingly vexed that every amendment put forward had met with rejection by a thumping majority of 100. That fact was gall and wormwood. But as the Fates would have it, one unlucky day, when the Ministerial Whips were more or less lax in their vigilance the militants on the other side got their long looked for chance which they had been wistfully waiting for. On the amendment of a financial clause the votes went astray. The sober majority of 100 was converted into a minority of 28. That indeed was a grave Ministerial blunder. The Whips were caught napping and here was the untoward result. Curiously enough the Prime Minister thought he had the constitutional right of causing the vote to be rescinded. Judging from subsequent events and the impartial utterances of the Speaker, it seemed that for once the shrewd common sense of Mr. Asquith had left him awhile. In trying to have the amendment rescinded he counted without the limits of his host of adversaries. He knew of their opposition but he had not the faintest conception of its noisy magnitude and the volley of abuses he was to meet with. As is sometimes the case, the untoward happened. The suggestion of rescension infuriated the intransigents of the Unionists. And immediately the fat was in the fire which for a few minutes burnt with a fury even unexceptional for so sober and sedate a parliament as that of England's. However when men's passions are excited,

the "verities," as Carlyle calls them, have unlimited sway. So for a time the ball of St. Stephen was a regular pandemonium besides a perfect babel of tongues on which nothing but the most un-English terms were freely indulged. The Speaker, like the grave Nestor of old, did his best to stem the tide of indignation and vilest disorder. But the intraguents were bated not a jot. So it was deemed wise to allow all the electric fluid to discharge itself. So the House was adjourned for an hour which was the wisest move. Vesuvius had time to cool down, after the mass of molten lava it had thrown out. When the House reassembled the Speaker observed that there was a way out of the difficulty which he would point out when the House would re-assemble after the week end, and so, on the opening of the House again a *no media* was pointed out which was perfectly constitutional and accepted by all parties, the Premier giving his most willing assent. Things have gone on smoothly since the occurrence. But it may be yet premature to say whether the Bill will pass through the Commons. At any rate it will hardly have the assent of the other House and so for the time it will be relegated to be re-introduced the next Session.

Meanwhile it appears that there still continues the opposition of the incontinent section of the medical men to Mr. Lloyd George's Insurance Act, now in full operation. But the Chancellor of the Exchequer is not a jot discouraged at this continued opposition which is partly for political purposes only, namely, to excite the passions of the ignorant and uneducated mob against insurance which in reality most benefits them. The Unionists of the real type are behind the movement the object of which is to make the Insurance Act odious in the eyes of the electors and turn the scales of Government in their favour. Be that as it may, Mr. Lloyd George is now fortifying himself by seeking the support of at least 100 strong Insurances who are prepared with their own agency to assist him in carrying out the Act.

The Foreign Office, meanwhile, is now the target of all honest and independent critics who see in the line of policy adopted by the obstinate Sir Edward Grey a grave menace and danger to the best interests of England in the near future. The policy pursued by that Minister towards Persia, towards the Chinese loan, and other matters continues to be vigorously attacked. So, too, the absurd length to which he has gone on with Russia under the cover of the *Entente*. It seems

all England's eyes see through the wiles and artifices of Russia save Sir Edward and his adherents and apologists. A whole-hearted and well-organised vote of censure is now demanded for this erring Minister who is sending England to the dogs in politics.

CONTINENT.

The Continent is on the brink of a huge volcano. It all depends on the way in which the Balkan Allies behave, whether next spring a big European war breaks out or not. The chances, so far as events have occurred, are against it. But there is no saying what one day may bring forth. The world is more and more for the arts of peace rather than those of war, albeit that capitalists are busier than ever forging the weapons to place in the hands of the dogs of war.

It is a sad story once more—the wanton assassination of the true benefactors of their country. The latest victim to anarchic or mad passion is the great Senior Canalejas, the Premier of Spain, a profound statesman and a strong one who had ruled the country for over two years with consummate ability during a most eventful period in Spanish annals. It is most sad that patriots of the sterling character of Senior Canalejas should fall a victim to senseless fanaticism—and yet Europe says she is "civilised" and never is backward to denounce "the barbarous" East!

Austria has been very reticent and restrained of late which we owe to the efforts of the aged Emperor who is sincerely anxious to close his days in peace. But we cannot say what may happen within the next few days and what we may have to chronicle on continental politics in our next number.

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TOPICS FROM PERIODICALS.

Higher Education in India

The place of honour in the current number of *The Modern Review* is given to an illuminating article on "Higher Education in India" by Professor Homersham Cox, M.A. He begins by discussing the differences between the methods of the European and the Indian Universities. Regarding the common fad for an English degree for Indian youths he says:—

After all, learning is a matter of time, and there are no magical devices by which a young man of twenty may be made a profound scholar. Even up to the M Sc degree, a student can, I think, learn as much in India as in Europe. I am speaking of technical knowledge and in especial of mathematics; of course, from the point of view of general culture it is always an advantage to visit foreign countries. For more advanced studies, however, the best Indians will derive great benefit from going to Europe, where they will be able to hear the most eminent teachers. But it is only the best who will be able to profit from the lectures of these teachers, the average or even the fairly good student can learn just as much in India. It is necessary to insist on this point, because a superstitious value is sometimes attached in India to a European degree. In reality, however, the Indian who goes to England and takes third-class honours in Oxford or Cambridge is no better than, perhaps not nearly so good, as the Indian who has taken his degree in his own country. It is not worth while for an Indian to go to an English university merely to take a pass or low honours' degree, except, as I have said, for the sake of general culture.

The writer next turns to the question of religious education. He is against the advocacy of religious instruction in colleges and says that one might as reasonably complain that a laboratory is not a temple or a mosque. He says that for all practical purposes Indians are religious enough and they receive religious instruction from other quarters. He is almost violent on the point and observes:—

Although most Indians do not go to school they receive instruction in religion none the less. This instruction is given for the most part in the home as it ought to be. Indeed a great deal of Hinduism can only be taught in the home, since the family worship is kept secret. Besides the home teaching, Hindus from time to time listen to a *Kutub* and Mussulmans at the celebration of the *maulud* to a sermon.

To complain of the absence of religious instruction from colleges is about as silly as to complain of its absence from the Allahabad Exhibition.

The fault is not in the neglect of religious education nor even in the want of moral instructions. The real defect of Indian universities is that so few of the students read to a high standard. It is not their fault altogether. A young man as a rule has to look forward to earning his own living and cannot afford to spend his years in study which lead to nothing. For the attainment of real scholarship, therefore, the heads of colleges and professors must be awarded a more handsome pay inasmuch as popular esteem in India is in proportion to their remuneration. A school master is seldom given the same respect as a Government official. This reproach must first be cancelled: and rich men should found professorship for Indians. Above all, the universities must stand above the whims of a civilian and the position of a professor must in no way be less than that of a Government official. The writer then suggests:—

It would be better to found a single university in Delhi or in some place under the Bombay, Madras or Bengal governments. An Anglo-Indian Lieutenant-Governor who has been for thirty years a member of the Indian Civil Service cannot be expected to have so much sympathy with education as a statesman who has recently come from England. Lastly if a new Indian university is ever to develop into anything better than the existing ones, it must have the internal freedom of European universities. The control must be no meddling of outsiders, whether Indian lawyers or Anglo-Indian officials.

The mistake into which the Aligarh and other colleges have fallen is that they have servilely followed the English system. If the Indian Universities are to be a real power for good in India they must be based on the latest development of the German and American centres of learning.

The writer sums up as follows:—

The assertion that religion needs to be taught in Indian colleges is a mere foolish parrot cry repeated by those who do not know the facts or do not take the trouble to think. Indian students are not deficient in religion and morality, as compared with the students of other countries. The real defect is that so few of them pursue their studies far enough to become scholars. This will only be remedied when scholarship in India is adequately rewarded.

The Origin of Life.

Sir Oliver Lodge has a very interesting and lucid article on the problem of the origin of life in the *Contemporary Review*. The business of a biologist, he says, is to study the phenomena exhibited by matter under the influence of life. It is not his business to know what matter is, or to know what life is, nor even to understand the way in which one interacts with the other. He then speaks of the limitations of our power.

All that the experimenter will have done will have been to place certain things together—to submit, for instance, chemical compounds to certain influences. If life results, it will be because of the properties of those materials, and of the laws of interaction of life and matter, just as truly as when a seed is put into the ground. It will be a step beyond that, truly, but it will be a step not of a wholly dissimilar kind. The nature of life will not be more known than before.

He then relates the position clearly —

The position may be stated thus — Life has undoubtedly originated on this planet somehow. There was a time when the whole earth was molten, and purely inorganic—many millions years ago certainly, perhaps a thousand million years ago. Common observation shows that its surface is flooded with organic life now. Terrestrial life originated in ways unknown, and at times unknown it may have entered into relation with matter gradually, and solely in the past, it may perhaps be incarnating itself likewise, here and now, but, so far, the process has never been observed.

He then turns to the theological bearing of the whole discussion.

Life in its ultimate elements and on its material side is such a simple thing, it is but a slight extension of known chemical and physical forces, the cell must be able to respond to stimuli, to assimilate outside materials, and to subdivide, though the origin of protoplasmic activity itself as yet eludes the laboratory workers. But will the theologians triumph in that admission? Will he therein detect at last a dam which shall stem the torrent of scepticism? Will he have an argument for the direct action of the Deity in mundane affairs on that failure, and entrench himself behind that present incompetence of labouring men? If so, he takes his stand on what may prove a yielding foundation.

Sir Oliver concludes in these words. —

In an early stage of civilisation it may have been supposed that flame only proceeded from antecedent flame, but the tinder-box and the lucifer match were invented nevertheless. Theologians have probably learnt by this time that their central tenets should not be founded, even partially, upon necessece, or upon negations of any kind, lest the placid progress of positive knowledge should once more undermine their position, and another recovery have to be sought with alarmed and violent pathos."

The Dravidian Temple Architecture.

Mr R. L. Ewing, M.A., writes a valuable paper on the History and development of Dravidian Temple Architecture in the current issue of the "Journal of the South Indian Association." In considering the great Dravidian temples the essential parts to which attention must be bestowed are, ground plan and foundation, superstructure and decoration. A critical eye for Art ought not to be contented with merely enjoying the beauty of those parts which first strike the eye. He says the ground plan is much more important than the ornamentations of the structure and that it reveals more truthfully the purpose of the building and the character of the builders.

There are especial difficulties in determining the date of the Dravidian temples.

The oldest temples of the Dravidian style yet discovered are those at Kanchipuram, the ancient capital of the Pallava Kings, and at Mamallapuram, the seaport town of the same dynasty. Mr. Rao, Government Archaeologist suggests that those at Kanchipuram are the older, and places 310 A.D. as a possible date. His argument for this is that they are structural buildings, while those at Mamallapuram are rock cut and that the structural temples must precede those cut out of a rock. While there is no doubt some strength in this argument, yet it is still necessary to prove that the buildings at Kanchipuram were necessarily the ones from which those at Mamallapuram were modelled. Taking the earlier date however we are safe in saying that it was only during the first centuries of the Christian era that the Hindu builders employed stone.

The writer also shows that the temples of Tiruvallur, Chidimbuam, Rameswaram and Madura are far inferior to the well proportioned purposeful and restrained plan of the Kalisannadha temple at Kanchipuram or the great temple of Tanjore. He shows that the type of those temples should have been the Buddhist architecture in its palmiest days. After studying in detail almost all the great Dravidian temples in turn he arrives at the conclusion —

1 For the origin of the plan, we shall probably have ultimately to look outside India.

2 The superstructure, it is clear, was derived from Buddhist viharas.

3 The decoration at first was copied from Buddhist sources but later showed great originality but lack of restraint.

Prospects of Hinduism in the West.

This is the subject of an interesting contribution to the last number of the *Hindustan Review* by Mr. J. S. Rao. Now that Hindu Missionaries have gone to Europe and America to gain a hearing for our religion it is necessary to investigate how far these efforts are likely to be crowned with success and what are the circumstances and tendencies of Western thought which will facilitate the task of Indianising the West. Owing to the light of modern culture and the scientific spirit many of the old world causes of Christian theology are losing ground. The critical spirit has penetrated the region of religion and higher criticism has been daringly applied to the Bible. An air of cold indifference to the disputed Christian theology has given rise to a spirit of intellectual curiosity for and receptivity of, new truths that satisfy the intellectual cravings of modern culture. So much so that

No doctrine of future life is more suggestive by its affinity to some of the tendencies of modern scientific thought and the readiness with which it solves some of the most puzzling problems of human life, and is less jarring on our ideas of Divine Love and justice than the doctrine of Reincarnation together with its accessory KARMA, without which "ways of God to man" can never be justified even by a Milton. It cannot be denied that an ingenious mind can find several objections against also; but I am sure that such objections are neither so fundamental nor so numerous as those urged against the Christian doctrines. Professor Max Müller who is a very difficult man to satisfy and who inherits to the full extent the aversion of the scientific mind to accept anything without the completest evidence, has, some years ago, in expressing his opinion on the "immortality of man", expressed his partiality for the doctrines of Atma and Reincarnation. These constitute the greatest strength to Hinduism and must necessarily make their way in the West as they are ever now doing among a thinking few, who have been led to the study of the Indian scriptures.

In addition to this doctrine is another doctrine that is equally capable of satisfying the European mind—Divine incarnation. This is certainly common to both Christianity and Hinduism but the essential catholicity of the Hindu idea is sure to appeal to the European sentiment.

The attitude of Hinduism towards this doctrine is unmistakable. Says Sri Krishna: "Whenever there is decay of Dharma, O Bharata, and there is exaltation of Adharma, then I myself come forth, for the protection of the good, for the destruction of evil doers, for the sake of firmly establishing Dharma. I am born age to age." The above utterance has become classical and ought to be cherished by the Hindus in their Spiritual MAGNA CHARTA, the most precious document vouchsafed by God to the human race. If we view Incarnation as the outcome of God's mercy and love towards mankind and of his desire to be born among suffering humanity for its guidance, it stands to reason that the manifestation of the beneficence cannot be limited to an isolated instance, at a particular corner of the world, and on a particular occasion, as is the case with Christianity, but should be many as is the Hindu view. Thus the Hindu view is more logical.

There is again a growing indication of pantheistic tendencies of thought. We have incontestable evidence to show that some of the greatest English and American men of letters who lived till very recently had all indulged in pantheistic ideas. Emerson and Tennyson were saturated with them. The latter's "Higher Pantheism" and the "Ancient Sage" are beautifully expressive of Indian speculations on the subject. After quoting a few lines from Tennyson the writer says:—

I need hardly point out that there is nothing more characteristic in the above passage than affinity to VEDANTIC thought, and many similar passages may be quoted from that poem, and yet Lord Tennyson was ignorant of the fundamentals of Vedanta. How much cannot be accomplished if only Indian thought be made more familiar in the West? All these pantheistic tendencies obtaining at present with their defects cured, may be easily merged in and absorbed by the Vedanta.

Again in the matter of the sanctity of animal life of which India has long been the champion, the West is slowly reverting to the Hindu conception. Movements are busy springing in Europe and America for the advocacy of vegetarian diet. Also in disposing of the dead bodies they are copying the Hindus who prefer burning to burying. Crematoriums are slowly taking the place of the graveyards. Thus in every aspect of life Eastern thought and custom are permeating the West.

Hinduism has now victories to win and new fruitage to bear and that not among our faded race but among the Teutons, a race whose capacity for religious fervour is unsurpassed and which by its mental and moral vigour is becoming the undoubted leader of mankind. It will be our own mistake if we do not make India the teacher of the West as it has already been of the East.

The Ahmadiya Movement.

Dr. Griawold writes to the recent issue of the *Moslem World* a short and interesting sketch of the Ahmadiya Movement. This sect was first founded by Mirza Ghulam Ahmad, Chief of the village of Qadian in the Gurdaspur district, Punjab. The family of the founder came from Samarkand in Turkestan in the time of Babar and is of Mughal descent. The spirit of religious syncretism seems to run in the family. Mirza Imam ud Din a first cousin of the Mirza Sahib, put himself forward as the religious guide of the sweepers and a sort of successor to Lal Beg and preached the Ten Commandments with some changes. But Mirza Gulam Ahmed professed to have come in the spirit and power of Jesus Christ and so to be the "promised Messiah," in the spirit and power of Mahammed and so to be the promised Ahmad, and in the spirit and power of Krishna and so to be the promised future incarnation expected by the Hindus. This is one of his last conspicuous utterances he is reported to have said. —

My advent in this age is not meant for the reformation of the Mohammedans only, but Almighty God has willed to bring about through me a regeneration of three great nations viz. Hindus, Mohammedans and Christians. As for the last two I am the promised Messiah, so for the first I have been sent as an Avatar.

He defied some of the Christian teachings and believed that Jesus visited India. He attacked the various aspects of Christian theology and preached a religion of his own for which he claimed to be the prophet. It was a bold bid for the spiritual sovereignty of the world. Even to day his followers are numerous.

According to the census of 1901, the Punjab reported 1113 followers of the Mirza Sahib, and the United Provinces reported 913. The Bombay Presidency returned roughly "over 10,000." In the year 1901 the Mirza claimed "more than 200,000 followers." For 1911 the Punjab has returned 18,635 members of the Ahmadiya. Statistics for the rest of India are not available as yet, but the growth in the Punjab as compared with 1901 has been remarkable. On the basis of such facts as are available, properly 50,000 is a liberal estimate of the present strength of the Ahmadiya. Mirza Ghulam Ahmad, the founder and first head, died in 1908. He was in many respects an impressive religious personality.

Meridith Letters

In *Scribner's Magazine* for this month there appears the final collection of George Meridith's letters, ending with the last he ever wrote. It would be difficult to exaggerate the interest of these letters. They reveal the delicacy and beauty of a most poetic spirit that shunned publicity. It is to women that he writes most tenderly and unreservedly. There are some memorable passages in his letters to Lady Ulrica Duncombe, many flashes of the old wit. In his old age he pondered over the troubles of womanhood and with his enduring youthfulness championed their cause with almost reckless ardour. He writes. —

By and by the world will smile on women who cut their own way out of a bad early marriage, or it will correct the present rough marriage system. No young woman knows what she gives her hand to, she will never be wiser until boys and girls are brought up and educated together. Let me add, until English girls have wiser mothers. Such donkeys are those dames in all our classes.

About the cause of women's franchise he writes to Mr Leslie Stephen, in words, which seem too recent though they were passed as early as 1889.

The case with women resembles that of the Irish. We have played fast and loose with them, until now they are encouraged to demand what they know not how to use, but have a just right to claim. If the avenues of our profession had been thrown open to them they might have learnt the business of the world, to be competent to help in governing. But these were closed, women were commanded to continue their reliance upon their poor attractions. Consequently, as with the Irish, they push to grasp the boquette which gives authority.

He was always generous in his estimation of his contemporaries. To be tolerant of our human constitution is in itself a great virtue. He was remarkable for his courage and optimism in old age and infirmity. He had the heart of a school boy and his "religion of life is always to be cheerful."

The last letter he wrote was to Theodore Watts Dunton on the death of Swinburne. —

That form of the mind illumination is extinct. I can hardly realise it when I revolve the many times when at the starting of an idea the whole town was instantly ablaze with light.

School Boys in England.

"Custos" writing on "Our Gentlemen's Schools" in the *English Review* says that the name "public school" in England is given to what are practically the training establishments of the aristocracy and the plutocracy—chief among them being Eton, Harrow and Rugby. Englishmen are proud of these illustrious institutions which have reared some of the greatest men of Britain, among soldiers, statesmen and historians. The saying is attributed to Wellington—that Waterloo was won on the play grounds of Eton. But these glorious days are gone for ever, says "Custos."

"To day the boys are distinguished chiefly by their 'swank,' or silly air of self assertion which they imagine is the mark of a gentleman, and by 'ludicrous sticking for what is called 'good form,' the class swagger which seems to unfit boys years after they have left school for work and even for occupation."

The result is that many a boy who has had the benefits of public schools and varsity education has not learnt to do something. Those who are a credit to their schools are now feeling themselves useless. And the teachers themselves find the system altogether too strong for them. Though the system endures it is the most conservative, the wooden and antiquated business concern in the country.

What then is its effect on the English boy?

The little Etonian is a walking imp of class priggishness and class arrogance. He learns there to look on the world with a damn-my-eye carelessness that literally unfits him to take off his coat in after-life. It is not an exaggeration to say that fully half of the boys who go to our public schools come away mental derelicts, incapable of concentration, their whole outlook focused on their own personal pleasure and gratifications, looking at all serious things and at all men who work seriously with contempt. The parents, too, are largely to blame. With the advent of luxury, the modern public-school boy is a terribly spoiled and pampered little fellow, very different from the boy of *Tom Brown's* days. He may have better manners, dress better, be able to chat in a more cheery way to his elders, but he has not the fiber, the grit of the lad of thirty years ago. Spoiled anyhow he introduces his school-regging there. He goes to the

'varsity and rags. He goes into the army and rags there too, with what disastrous results we all saw in the Boer war.

The writer suggests a radical remedy, a remedy that will sweep away the spirit of 'swank.'

The main and most urgent reform is the democratization of these nurseries of class arrogance and futility—democratization, first of the spirit animating the conduct of the school, secondly, of the spirit of class 'swank' so demoralizing to the boys. This, of course, can only be effected by a radical purging of the entire system. It should begin with the free current at these places, which in these times of the plutocracy and the self-made man has lost his original point which was to guarantee the exclusiveness of the aristocratic and primogeniture set. The fact must be faced that these schools are no longer the reserve of the aristocracy and the families. Any man who has the money can send his son to a public school now. What in reality, has crept into them is the ease and vulgarity of the plutocratic spirit, and it is destroying their whole justification.

The People of India and their Arts.

The *Dawn Magazine* for October publishes a letter on the subject from Mr. J. B. Keith. Writing to the Editor he says:—

As you may imagine I continue to take a warm interest in the people of India and their Arts and am working on their behalf although in my 76th year. The Maharattas take no interest in Art. The Racio who established the Arts—that of the old Rajputs—were quite different and even remain so now at Jeypore.

He has only one or two copies of his *Plea for a Subject Race*, but as he is developing his theory in a work to be entitled *Western Civilisation in India*, we can find his ideas all there if he live to complete and publish it. He goes on to say:—

I greatly regret that the Government of India has not given the attention to *Indigenous Power* which I should wish. Mechanical Development was inevitable, but to me Sir T. Morison's *Economic Transition of India* is wholly misleading and disappointing. Despite machinery, the great enemy of Industrial Art in India, there ought to have been an attempt to save the Crafts. But Sir T. Morison would destroy the Village, the hereditary Home of Industrial Art, and no attempt is made by him to save the old Guilds, and thus I have heard Royal Engineer Officers condemn. He is all for the Industrial Proprietor and Capitalist, and I regret this new organisation is in many ways destructive. But it is too large a subject to enter on in this place.

I must, however, correct you in one particular. With no wish to detract from the merit of Mr. Havell, I must inform you that I expounded the cause of the Native Architect long before Mr. Havell arrived in India. And the views expressed in the London *Times* and *Pioneer* may be found in my "Brochure" on *A Plea for a Subject Race*. I rejoice that thoughtful Natives are taking up the subject. You are welcome to publish this statement of mine.

Real Life.

Mr. A. C. Benson in a brilliant article in a recent number of the *Public Opinion* discusses the question—what is it we are aiming at?

Politics are, after all, nothing but the making arrangements for men to live at peace with each other. People get in the way of talking of the State as if it were something above and separate from the nation. But the State is after all the nation, and Parliament is but the nation making its own rules and its arrangements.

These ideas, he says, are slowly dawning upon the people. The rights of the people are more and more getting recognized.

People will always disagree to a certain extent, and minorities will have to submit, but we are learning that the only real liberty is the freedom which does not interfere with the freedom of others.

But men are apt to get so impressed in politics that they begin to think administration an end in itself. Yet the truth is that the best governed country is the least governed country! What is the real life we are aiming at, which our political institutions exist to secure?

The object of any community is, and must be, to prevent waste, to see that no one is unnecessarily rich, and that no one is unduly poor, to reward merit by comfort, to induce men to be disinterested, public spirited, inventive, to give equal chances to all, to diminish crime and vice, and, most of all, to increase happiness.

In short, a man ought to be made healthy, neighbourly, good humoured, upright, self-restrained and orderly. Work ought to be enjoyment. But this simple programme of life is marred by many obstacles. We are confronted with disease, mental deficiency and taint of every kind.

The only cure for this is a real love of simplicity. While we desire for the sake of ostentation to have rooms we do not use, furniture which has no purpose, ornaments which cumber and do not adorn, so long will workers be set to make these things, and taken away from the work of producing useful things.

This then is the real life which we must keep in view, the life which insists on work as a duty and yet allows a wide margin of leisure, the cultivation of taste for all beautiful and interesting things in life, and the recognition of the rights of all children to be born free from inherited taint. The welfare of all should be our guiding principle in life.

Humanitarian Problems in India.

The October number of *The Humanitarian* contains a stirring appeal for humanitarian work in India by Mr. P. C. Tarapore. The writer says that there is ample scope for humanitarian service in India. With regard to the brutal punishment of whipping which is still in vogue in some savage parts of India, he has some fine personal recollections. He was for some time an executive officer in the Jawhar State with the powers of whipping the offending party and knows its futility.

It should be remembered by all administrators that it is not by the whip, not by the jail, nor yet by the gallows that we can reduce crime. Education is the only right panacea against crime. It is, in the words of Macaulay, 'a pacific triumph of reason over barbarism.'

It is also gratifying to notice the decrease in flogging in the Indian jails. Prison reform in India leaves a great deal to be desired. Female prisoners are more or less neglected. More serious efforts should be made to educate the inmates of Indian jails. My Brother, Captain Tarapore, I.M.S., organised the first prison library in Burma, and the fact that the movement has attracted the sympathy of Burmese gentlemen (who themselves have presented nearly a thousand books to the library) shows that if similar measures were taken to reform criminals in India, they would meet with the practical support of Indian philanthropists.

There is thus a world of humanitarian work to be done in the East. The appalling mortality that prevails in India among cattle is a pressing problem. It is essentially an economic problem.

The problem of the abolition of indentured Indian labour in the colonies is one of equal importance and the writer fittingly takes the opportunity of congratulating the Hon. Mr. G. K. Gokhale on his successful enterprise in this direction. Indentured labour, as Sir Vithaldas Thackersey observed, is a system of semi-slavery.

The writer concludes with the following appeal:—

Before we reach that happy consummation, however, let us congratulate Mr. Henry Cotton and Mrs. Dooner upon the far-reaching results of their work—results which prove once more that the voice of Truth may be stifled for a day or for a generation, but that its power can never be destroyed, and its final victory never be questioned.

England and the Moslem World.

This is the subject of a lengthy contribution by Mr. R. E. Forrest to the current issue of the *Imperial and Asiatic Quarterly Review*. It is an elaborate criticism of Dr. Syed H. R. Abdool Majid's recently published book—"England and the Moslem World." Mr. Syed's book is made up of a "Series of Articles, Addresses and Essays on Eastern Subjects." The author under various headings discusses the state of the Moslem world and its ultimate relation with the English power. Of the early progress of the Moslem Faith the critic observes:—

The men of Arabia were a strong race—the prophet himself was noted as large-limbed. They showed it by going out from the secure, intimate haven of the native town or village, the native land, into the unknown, dangerous, outer realm of land and sea. They were the breeders and users of the camel and the horse, the builders and users of ships. They carried the Crescent far and wide. The area of the dominion of the Faith expanded fast. It extended soon over all the lands lying between the Caspian Sea and the Persian Gulf, between the East end of the Mediterranean and the Western border of India. The Crescent usurped the place of the Cross in the most holy city of the latter, in sacred Jerusalem—and holds it still. The followers of the Prophet penetrated into China, into India, so that in the days of Aurangzeb the Eastward-going traveller would pass from Aleppo to the mouth of the Ganges entirely through Moslem lands, and, taking ship there, sail to Moslem possessions in the Eastern Archipelago. In Africa the whole of the Southern shore of the Roman Lake, the Mediterranean, passed under Moslem sway. In Eastern Europe the Turks conquered Constantinople and extended their authority over the splendid stretch of land of the Balkans; took Greece; carried their arms to the gates of Vienna. In Western Europe the Moors conquered Spain up to its Northern border. There, as in Africa, the followers of Muhammad have left splendid architectural monuments of their rule.

Then came a pause, a recession, loss everywhere to the power of Islam. In Asia, Samarkand and Bokhara, Russian power slowly crept in. India was the land, at once of its loftiest rise and quickest fall. Persia the home of Islam, as it were,

lies in the dust and ashes of powerlessness. Nay, more—

In Africa there has been a continual loss of power in all the Moslem States. Morocco is now in the grasp of France, Tripoli in that of Italy. In Europe, after long occupation, long fierce struggles, the Moslem power finally lost all foot-hold in Spain, and in the region adjoining the great capital city on the Bosphorus and stretching away from it to the Westward, Greece became free, and in the great area of the Balkans there was a continued curtailment of the power, of the extent of the dominion, of Turkey, and there would have been ere this time an extinguishment but for the rivalry of the great Powers, but for the might of England. But that must come, the last Turkish official must pass over to Asia out of Europe; the pushing back has been continuous, and can end only that way. This is not the judgment of hope, or enmity, or desire, no more than would be the pronouncement that a great land slide would find rest only in a new place and a new form.

The causes of this decadence are enumerated. Their want of education, their indolence and vain-glory and the spirit of sloth and martial torpor are put forward as reasons for their downfall. They have lost the earliest, militant, puritanical spirit of their fathers. And, then the harem and the wild luxuries of the Mughal Court are brought to mind.

The following observation of the author is pathetically apposite:—

Out of true political considerations I would suggest that it will be a very wise step if an alliance between Turkey and England, the two great Muhammadan Powers, having millions of Muhammadans under their banners; Persia, with her great traditions; and warlike Afghanistan, and other Moslem countries, will greatly strengthen the hands of the British Government. By an alliance with Turkey she will keep Russia out of the Mediterranean; by an alliance with Persia, from the Persian Gulf; and by an alliance with the Afghans, from India.

If their Majesties the King of England and the Sultan of Turkey put their heads together, and if the Shah of Persia, the Ameer of Afghanistan, the Sultan of Morocco, and the Khedive of Egypt, are also consulted, reform is easy of accomplishment.

Thus an alliance between England, Turkey, Persia, Afghanistan, and Morocco, will be a statesmanlike act, and will have a great moral force with the Muhammadans, both of India as well as of the world.

Wordsworth and Tennyson.

In the current number of the *Theosophist* there is an entertaining article on the above subject by Marguerite Pollard. The article was suggested to the writer by the study of one of Dr Steiner's books on Initiation. Dr Steiner asserts that it is fruitful to take a seed in the hand, and meditate on the life force latent in it and on the life process going on within. In this way, says the writer, we come close to the hidden mysteries of nature. A distinction between the scientific and the poetic ways of treating a subject is drawn.

Modern science has made a very close study of form and of the evolution of forms, but in spite of much accurate and detailed knowledge with regard to the form-side of things it has as yet discovered but little with regard to life. Wordsworth on the contrary, regarded Nature from a different angle, his attitude was essentially that of a seer "into the life of things." He considered that scientific study (in the modern sense) was neither the only, nor the best means of arriving at truth. He advocated a passive contemplation rather than an active observation of natural phenomena, and a receptive, rather than a critical attitude in mind.

Enough of Science and of Art,
Close up those barren leaves,
Come forth, and bring with you a heart
That watches and receives.

The mysticism of Tennyson is even more pronounced. But his speculations led him also to a belief in pre-existence. It was also the logical outcome of a belief in immortality. The world for him was no "unsubstantial fiery place" although he, no less than Wordsworth, possessed the mystic temperament and received conscious initiations of immortality. Then follows a comparison of the relative merits of the two poets.

In some directions Tennyson pushed his speculations on the great problem of immortality farther than did Wordsworth, but the utterances of the latter were always clear and consistent, whereas Tennyson wavered from one view to another. Wordsworth never doubted the truth of immortality as did Tennyson, but, living in a less materialistic age, he had not the same difficulties to encounter. Latter in life Tennyson attained to a

steadfast faith in the life after death, and expressed it triumphantly in 'Crossing the Bar.'

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea
But such a tide as moving, seems asleep
Too full for sound and foam,
When that which drew from out the boundless
deep
Turns again home

It is never an easy matter to estimate the respective values of the messages of two poets; one star differs from another in glory but who shall say by how much the radiance of the one exceeds the radiance of the other? Yet broadly speaking, the excellence of a poet's work is in proportion to his love and reverence for his subject, and upon this principle we assign the pre-eminence to Wordsworth as poet of nature, and to Tennyson as poet of immortality.

Who are the Japanese?

Mr Arthur May Knapp asks the question and proceeds to adumbrate an answer in the *Atlantic Monthly*. The writer suggests that—

Japan has so far merely won her place among the great powers of the world. Not yet by any means has she surmounted the bar of racial prejudice and thus entered the charmed circle of Western society, to which birth and breeding are the only talismans securing admission. On the score of breeding, indeed, there ought to be no question whatever as to the qualifications of the nation whose age long training in the courtesies of life has given her pre-eminence in the practice of what we concede to be the finest flower of civilization. There remains, therefore, only the question of birth to consider.

Mr Knapp satisfies himself that the Japanese originated in Western Asia, migrating during the course of centuries eastward through Mongolia, finally making a permanent settlement in the islands of the rising sun. The article contains an interesting comparison between the culture of the Greeks and Japanese, which are both pervaded by like sentiment, and even as Greece represents the highest phase of Western civilisation, so in Japan, undisturbed by the dynastic struggles and barbarian incursions which swept away the old-time civilisation of the Orient, the Island Nation became the real repository of ancient Asiatic thought and culture.

QUESTIONS OF IMPORTANCE.

Hindu University.

The Hon. the Maharaja Sir Rameshwar Singh Bahadur, K.C.I.E., President, Hindu University Society, Allahabad, has addressed the following letter to the Hon. Sir Harcourt Butler, K.C.S.I., C.I.E., Member in charge of Education, Viceregal Council, Simla :—

Sir,—I have the honour to acknowledge receipt of your letter dated the 9th August, 1912 enclosing copy of a letter of the same date addressed to the Hon. Raja Sir Mahammed Ali Mahammed Khan Bahadur, K.C.I.E., of Mahammadabad communicating the decision of his Majesty's Secretary of State in regard to the proposed university of Aligarh. You state that it has been decided 'that the proposed universities of Aligarh and Benares should be called hereafter the university of Aligarh and of Benares respectively, and that they should have no power of affiliation outside the localities in which they may be established.'

As my committee had formulated no definite proposals and formally presented them to you, it was of course not necessary to offer any further remarks in connection with the proposed University of Benares; but I note that with regard to the proposed university at Aligarh, your letter to the Hon. Raja Sir Mahammed Ali Mahammed Khan Bahadur further intimates that the Secretary of State has decided 'that the Viceroy should not be the Chancellor and that the university should elect its own Chancellor, and that the powers which it was proposed to vest in the Chancellor should be exercised by the Governor-General in Council with one exception, namely, that the professors should be appointed without the previous approval of the Governor-General in Council.' It is also pointed out therein that the distribution of powers between the various bodies

of the university should be subject to future discussion' and 'that His Majesty's Secretary of State still reserves his discretion as to the constitution and all details not specifically mentioned' in that letter 'as defined,' and 'particularly in regard to the distribution of powers among the component bodies of the university.' You observe 'that it is essential that all matters relating to curriculum, discipline and examination should be in the hands of educational experts.' It is suggested 'that with a view to expedition of business the constitution committee should consider *de novo* with reference to the main heads of discussion and not with reference to the drafts already prepared, the desire being 'to obtain a clear and complete statement of the points on which the conference agree, after which the bill can be remodelled.'

These letters were laid before the executive committee, and carefully considered and discussed at a meeting held on the 17th October, 1912, and I have been authorised to submit in reply as follows :—

(1) In the first place the committee are extremely grateful and beg to express their sense of deep indebtedness to the Government of India and to his Majesty's Secretary of State for India for accepting the proposal for the establishment of a university for the Hindu community at Benares. They believe that this movement, which is but the natural outcome of the educational policy of the Government, and which has thus received the sanction and approval of the Secretary of State, will mark an important era in the progress of education in this country, and that encouraged, fostered and guided, as it no doubt will be, by the sympathetic support and help of the Government, and the generous co-operation of successive generations of the people of India, the proposed university will grow into an important centre for the dissemination of knowledge and enlightenment, conduce in no small measure to the happiness and

well-being of the Indian subjects of His Imperial Majesty.

(2) Turning to the points decided by his Majesty's Secretary of State for India, the first is the name by which the proposed university at Benares is to be known in future. While the members of the executive committee fully recognise that the change of name will in no way involve any change in the essential features and the scope of the proposed university at Benares, they cannot help feeling that the new name proposed for it will not appeal to the Hindu public at large throughout India to the same extent as the one by which it has till now been proposed to be called. Located at Benares, the sacred city of the Hindus, the association of the word Hindu with its name will not only satisfy a much cherished sentiment, but will also indicate and point out that it will be for the benefit of the entire Hindu Community of India, that it looks for support and help to every member of that community, and that it must be regarded by them all as their own special institution. The executive committee has consulted the donors on this point (as on other points too) and they find that public opinion is very strongly in favour of retaining the name originally proposed. The committee hope that the Government will be pleased to allow them to do so.

(3) As to the second point settled viz., that the university should have no power of affiliation outside the locality in which it is established, the decision, as you have rightly anticipated, has caused a deep disappointment. The committee note that your letter points out that the decision is final and 'must be accepted as such,' and they feel extreme reluctance in soliciting a consideration of that point. They are constrained to do so by the desire expressed by the great majority of our donors, who have evinced deep interest in the proposed university, and they do so in the hope and belief that their representation on the point will receive the sympathetic consideration of the Government.

To take each of the four practical objections to the grant of power of affiliation outside the locality in which the university may be established, in their order, the committee would, as to the first of them, venture to point out that this objection is at any rate very much minimized by the fact —

(a) That affiliation to outside colleges would only be granted under rules approved by the Government to institutions as well equipped as one of the university colleges in any branch of learning and science.

(b) That institutions applying for affiliation will be required to make religious instruction an integral part of their work.

(c) That they will be residential colleges, and fully equipped as such.

(d) And lastly that, as in the case of the existing Indian universities, affiliation will depend, after all, in each case, on the final sanction of the Government. The number of institutions likely to fulfil all these conditions will at any rate for a long time to come be inconsiderable. The proposed universities at Benares and Aligarh as also the recently proposed university for Dacca must, no doubt, necessarily draw a number of students from the territorial limits of the Allahabad and Calcutta Universities. They will do so in either case. With proper safeguards, there is little fear of a conflict of territorial jurisdiction, or of undesirable competition. The committee may further be permitted to point out that unless colleges at Dacca and Benares already affiliated to existing universities, are all required to seek affiliation to the new universities to be established at these places, a certain amount of overlapping of jurisdiction is inevitable even under the restricted powers proposed for the new universities.

(4) The second objection is that with the grant of power to affiliate outside colleges the standard would be inevitably kept down, and that it would destroy the hope that they would become genuine seats of learning at which examinations would be

subordinate to teaching and the teachers free to develop the intelligence of their students and not merely exercise their memories. The existing British Indian universities, which control teaching in affiliated colleges, and hold examinations have not, so far as the committee has been able to ascertain led to the lowering of the standard of the degrees, nor to the limiting of the scope of the teachers' work in developing the intelligence of their students. With the safeguards enumerated in the preceding paragraph, there is every reason to hope that the danger mentioned in the second of these objections will be avoided. The great distances in India make it extremely difficult for students from every part of India anxious to secure the benefit offered by the proposed university, to come over to Benares. It is only in the case of higher studies that such concentration is most beneficial. If post-graduate studies were concentrated at Benares, while the study for the degree were also permitted in well equipped colleges, much of the objection would be obviated.

(5) The third objection pointed out would apply with almost equal force to the several affiliated residential colleges at the centre. Each college has its own tradition. The objection however deals mainly with the existing traditions of Aligarh and need not be discussed any further here.

(6) The last objection will no doubt have considerable force were the number of affiliated colleges to be large. It has already been pointed out that the number of colleges satisfying the conditions of affiliation will be very inconsiderable for a long time to come. The Government will always have the power to limit affiliation at any point it likes. But if no colleges are affiliated outside Benares, the cherished hope of the promoters to shape a curriculum which will conduce to the development of Hindu culture will be realisable in Benares alone.

(7) In this connection the committee deem it their duty to point out that it would be absolutely

necessary for the proposed university to hold a Matriculation examination at various centres in India. It would also, like other British Indian universities, have power to recognise schools. Besides this, it would no doubt recognise the certificates granted by other universities, or the department of Public Instruction in each province. But in the case of the Oriental Faculty and the Faculty of Theology, it would have to depend mainly upon the schools it may be able to recognise which promote preliminary instruction up to a certain standard to enable students to qualify for prosecuting higher studies at the university.

(8) The committee regret that it has not been found possible to grant the university the privilege of having the highest representative of the sovereign as their Chancellor. They feel no small disappointment at this decision. They hope that it will be found possible to reconsider the decision on this point. But in any event they would feel very gratified if the university be permitted to place at its head as its protector the august name of his Majesty the King-Emperor, and they hope that his Excellency the Viceroy will be pleased to become its Patron. His Majesty the King-Emperor has graciously bestowed this favour on the Welsh University, and we trust that we are not presumptuous in asking for a similar grace for the Hindu University.

(9) As to the other points relating to the constitution of the proposed university at Benares, the committee beg to submit them herewith in the form of a draft bill and memorandum, which set out the main features of the constitution. The preliminary details can, they think, be best settled by conference and discussion between the representatives of the committee and the Government.

UTTERANCES OF THE DAY.

The Civic University.

Lord Haldane who has been installed Chancellor of the Bristol University delivered a brilliant address in the Colston Hall on "The Civic University."

After thanking the citizens of Bristol for the high distinction conferred upon him, Lord Haldane traced the growth of the movement which led to the foundation of the younger universities, and continued—

There was a time when men of business, accustomed to see closely to profit and loss, used to think that the work of a university was worth effort and expenditure only in so far as it produced aptitude for industrial and commercial production. Traces of this view are still apparent in the foundation deeds of some of the older university colleges of our municipalities. But this idea is now discredited, and the part played by science and by general learning in the production alike of the captain of industry and of the extension of invention is far greater than was the case even a few years ago. Applied science in its best form only possible on a wide foundation of general science. And the fruitful scientific spirit is developed to day on a basis of high intellectual training, the training which only the atmosphere of the fully developed university can completely provide. What is true of science in the narrower sense is also true of learning generally. It is only by the possession of a trained and developed mind that the fullest capacity, *quo, quo*, as a general rule, be obtained. There are, of course, exceptional individuals with rare natural gifts which make up for deficiencies. But such gifts are indeed rare. We are coming more and more to recognize that the best specialist can be produced only after a long training in general learning. The grasp of principle which makes detail easy can only come when innate capacity has been evoked and moulded by high training. Our engineers, our lawyers, our doctors, our administrators, our inventors, cannot without it keep in front in the race, or hold their own amid the rivalry of talent, unless their minds have been so widely trained that the new problems with which the ever-increasing complications and specializations of modern conditions confront them present nothing more formidable than new applications of first principles which have been thoroughly assimilated. Without having reached this level they cannot maintain their feet. The competition is not merely with their fellow countrymen, it is with the trained minds of other countries. These other countries are some of them advancing at least as rapidly as we are.

THE UNIVERSITY LEVEL.

An enlightened policy in education is the order of the day over most of the civilized world, and if we are to

hold our own, even in the making of money, we dare not fall behind or lag in the endeavour to increase our efforts. I see no sign that we Britons are diminishing one whit in our really great capacity. In many respects, notably in certain of our public institutions, we are advancing so rapidly that we continue to lead the way, and our production of wealth is not falling off. Moreover, I do not believe that we are really losing what is equally necessary, that spirit of respect to the laws which we have made for ourselves that has been one of our chief glories. But we have more than ever before to see to it that we keep at least abreast in science, and science means far more now than technical training or the mere application of special knowledge to industry. It rests on a foundation of general culture which is vital to the maintenance of its standards, and it can develop only if the population has the fullest chance of an intellectual and moral training which goes deeper than mere science strictly so-called. It is the power of the highly trained mind that is required, and the full development of this trained mind can only be given by the highly organized universities.

This brings me to my next point. It is said that it is only the comparatively few that can attain to this level. That is quite true. And it is neither requisite nor possible that every one should be trained up to it. If we had all the universities in the world concentrated in England we should find that it was only a limited percentage of the population that would be fitted by natural aptitude to take full advantage of them. What is really essential is that every one should have a chance, and that there should be the nearest possible approach to equality of educational opportunity. Without this the sense of injustice will never be eliminated, and we shall in addition fail to secure for our national endeavours the help of our best brains.

THE HIGHER CIVIL SERVICE.

It is felt, and felt rightly, that the Universities of Oxford and Cambridge have had an undue advantage in the higher Civil Service. They continue to fill a very large proportion of the vacancies. Because Oxford and Cambridge until now have proved to be the best training place for the candidates is not altogether an answer to the complaint. Education quite as good for the purpose might be given elsewhere. But such education, to be sufficient, must be of a high order. After a good deal of observation, both while I was at the Bar and while I was in charge of an administrative department, I have come to the conclusion that as a general rule the most stimulating and useful preparation for the general work of the higher Civil Service is a literary training, and that a classical education is for most men the best form, though not exclusively so. No doubt men vary, and science or modern literature may develop the mind, in the case of those who have aptitude for them better than Latin or Greek literature. But, as Goethe said long ago, the object of education ought to be rather to form tastes than simply to communicate knowledge. The pedant is not of much use in the conduct of public affairs. For the formation of tastes and of the intellectual habits and aptitudes which the love of learning produces the atmosphere of highly organized university life is a tremendous power, and we cannot do without it. And therefore while I am not without sympathy with the complaint of democracy that the entrance to the higher positions in the Civil Service is by far too much the monopoly of a class, I reply that a highly-edu-

ated clerk is essential for a particular kind of work which the State needs

A NEW DEMOCRATIZING CAMPAIGN.

The remedy must not be to displace the class which furnishes the supply. Democracy is apt in its earlier stages to be unduly jealous, and to try to drag things down to a level which, because it is the general level, is in danger of being too low to provide the highest talent. The remedy for what is real grievance appears to me to be that democracy should add a new plank to its platform, and insist on equality of opportunity in education as something that should be within the reach of every youth and maiden. That more than a comparatively small minority will prove capable of taking advantage of the highest education is unlikely. We are not all born with the same capacity. But that many will seize on a new opportunity who are at present shut out is to my mind certain. And if democracy will abandon the suggestion that the highest work can be done without the highest educational preparation for it, I shall be the most whole-hearted supporter of the inauguration of a new democratic campaign. There are those who possess the inborn initiative and capacity which can do without the ordinary educational avenues. They have existed at all times and they exist to-day. They must be taken into account and provision made for them by special promotion. But these are nature's aristocrats, and the number of true aristocrats is always very small. We have to legislate for the ordinary man and woman and we cannot do more than make provision for that equality of opportunity in the higher education of which I have spoken.

THE CLASS BARRIER.

Elementary education is now the right of all, and since the passing of the Education Act of 1902, an Act the immense advantages of which have always appeared to me to outweigh certain awkward blemishes which have still to be got rid of, the clever boy or girl can generally, by means of a scholarship or a free place, get to the secondary school. But the chances for the poor scholar to get from the secondary school to the university, although they exist, are still far too few. The Labour leaders are quite right when they complain that the prizes of the State are in reality far too much reserved for the upper classes. Where they are wrong, I think, is in the remedy they propose. The State will suffer badly if the level of its civil servants is lowered, and it will be lowered if the qualifications for all positions are lowered to the educational equipment possessed by a youth who has coasted his studies at 18. The true remedy is to break down the class barrier by making provisions for enabling the youth of 18 to go on, if he is fit to do so, and to qualify himself more highly. Now here is where the civic university has a great part to play. It is idle to say, as is sometimes said, that Oxford and Cambridge include the democracy. Theoretically they do, but not one child of the people out of a thousand has a real chance of becoming an undergraduate there. More accessible universities are required, and these new universities, I am careful to add, will only successfully compete with Oxford and Cambridge in serving the requirements of the State if they keep their level very high.

Here, then, is a new object of ambition for you, the citizens of Bristol. You have it in your power now, if you so choose, to make it possible for the son or

daughter of every poor man in this city, be he high or be he low, to attain to this splendid advantage in life. Only few can be chosen; that results from the fact that the order of nature does not permit us to be born equal. But the many may and ought to be called, even if the few are chosen. Let us turn to the practical application to the affairs of your city of this great gospel of educational opportunity. Those who believe in democracy have not yet awakened to its significance. When they do they may come to think that here lies the most direct path to the attainment of their end.

THE OLD UNIVERSITIES.

The inhabitants of this great city are all of them directly interested in it. Therefore I appeal to all of you—to workmen and employers, to the man who can just manage to educate his children and to the wealthiest alike—to concern yourselves in a great civic cause. Do not let yourselves be influenced by the criticism that is sometimes made even to-day by those whose ideas about university influence are entirely derived from the contemplation of the older universities. No one is more keenly conscious than I am that there has grown up around Oxford and Cambridge an atmosphere, which it is impossible to reproduce elsewhere. It has been the growth of the tradition of centuries. It has developed the finest qualities in scholarship. But as a detached observer, I must add that this atmosphere and the habits which it has developed in us have hindered as well as helped.

The awakening has come to the old universities of late. They are now doing very fine work, but they ought to have been able to develop it much sooner. Some stimulus has been wanting. Had their students lived under a national system where there were many universities, and where the scholar was free to move from one to another to seek the professor of his choice, instead of being tied up in his academic domicile of origin, the teachers would have been stimulated and things would probably have moved far more rapidly under the development of the rivalry of talent. But the dominant atmosphere was that, not of the laity, as in Germany, but of the Church, and the result was somnolence. There was lacking the alertness which comes from the supervision of the keen mind and practical instinct of the nation's great men of business. The latter may not know much of literature or science or philosophy, though among them there will always be those who do know. But they recognize quality when they see it, and they are jealous lest the institutions for which they are responsible should be outdistanced in foreign countries. If the new English universities can keep their level high they may be able to develop a certain advantage over the older English universities.

THE FUTURE.

I can see no limit to what may be the development of the civic university within the next hundred years. I look to its becoming the dominant and shaping power in our system of national education. We have got into all sorts of difficulties, religious and otherwise, from beginning too low down. Now, if the community would be in earnest in setting educational ideals at the top and in letting its educational system be permeated from the upper stratum downwards I should have much hope that the controversy about the lower schools would disappear in the pursuit of larger ends. But this implies that the universities should take a large part in shaping the

spirit and endeavour of the secondary and elementary schools, and, a condition of this, that the entire organization of education should be shaped by Parliament into a comprehensive and connected system. In 1904, by passing the Scotch Education Act of that year Parliament took up a step in this direction for Scotland. But in England the work has yet to be done, and it may well be that the new university spirit in our great cities will compel its commencement.

Specialization in each city university there will be and ought to be. *Non omnia possumus omnes*. In one place the distinctive strength will be in chemistry—general and applied—for exist without each other they cannot. In another, as in Sheffield it will be the metallurgy of iron and steel and it is not unimportant in this connection that Sheffield is the chief centre for the manufacture of the national guns and steel plates, an industry in which we dare not dispense with high science. In another place, as in the case of the Imperial College in London, we should have the great training place in the metallurgy of the precious metals for the students of a people which leads the world in their production. Some universities will be strong in engineering, civil and mechanical, or it may be marine. But the one thing requisite is that the broad foundations of the highest general knowledge should be there in each university and that all specialization should rest on these foundations. You cannot, without danger of partial starvation, separate science from literature and philosophy. Each grows best in the presence of the others. Another essential feature is adequate provision for the post graduate student—that is, the student who having taken his degree, has in him the passion for excellence sufficiently strong to desire to continue in the university as a place of research and of the still higher learning which is inseparable from research. Such students may not be numerous, but when they are present they give a distinction to the university and to the professors under whom they work which could not be possible in their absence. Finally it is one of the characteristic features of the new universities that they are freely opened to women as well as to men. This is an advance which it is difficult to overrate and in days to come its influence for good may prove to be very great.

ESSENTIALS OF HINDUISM. A Symposium by Sir Gurus Das Banerjee, Kt., The Hon. Mr. Justice T. Sadasiva Aiyer, Mr. Sateyendranath Tagore : CA : Mr. P. T. Srinivasa Iyengar, BA, F.R.S., Dewan Bahadur R. Ragoonath Rao, C.S.I., Mr. P. Narayana Iyer, BA, LL., Rao Bahadur Lala Bagnath, Dr. Sir S. Subramaniam Aiyar, K.C.S.I., Rao Bahadur V. K. Ramamangachari, Babu Bhagavan Das, The Hon. Mr. V. Krishnaswami Iyer, C.S.I.; The Hon. Mr. Gokuldas K. Parekh; Rao Bahadur C. V. Vaidya, Pandit Durga Datta Joshi; Babu Govinda Das, The Hon. Mr. Justice P. R. Sundra Aiyar; Dewan Bahadur K. Krishnaswami Rao, K.C.S.I., Mr. K. Ramamangachari; Mr. V. M. Mahajan; Rao Bahadur Waman Madhav Kolhatkar, The Hon. Dewan Bahadur M. Adinarayana Iyiah, Rao Bahadur Deorao Vinayak; The Hon. Mr. N. Subbarao Pantulu; Babu Sarada Charan Mitra, Sir Pratap Chandra Chatterji, Kt., C.I.E., LL.D. Price As 8. To subscribers of the "Indian Review" As. 8.

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INDIANS OUTSIDE INDIA.

How the Colour Matters.

The following are a few chips from personal experience by Mr. Manilal M. Doctor, M.A., LL.B., Barrister at Law, published in the *Modern Review* for October, 1912.—

In 1905, when I visited Rangoon, the Health Officer of the Port detained me and other Indian passengers of the second class and asked us to take off our socks to be disinfected with our other clothes—though European and Eurasian passengers were allowed to go immediately without having to fumigate their clothes. Our protests were of no avail.

The same year on my way to England on the *S. S. Arabia*—our Anglo-Indian fellow passengers kept themselves scrupulously aloof from us—Indian students.

Even in England one Anglo-Indian, a retired Colonel, accosted me and roughly spoke to me in Hindustani that we Indians should not go to England to study for the Civil Service, Bar or the Medical Profession—but remain content as farmers.

When I went to New York in 1907, I found that the lower class Americans knew not how to distinguish between us (Indians) and the descendants of their emancipated negro slaves. Consequently there is a great difficulty in finding bedrooms in such houses—unless some influential Americans help us by recommending us to desirable persons.

During my stay in Mauritius my colour earned me the appellation "*Malabar 'avocat' (advocate)*"—the word *Malabar* signifying "coolie."

When I was travelling from Agra Fort to Allahabad, to attend the last Congress there, a "lady" in the first class objected to us—"Natives"

travelling with her—there was with me a Kshatri Judge from Ajmere with his sons.

In September last year, on a visit to Mr. Gandhi in South Africa—a mere police Sergeant in Durban took no notice of me (in spite of my protests) until he had finished with passengers who had white skins—even third class passengers—and then detained me and examined me in English by dictating an application, although my professional status was known to him (having been mentioned against my name in the passengers' list); besides I was detained 4 hours on the boat.

In Durban the tramcars (municipal electric) do not admit us inside—we have to ride on top and they must take back-seats only with the local negroes; and on the South African Railways at first only third class-seats could be booked for Indians. Even now in the first and second class Indians and non-whites must travel in compartments labelled "Reserved."

In the Transvaal no Indians are allowed on the tramcars; and on the railways Mr. Gandhi and myself (we had got into the compartments in a hurry) were shifted to a reserved compartment. We are called "coolies" or "Sammys"—sometimes without meaning any offence as these words have become our natural name—in South Africa—and no hotels or restaurants or theatres would admit us—no white barbers would shave us and no lifts would take us up—and indeed no white friends can let us put up in their homes.

On my way from Mauritius to Calcutta—to attend the Congress—in December last—Indian third class passengers were told "get away you d—d niggers" and once the poor Hindoos proceeding on a pilgrimage to our holy places were kicked off the kitchen and their meals, to enable the chief officer of the boat (it belonged to the British India Co) to check their number before arrival in Colombo.

In March this year the Captain of the "Umlazi" obliged me and my wife to go for medical exami-

nation to the shed where third class passengers are examined—though the doctor (a Bengali gentleman) was astonished to see us there—and assigned to us a cabin, which he did not consider suitable for white passengers. Afterwards when I applied for a better cabin (which had fallen vacant), I was warned that we could be removed from it to our old leaky cabin if at any subsequent ports European passengers came on board. In Durban harbour buggie of Indians alone was fumigated.

Going in a carriage to the Zoo, in Durban, my wife was surprised by some European children on the way talking aloud about us designating us as "coolies."

I am now sailing for Fiji *via* Australia. In Cape-town the steamship companies refused to book me a passage for Australia without obtaining a permit to land in Australia. I had to pay the Australian agent in Cape-town for a cablegram to Melbourne asking for permission to land for transhipment to Suva (Fiji). Even on this boat—S.S. *Argyllshire*—some low class white passengers from South Africa objected to my sitting for meals with them in the saloon, though I must say the Captain, the Doctor and other passengers were ready to accommodate me with a seat near them.

I just see that my baggage was labelled "Coolie—Capetown," when I left Johannesburg for Cape-town to sail for Australia. Now this is a deliberate way of insulting our people because any one can read our names on our bags, trunks, etc. This is the way in which white porters of Railway Stations in South Africa deal with our countrymen.

The above facts are of common occurrence in the life of most of us who calling ourselves "British subjects" wander a little further from our Indian homes; and they certainly open our eyes. I hope they will open those of your readers of a certain class.

Indian Students in Australia.

Replying recently to an allegation that the effect of the very severe administration of the Australian immigration Restriction Act had been to keep a student out of Australia, the Commonwealth Minister for External Affairs (the Hon. J. Thomas) said a mare's nest had evidently been discovered. The complaint was apparently, that an Indian desired to go from Calcutta to Brisbane to study at an Australian college, and that he had been refused a passage by a shipping company because the admission of some Indian had previously been refused.

Who was it that had been thus refused, and under what conditions? That was all important. All a coloured student from India had to do was to get a passport from the Indian Government and he would be admitted as a student in the Commonwealth for twelve months. Whether he would be allowed an extension of that term would be considered when the time arrived. As to the statement in the "Englishman" that it ought to be possible for any Indian to learn beforehand whether Australia would discriminate against him, Mr. Thomas asked, What about the Post Office? Scores of letters were received by the department from persons who wanted to know whether they would be admitted. An answer was given in every case.—*India.*

Indians in Canada.

Mrs. Elizabeth Ross Gorce writes from Strassburg Saskatchewan, Canada:—

To day we are in the midst of harvesting the greatest crop yet seen in the West—a crop that promises to exceed all records by 100,000,000 bushels. Yet there is proportionally less labour available to harvest it. Face to face with the shortage of help, some farmers became interested in the suggestion to employ Sikhs.

The Hindus in the coast province are a very fine lot of men. They are chiefly Sikhs. They are a strong, hard-working, intelligent set of men

—vastly superior to some of the South European peoples welcomed to our shores.

In view, then, of the great scarcity of farm hands for the West, it comes as a surprise to learn that within the past two years Canada has enforced the exclusion of Hindus. Some 4,000 are domiciled in British Columbia. During last year only one Hindu was admitted into Canada. In the first five months of this year 2,000 Chinese were admitted. One Hindu student who had been resident in Canada and gone home for a visit was refused re-admission.

Canada is wholly inconsistent in her policy of exclusion. Can it be that Chinese and Japanese fare better because outside Governments have made it a point to secure concessions for their people from Canada? And is it because the Hindus are British citizens that such an unjust discrimination is allowed to continue?—*India.*

Immigration into Costa Rica.

The following translation of Decree No. 1 of the 15th January 1912, issued by the President of the Republic of Costa Rica, is published for general information:—

"The immigration into the country of individuals of the coolie class is absolutely prohibited, and with regard to such individuals, the regulations laid down in Articles 2 and 3 of Decree No. 1 of the 10th June 1904 shall be brought into force.

"NOTE.—The regulations referred to in the above mentioned Decree (No. 1 of the 10th June 1904) were instructions to Captains of Ports to refuse admittance or permission to land to any individuals of prohibited races who might be on board any ship."

It has been ascertained from the Republican Government, that the term "coolie class" has been used in the decree as a synonym for "Hindu or Hindustani labourers."

R. L. EKHOTEN,

Secretary to the Government of India.

FEUDATORY INDIA.

Education in Cashmir.

His Highness the Maharaja of Kashmir and his Minister, Dr. A. Mitra, are to be congratulated on being the pioneers of successfully introducing religious and moral instruction in public schools, which has now received the approbation of His Excellency the Viceroy. The minister addressing His Highness in his banquet speech in Srinagar, said:—"I am particularly glad to learn that you have decided to make religion and morals the subjects of special instruction. This I regard as a most important feature in the State's education system for the formation of character is the only true education." And again in the Srinagar College:—"I was glad to hear in the address that in this College, as in other educational institutions of this State a place is given to moral training and religious instruction in one's own faith. That I consider to be a most important feature, for I do not think that any education is really worth the name unless it is associated with the teaching of religion. Without religion I do not see how character can possibly be formed, and no learning is worth having without character."—*Leader*.

Educational Endowments in Travancore.

It is very gratifying indeed to learn that Mr. Anantarama Iyer, the Fozzudari Commissioner, has invested a lakh and fifty thousand rupees in the Government of India Pro. Notes for charities, the net annual dividend from the said investment amounting to about Rs.5,000. Out of this sum Rs.1800 has been set apart for the purpose of awarding certain Scholarships in H. H. the Maharajah's College and in the Higher Grade Secondary Schools of the Travancore State. The Travancore Government is by the deed of settlement, constituted sole Trustee and the scholarships are to be awarded to Brahmin students of the Mukani sect.

Kapurthala Administration.

The administration report of Kapurthala State, just issued, shows that under the superintendence of Mr. L. French, C. S., Chief Minister, steady progress towards efficient and economical administration is being made in every department. Closer control and personal supervision are gradually exercising a most beneficial influence. Reforms are never effected without creating dissatisfaction, and it is not surprising that the efforts of the Chief Minister to purify the administration, to abolish sinecures, and to cut down superfluous expenditure have occasioned discontent in certain quarters. But the fact that the changes have been salutary, and that the Minister retains the full confidence of the Maharaja, is shown by His Highness' request to the Punjab Government to sanction a further deputation of Mr. French until April, 1915. The report contains ample evidence of the improvement effected in recent years' and by the time Mr. French's second period of administration is ended every branch of the public services should be in a thoroughly sound and healthy condition.

The Indore Education Committee.

A Committee has been appointed by his Highness the Maharaja of Indore to consider the general educational policy of the State. The committee consists of Mr. Bhagwar, Education and Judicial Member; Mr. G. Gardner Brown, Director of State Education; Mr. Syed Ali Hasan, Revenue Member; Mr. Sara Mal Bapna, Assistant Private Secretary to his Highness; and Mr. V. G. Dalvi, Foreign Secretary.

A New Law in Travancore.

The Nair regulation has been passed by the Travancore Legislative Council. It recognizes the present mode of presentation of cloth by the bridegroom to the bride among the Nairs as a legal form of marriage. As there has been no form of marriage among the Nairs recognised by Law, the Nair regulation has been welcomed by all classes,

The Baroda Alembic Chemical Works.

Prof. T. K. Gajjar, the Consulting Director of the Alembic Chemical Works Co. Ltd. which is under the patronage of H. H. Maharaja Sayajirao Gaekwar, requested the University Inspection Committee which consists of the following members:—Dr Mackichan, Dr Harold Mann, Father Sierp, Major Hutchison, Mr. Bhabha, to pay a visit to the Alembic Chemical Works. The Committee were kind enough to accept the invitation and they were received by Professor Gajjar and Mr. B. D. Amin the General Manager, along with Prof. A. M. Maazani, Minister of Education and Dr. C. A. L. Mayer, Chief Medical Officer, Baroda State. The Members of the Committee were first taken to the Library and Fermentation Laboratory, where experiments on yeast culture were being carried on. The Members were shown under the microscope the culture of pure yeast and they were highly satisfied with the sample of yeast shown and the scientific manner in which the work of fermentation was being controlled. As yet the distillers do not know that fermentation was the soul of the Alcohol industry and the Committee expressed their satisfaction at seeing that the problem was being solved by the Alembic Company. The Library also forms a good collection of books on Alcohol manufacture, Pharmacy and Statistics.

They were then taken to the Chemical Laboratory where the members were shown how Mahuda analysis was being carried on to estimate the percentage of sugar which can be converted into Alcohol. They were also shown how the yield of Alcohol on a large scale was being controlled by Laboratory experiments. The fermented juice was being distilled in the Laboratory to find out the percentage of Alcohol so that it can be checked whether all the sugar was being converted into alcohol and whether any sugar was being wasted.

They were also shown the Revenue still by which the percentage of alcohol in tinctures and

other spirituous products was being estimated. They took keen interest in all these experiments and they expressed their satisfaction at seeing that the work of the Laboratory attached to a Commercial concern was done so systematically and that about a dozen graduates in science were given a scope to acquire knowledge of Technological Chemistry.

From the Chemical Laboratory they were led to the gold chloride room where gold chloride was prepared from gold on a commercial scale for photographic purposes. They were also shown how the glass tubes were being sealed by a specially trained man for the purpose. They were then shown a still where perfumes and essential oils were distilled.

Then they passed to the main portion of the Factory—the Distillery. All the members were highly impressed with the working of the French Still which is specially ordered out by the Company and which was set a working by Prof. Gajjar who has trained many students to work this complicated still.

Dr. Mann examined the rectified spirit prepared by the Company and he expressed his entire satisfaction when he saw that the Company has successfully grappled the problem of entirely removing the smell of the Mahudas. This was a standing problem in the whole of India and this is solved by the Alembic Chemical Works. Dr. Mann particularly remarked that the Distillery was conspicuously clean and he did not feel the stench of the Mahudas or any other bad smell, although such a large quantity of about 800 maunds of Mahudas was being daily used.

This is the only Distillery in India where such machinery is being worked and where Alcohol is being manufactured on such a large scale.

One apt remark which Dr. Mackichan made was that such large Chemical Works with many varied and elaborate operations were efficiently conducted by young native graduates without any initiative or guidance from the European experts.

The Mysore State Finances.

The Mysore State pays the British Government the compliment of imitating its favourite method of under estimating the revenue and making the tax-payers the gift of a handsome surplus. In 1910-11 the surplus was estimated at under 6 lakhs. It actually amounted to over 24 lakhs. The revised estimates for 1911-12 should have shown a deficit of a little over 3 lakhs, but there is a modest little surplus of about 14½ lakhs. The budget estimates for 1912-13 follow the tradition, and provide for a deficit of nearly 33½ lakhs, but there will be quite another story told later on. The most satisfactory features of the new budget are the large additional provision for education, investigation of special industries, the provision of 20 lakhs for irrigation and of 7 lakhs for electric tramways in Bangalore. New railway construction claims 12½ lakhs. What the State has done is to invest the savings of past years in large projects and measures of far-reaching importance in connection with material and moral progress of the population. The people are fairly prosperous and the administration is progressive.—*I. D. News.*

Mysore Industries.

The Hon. Mr. Chatterton, expert adviser to the Mysore Government on Industries, delivering the first of a series of lectures, at the Mysore Industrial Exhibition, drew attention to the great waste of labour in regard to existing small industries in the province, and the prospects before the people of Mysore if they would rely more upon themselves both as to capital and enterprise, mentioning the Kolar gold industry as an example of foreign enterprise and finance. He said that the electrical power of the Cauvery falls was being fully utilized at present, but they should be prepared with their schemes of industry against the installation of increased power from that source about three years hence, when the Cannambady project would augment the power facilities of the Cauvery River.

INDUSTRIAL AND COMMERCIAL SECTION.

Chemical Works for Bombay.

It is announced that a scheme is well in progress for the establishment in Bombay of large chemical works, where sulphuric acid will be manufactured on a large scale, and a number of other chemical products will be prepared. This will be the first extensive plant for the manufacture of chemicals to be laid down on this side of India. Its site, it is stated, will be about six miles from the docks, and arrangements have been concluded for the necessary water supply and for a railway siding. The site is to be near the sea shore, so that there will be facilities for disposing of waste products, and sufficient land is being taken up to afford opportunity for extensions in the future. The promoters are connected with the chemical industry in Manchester and Cheshire, and it is their intention here to take up the manufacture of fertilisers and to produce cheap chemicals for the textile industry. Chemical works are always attendant upon the existence of big industrial works in the neighbourhood, and it is thus a striking sign of Bombay's progress, that, a large factory of this kind should be established here.—*I. I. & Power.*

Preserving Fish by Carbonic Acid Gas.

This is the latest invention, which promises to revolutionise the fishing industry. It is claimed for this new method that it will, besides costing only about an eighth of the price of ice, effectually prevent putrefaction, an effect which the present method fails to produce. The new method has been invented by a Cheltenham solicitor, Mr. H. T. Randolph Hemming, and briefly, the system adopted is to force all air out of the fish. This is done by placing the fish in a tank and pumping in carbonic acid gas at a pressure of 60 lbs. to the square inch, four times the ordinary atmospheric pressure.

The Indian Cotton Bureau in London.

A London Correspondent writes to the *Madras Mail*:—A somewhat remarkable movement has recently been inaugurated in London. It has been felt for a long time that very little is known in the United Kingdom as to the conditions under which the various industries of India are carried on. There is much misrepresentation there as regards one of them, the cotton industry, in particular. Accordingly it has been thought desirable that some organisation should be formed in London to represent this industry, so that the conditions referred to may be explained to the public in the United Kingdom, as well as to every Member of Parliament, and, when necessary, may also be represented to the Secretary of State for India. As matters stand at present, the debates in Parliament on Indian matters are of the most perfunctory character. With the exceptions of foreign affairs, discussion is almost entirely confined to the single night on which the Indian Budget is considered. Questions as to business affairs in India are frequently asked, but these are invariably answered in the customary official manner, the information conveyed being usually the minimum that will content the questioner.

In view of these facts, certain Indian mill owners have recently established in London the Indian Cotton Bureau, to be worked in the Metropolis, but controlled from India by a Committee of cotton manufacturers there. Its design is to inform public opinion in the United Kingdom, and more particularly in Parliament and the Press upon various matters of importance affecting the Indian cotton industry. The following are some of the questions upon which it is desired to instruct public opinion in England:—

(a) The grossly perverse and unjustifiable levy of an excise upon cotton goods produced by manufacturers in India which, in the name of Free Trade, maintains a measure of Protection or Pre-

ference in favour of manufactures of cotton goods in Lancashire.

(b) The necessity of increased subsidies from the Imperial Government of India to Provincial Governments for the purpose of extending and improving the growth of cotton in the Dependency.

(c) Keeping Parliament and the Secretary of State for India informed as to the progress of cotton cultivation in India, and as to the grants made annually for this purpose by the various Provincial Governments.

(d) The submission of representations on the above and cognate matters to the Secretary of State for India.

In the event of a policy of Imperial Preference being adopted by the Mother Country, the Bureau would make known the views of Indian manufacturers as to the character of reciprocity they favour.

It should be understood that the Bureau will be concerned solely with what may be called the politics of business in India. It will not transact any commercial business whatsoever, nor will it exist to make profits. The undertaking, in fact, will be directed to securing for India among those responsible for its Government and also among the British public a proper conception of the conditions affecting Indian industrial problems. Primarily established to promote the political interests of the Indian cotton trade, it is hoped in time that its operations may be extended to cover other Indian trades and industries, such as tobacco, jute, paper, wool, sugar, iron, glass, Burma oil, etc. There are, further, certain general questions of the greatest importance to India which it is desirable to ventilate, amongst which may be mentioned the insufficient financial support accorded to Indian railways; the use in Great Britain by the India Office of surplus cash balances belonging to India, and other matters generally of vital importance such as the assimilation of Indian Company Law to English.

Industrial Education in the Punjab.

The report of the Committee on Industrial Education for the Punjab has been published. Mr. W. S. Hamilton has offered a note of dissent, and Mr. Godley, President, has also contributed a supplementary note. The following are the views and recommendations of the Committee:—

While favouring the development on sounder principles of the industrial schools maintained by local bodies and private agencies, the Committee think that industrial schools of a more specialised type should be instituted experimentally by Government in selected localities. These schools of special industries should, they think, be placed under the charge of expert European artisans, who would probably be obtained on a salary of Rs. 350 rising to Rs 500, or of Indians trained in Europe or America. Only industrial instruction should be imparted in these schools, and no fees should be charged. As a rule, there should be a primary school attached as a feeder to these specialised schools, in which ordinary general education should be given up to the primary standard combined with elementary manual instruction, the object being to attract children of the artisan classes. These specialised schools of industries should be open to all classes; boys should not be admitted below the age of ten and should have completed, if possible, the Primary course of general education. The localities suggested for the establishment of such schools are: Sialkot and Rewari for metal-work; Ludhiana, Lahore, Hoshiarpur and Amritsar for weaving; Kartarpur, Amritsar and Jullundur for woodwork. The members of the Committee who visited Sialkot have formed the opinion that an expert English tool maker in charge of a school of metalwork might prove of much assistance to the local industries. The establishment of a school of pottery may also be eventually advisable; but for the present the Committee recommend that the Pottery section of the School of Art be developed

on the lines of industrial experiment. The Committee think that schools of special industries on the lines suggested above should be entirely financed by Government and that they might suitably be controlled by the Department of Industries, assisted in each case by an advisory committee of local employers. The inspection of these schools should, as far as possible be carried out by experts. The Committee consider that the aim of the training imparted in the existing industrial school, which is to afford literary instruction of a simple character, combined with hand-and-eye training and elementary industrial work, is a sound one. They doubt, however, whether general education beyond the Primary standard is necessary for boys of the class which it is desired to attract to industrial schools. As such instruction tends to make pupils disinclined to follow their hereditary callings, they recommend, therefore, that in the case of new industrial schools, Middle departments for general education should not be instituted, and that such further education as is desired should be optional and imparted, when possible, in evening classes. The defects noticeable in the existing industrial schools are mainly due, in the opinion of the Committee, to unintelligent teaching on the industrial side; and to insufficient equipment and to inadequate supervision and guidance. Only competent teachers should be employed, and they should be paid a higher salary than they can otherwise earn.

In order to raise the standard of industrial schools maintained by local bodies and missionary societies, the Government should offer liberal grants in-aid to schools which reach a standard approved by Government; and by making adequate arrangements for efficient instruction in crafts, it is hoped that private schools will thus be induced to raise their standards so as to earn these grants. The Committee consider that the Mayo School of Art should develop its teaching department in order to supply specially trained teachers,

A Piano Factory for India.

A piano factory established in India under efficient management would undoubtedly prove a boon not only to the public in general but also to the dealer, for it is quite evident that a piano built in this country can be turned out at less cost than one of similar quality and finish can be imported from home. There will be a considerable saving in the price of timber alone, accessories purchased from home will scarcely cost more than they do in Europe (export orders generally receive special treatment) and wages are cheaper here than they are at home. As for tone there is no reason to doubt that a sweet and full toned piano can be turned out in India, for excellence of tone is not confined to a certain climate or nationality, but is the product of careful selection and ingenious construction.

Thus, in the first place, the dealer will have the advantage of a lower price, he will not be compelled to carry an excessive stock; he will be able to arrange easier terms of payment, and last but not least, he will have the factory at hand and not thousands of miles away. It must not be supposed that the establishment of a piano factory in India will cut off the chance of home-makers in this country. It will above all create an increasing demand, because thousands of people who now look upon the piano as an unattainable luxury will then be able to invest in an instrument, and amongst those whose means allow of an extra outlay, there will always be some who will prefer to buy from home. The fact that by establishing a means of supply the demand will be considerably enhanced is a very important point. For a considerable time past pianos have been made in the Far East, and no complaints have been heard that European or American makers of high class instruments have suffered thereby. If cheap and nasty products of the piano industry have been shut out, so much the better. By the way, neither the Chinese nor the Japanese can be said to be better

musicians than the people of India, and if the piano industry in the Far East has fair prospects for the future, why should not a similar project bear fruit in India? This is a question which possibly experience may answer, for we believe that a project of this kind is under consideration, and any who are interested in it should communicate with Mr. O. Hummel, 28, Esplanade Road, Bombay.—*Indian Industries and Power.*

Sugar Industry in the Punjab.

The following Press *communiqué* has been issued by the Punjab Government.—On the recommendation of the Punjab Government, the Government of India have obtained the sanction of the Secretary of State to the deputation of Mr. J. H. Barnes, Principal, Punjab Agricultural College, Lyallpur, to Hungary and Egypt to collect and examine practical information on the beet sugar and cane sugar industries in those countries, with a view to the introduction of modern methods of cultivation and manufacture in the Punjab. At the present time the sugar industry shows few signs of advancement on up-to-date lines, and it may therefore be anticipated that the knowledge acquired by Mr. Barnes during his visits to the above countries will lead to a higher development of the industry in the Punjab.

Indian Imports and Exports.

Sir William Byles asked the Under-Secretary of State for India.—If he will state what was the proportion of merchandise imports into India and of merchandise exports from India during 1910-11 in the case of the United Kingdom, other British possessions, and foreign countries, respectively.

Mr. Montagu.—Of the imports of merchandise (excluding Government stores) into India in 1910-11, 61.1 per cent. came from the United Kingdom, 8.0 per cent. from other British possessions, and 30.9 per cent. from foreign countries. Of the exports, including re-exports, the percentages were:—United Kingdom 21.8, other British possessions 17.4, and foreign countries 57.8.

Motor Cars in Bombay Presidency.

An interesting fact is brought out in a study of the registration numbers of motor cars in the Bombay Presidency, remarks the *Times of India*. As no "blanks" are allowed to stand, each number being allotted to a new car as the car formerly bearing that number is withdrawn, the numbering of the cars gives a very fair test of the increase in the total. In October last year the highest registration number issued was 1,920; the highest number now in use is 2,256—the difference, 336, indicating the growth in popularity of motor vehicles. That is nearly a car per day, and though of course it is a small growth compared with the rate of progress in western cities, it is still quite sufficient to put another nail in the coffin of the old theory about the changeliness of the East. It has also not a little comfort for at least a part of the commercial community. When such varied vehicles as a Rajah's motor car and a motor lorry are included it is of course almost impossible to strike an average price for these new additions, but even taking the cost of each at the very low estimate of Rs. 4,000, we reach the quite respectable total of Rs. 13,44,000 as representing the growth in value during the year. The motor car industry at any rate seems to have no reason to complain of hard times.

A Rubber Substitute from Sea Fish.

A report coming from Amsterdam tells of a factory established at Ymuiden, at the mouth of the North Sea Canal in Holland, to produce a substitute for rubber. It is said that the company operating the factory has succeeded in producing a substance having the qualities of rubber and some special advantages over the genuine. While the process is a secret, the principal ingredient is said to be fresh sea fish, which are brought to Ymuiden in vast quantities by the Dutch fishing fleets.—*Science Signings*.

AGRICULTURAL SECTION.

Eri Silk.

The Agricultural Research Institute at Pusa has issued an interesting bulletin giving directions for the cultivation of *eri* silk. It used to be thought that this fabric was the monopoly of the Naga and other tribes in Assam. It has however, been discovered that the *eri* silkworm can be reared and the silk produced anywhere, where the castor plant will grow, all that is required being a certain amount of moisture in the atmosphere. The production of *eri* silk is eminently suitable for a cottage industry.

Preparation of Tobacco by Electricity.

A short article in the *Journal d'Agriculture Tropicale* for June 1912 states that the journal *De Indische Merkuur* has recently given notice of the discovery by an Engineer of Sourabaya of a new process for preparing tobacco in place of submitting the leaves, for several weeks to the action of warm air, as is usual; they are exposed for twenty-four hours to the action of electricity. Unfortunately, nothing is said as to the way in which the operation is conducted nor concerning the manner of action of the electricity: whether there is an electrolytic action on the very damp leaves, or if the change comes about through discharges at high voltage or in any other way.

The matter of importance is, however, that this mode of working should not only greatly shorten the time required for the operation, but should bring under complete control the extent to which the colouring of the product takes place. It should be added that, according to the report, the results are yet far from being conclusive, but if they are eventually confirmed, the new manner of procedure will completely overthrow the ordinary methods for tobacco preparation that are employed up to the present in the many factories in Java, which, it is said, are eager to adopt its application.

The Milk of Indian Buffaloes.

Dr. Harold H. Mann, Agricultural Chemist to the Government of Bombay, and Mr. A. A. Meggitt, Agricultural Chemist to the Government of Bengal, published some time ago under the auspices of the Agricultural Research Institute, Pusa, a valuable paper in which they considered the composition of the milk of several breeds of Indian cows. The paper was published in the *Memoirs of the Department of Agriculture in India (Chemical Series)*, Vol. II, No. 1. The second part of the paper which has just been published is devoted to a consideration of the composition of the milk of some breeds of Indian buffaloes. As the milk of the buffalo is extensively used in India it would be interesting to record the results of the experiments initiated by Dr. Mann and Mr. Meggitt. They say that there seem to be very few data up to now recorded with regard to the composition of the milk of the Indian buffalo. "It is known to be richer than that of European or even of Indian cows, and hence the buffalo is valued highly as a butter-producing animal. Most of the data which are on record, however, seem to be for the buffalo in other countries than India." It was Mr. F. Strohner who practically speaking examined first the composition of the milk of buffaloes, he analysed the milk of buffaloes found in Transylvania and found a high percentage of fat (over nine per cent), and did not notice any essential difference in the butter from that produced from cows' milk. A very complete examination of the composition of the milk of the Egyptian buffalo was made in 1890 the results of which were recorded in the *Journal of the Chemical Society* in that year. The next analysis of the milk of buffaloes was that made by Mr. Leather in India who summarises his results as follows:—

It will be seen that the majority of the samples analysed are characterised by an extraordinarily high proportion of butter-fat, 7 and 8 per cent.

being common, and in one case close on 10 per cent. was found. Buffaloes' milk is white and the butter is also usually quite white.

The percentage of proteids in buffaloes' milk is distinctly higher than in cows' milk and varies from 3.5 to 4.3 percent. The percentage of milk-sugar and the mineral matter correspond very closely with those of cows' milk. On the other hand, the relationship between these three ingredients is not the same as for cows' milk. In one particular sample (that of the mixed milk of the herd) the percentage of proteids was higher than found in most of the individual milks; but this does not materially alter the fact. If one takes the mean figures, the relationship works out to about 10 : 12 : 2. It is probable that the proportion of proteids is necessarily higher in a milk containing so much butter fat in order that the albuminoid ratio may be maintained.

The investigations of which Dr. Mann and Mr. Meggitt report the results were carried out during a period of fifteen months on a number of buffalo cows belonging to the Poona Civil Dairy. Their analyses confirm, they say, all previous results and show how very rich in fat and other valuable constituents is the milk of the Indian buffalo. Considering the importance of the buffalo as a milking animal in India which is so largely employed both as a milk and butter producing animal a critical examination of the detailed figures supplied by the authors of the paper would be of very great service to those who are interested in the matter. Dr. Mann and Mr. Meggitt say that given suitable conditions, the Indian buffalo stands out from the best breeds of milking cows as a producer of butter fat. "It would be interesting," they add, "to follow this up, and ascertain, taking into account the original cost, the cost of feeding and supervision, the relative advantage of keeping buffaloes and cows for the production of butter under conditions similar to those existing in Poona."—*The Tribune*

Departmental Reviews and Notes.

LITERARY.

RABINDRA NATH TAGORE.

The Rev. Mr. O. F. Andrews of Delhi in the course of an interesting article in *The East and the West*, an English quarterly review for the study of missionary problems, speaks of Mr. Tagore in these appreciative terms:—Rabindra Nath Tagore is the greatest living poet in India. He is a member of the Brahmo Samaj, a deeply religious man, and an earnest student of the Christian ideals of conduct. His verses are sung in every household in Bengal and far beyond its borders. It would not be an exaggeration to say that no other living poet in the world to-day has so moved his own race and age. Three years ago I was staying at a village in the heart of the Himalayas, as far from the poet's home as London is from Constantinople. Some Indian music was being sung in the village at the end of the day and a little lad of twelve began to sing a poem of Rabindra's whose theme was the Motherland. The dialect of the song was difficult for the Hillsmen to follow, but the drift of the words and the subdued passion of the young singer were wholly intelligible. The audience swayed backwards and forwards, as if moved by an enchanter's spell. Such is the power of the poet's music and verse in India.

THE LATE PROF. SKEAT.

We regret to record the death, writes *The Nation*, of Professor Skeat, the famous philologist and the first Professor of Anglo-Saxon at an English University. Students are indebted to him for his edition of "Piers Plowman" and his "Etymological Dictionary of the English Language." But the "Times" is correct in calling him a great etymologist rather than a great professor or a great Anglo-Saxon scholar. On the whole, his influence must be regarded as tending to emphasise the characteristic faults of English scholarship of the professorial type.

A NEW QUARTERLY.

Prof. W. Sanday tells in the *Contemporary Review* of a scheme for starting a splendid new review.

"The intention," he says, "is to start a new quarterly, to be called *The Constructive Quarterly*. The first number will in all probability appear at the beginning of the next year. It is to bear the very comprehensive sub-title 'A Journal of the Faith and Work and Thought of Christendom.' This ecumenical title is to correspond to ecumenical contents. The idea is to bring together writers of all Churches and all schools on the one common ground of a Christianity which claims to be constructive. In this way it is hoped to work towards the more distant goal of Rounion. The initiative comes from America. The editor is Mr. Silas McBea, editor of the *New York Churchman*."

A REMARKABLE ORIGINAL CONTRIBUTION TO
INDIAN HISTORY.

Professor Radhakumud Mukerjee's "History of Indian Shipping" has already been so widely appreciated by the Press (both European and Indian) and eminent authorities on the subject that it needs no introduction at our hands. A really forgotten chapter in Indian History as the work is, it is unique in its originality, the more so because "every authority on the subject has been ransacked" as Mr. Vincent A. Smith has very appositely remarked. The information collected from the original Sanskrit MSS. are especially novel and interesting.—*Collegian*.

ON NEWSPAPERS.

"I have never regarded newspapers as places for people to agree in; if ever they completely become so (as they sometimes show signs of doing) I shall take to hoardings or pamphlets or paving-stones or some other surfaces on which to inscribe my views," says Mr. G. K. Chesterton in the *Daily News*.

EDUCATIONAL

TECHNICAL EDUCATION ENQUIRY

The Government of India have forwarded to the Secretary of State the Report by Colonel Atkinson and Mr Dawson on the Technical Education Enquiry with a covering letter. The Government of India write —

Much has been written and said about Technical Education in India and many experiments have been made. It seemed to the Government of India that the time had come to endeavour to connect the educational institutions more closely with business firms, railways and other employers of labour, to enquire how the former can better meet the requirements of the latter, and to point out the way to the farther employment of Indians in them. For this enquiry Colonel Atkinson and Mr. Dawson were selected as having special practical experience of the subject. They have conducted the enquiry with evident care in the leading industrial centres of India. The Government of Burma have agreed that no special enquiry was needed in that Province, and they have submitted an extremely interesting and valuable Report from which the Government of India have little doubt much good will result in the future. One of the features of the Report is the record in Part 2 of the interviews with employers of labour. This is, perhaps, the most useful contribution yet recorded on the subject of technical education in India, representing, as it does, the matured experience of practical men of business. The Government of India desire to thank the gentlemen whose opinions have been incorporated in Part 2 for the assistance which they have given in this enquiry and for their frank expression of their experience and opinion. To those many who are ready to assist in future by taking apprentices their special thanks are

The Governor-General in Council is disposed to agree with the conclusion (paragraph 15 of the Report) that the general result of the enquiry, except for the present in the high grade, is very favourable. There are in India, as there have been elsewhere, difficulties to be overcome, but on the whole, and seeing how young technical education in India still is, there seems good reason to hope that with patience they will be surmounted. The great need which the Report emphasises is to make education more practical, not only in technical schools, but also in primary and secondary schools.

MR T PALIT'S SECOND GIFT.

Mr T Palit, the well-known Calcutta Barrister, who made a gift last June of seven lakhs of rupees to the Calcutta University for the founding of a College of Science, executed another deed of gift of a similar amount for the same purpose.

DR PRABHU DUTT SHASTRI.

Dr Prabhu Dutt Shastri, M.A., M.O., L., Ph. D., D. Sc. (Oxford) has been appointed as Professor of Philosophy, Presidency College, Calcutta. The Oxford University in recognition of the merits of his research in mental and moral philosophy awarded Dr Shastri the sum of Rs. 1,000.

CO-EDUCATION.

Lord Lytton presided at a meeting convened to advocate the education of boys and girls in the same school. The sanest argument in favour of co-education in boarding schools is that by this means the best substitute is found for a natural healthy family life. The segregation of either boys or girls in an educational institution from which the other sex is excluded has always been an unnatural and an unhealthy plan. This argument applies to boarding schools alone. In day schools the family life continues at home. But while this extension of family life into the boarding school is advocated, it ought not to be concluded that identical curricula are suitable for boys and girls,

LEGAL.

INDIAN AND ENGLISH POLICE.

Sir Murray Hamrick, who was Acting Governor of Madras, gave the following account of Indian and English police defects in his speech to the Vellore police on the 19th October:—

There is one subject on which you Indians of the country ought to be far superior to any Englishman who comes here, and that is, of course, in your talents for investigating and detecting crime. And I can only again suggest to you here that you should keep up as the highest principle which should guide you, provincial men, always in your service, that you are never to sacrifice to the pride of detecting crime in the slightest degree the honesty of the work that you should do.

It has always been an accusation against the police of this country that, although they may have a strong case, and a good case, they can seldom or never resist pitching the case up for the courts with evidence which is not wholly true. That is an accusation, which, as long as it remains with any justification against the police of this country, is a thoroughly damning one.

I am happy to say that in England, although the police there originally were very extremely unsatisfactory, and although the remarks which were made by the Commission which sat on the English police in 1840 or 1839 were quite as damning of the police in those days as the remarks which were made by the Commission here—I am glad to say that since that day the morale of the police in England has so improved that we Englishmen now take credit to ourselves that the police in England, as far as honesty and solid good work are concerned, are the best police of any country of the West, and, I can say that one never, or very seldom at most, hears an accusation against the police in England that they put up

evidence which is tainted. They are accused of being stupid and are very often stupid. We cannot help that. That must be. We cannot give brains where they do not exist, but we can at all events by improving the morale of the Force to the highest standard of honour which should obtain in the Force stop the production of false evidence in the courts. And that, I think, is the one thing which you Provincial Service men must remember, and must bear in mind always. No matter how bad your taste is, and how difficult your work is, for God's sake keep tainted evidence out of the courts.

THE COPYRIGHT ACT.

A Gazette of India Extraordinary, issued in Simla on October 30th, publishes the text of the Copyright Act of 1911 and notifies its enforcement in India from the same date. The following is the text of the proclamation:—"In pursuance of clause (d) of sub-section (2) of section 37 of the Copyright Act 1911 (1 and 2 Geo. 5 Chapter 46) the Governor General is pleased to proclaim the said Act and to direct that it shall come into operation in British India from the date of this proclamation."

MARRIAGES IN JAPAN (VALIDITY) BILL.

Mr. Acland, in moving the second reading of this Bill, explained that after 1899, when Great Britain gave up extra-territorial rights in Japan, it became necessary the marriages solemnised in Japan, in ways known to the English law, should be registered by the Japanese authorities. In twenty or thirty cases such registration had not taken place, and the Bill would remove any suggestion that those marriages solemnised before the treaty came into force were not legal. After debate the Bill was read a second time and committed to a Committee of the whole House.

MEDICAL.

IS GREY HAIR CURABLE?

The subject is constantly discussed here by medical men, as well as by others whose interest in it is obvious, if less scientific, writes the Paris correspondent of the *Pall Mall Gazette*. It seems to be conceded that greyiness can be cured. Professor Metchnikoff's theory that it is caused by a microbe (to which he has given the name *chromophage*) eating out the colour is not universally accepted, but there is at least warrant for it in the established fact that hair can turn almost instantly white. Marie Antoinette's hair became blanched during the night preceding her execution. And in dermatological practice, many facts of a similar nature are recorded. M. Metchnikoff proposes to expel the microbe by the application of heat and as I explained the other day, certain experiments are now being carried out, and are said to give good result. One of the well known specialists engaged in this work is Dr. Sabouraud. He declines, however, to make a statement for the moment. When definite conclusions are established, he will make a communication to the scientific press.

FOR DIABETIC PATIENTS.

Patients suffering from diabetes are advised to observe the following instructions—Diet and hygiene are of the utmost importance and ought to be carefully regulated. Exercise is valuable if followed by warm bath containing a little washing soda. Fatigue is objectionable and flannel under clothing desirable. Milk cure is often efficacious, six to ten pints of skimmed milk every day, and no other food for six weeks and then animal food being recommended. Pills 25 in number made of 40 grains of lithia carbonatis 1 grain of sodic arsenatis, 20 grains of ext. gentiane are to be taken one in the night and one in the morning.

HOW TO PREVENT DISEASE

If, writes an authority, disease is the effort of the organism to throw off retained poisons, it can be prevented by taking care that no such accumulation shall occur—by taking care that the balance shall be maintained between the amount of poison formed within the body and the amount carried off by the organs for the removal of the same. The keynote of preventing disease is internal as well as external cleanliness. Simple foods in small quantities at long intervals, the daily drinking of large quantities of pure water, moderate, enjoyable exercise, the daily bath, the colon flushing, care of the excretions, avoidance of over-work, worry, excitement, or unkindliness—these conditions will give practical immunity against all diseases save those arising from surgical injury.—*Science* *Siftings*.

THE COW ITCH PLANT.

An interesting account is given in the *Indian Medical Gazette* of an outbreak of nettle-rash in a company of a Punjabi regiment which underwent field training in the direction of Mandalay Hill. When the men returned to their quarters after an absence of three hours many noticed an itching sensation, and soon a large number of them were affected by a rash, the wheals of which varied from a pin's head to a fig—in size. The eruption lasted for three days, when it disappeared. An investigation was made into the possible causes of this curious outbreak, but no explanation could be discovered until it was noticed that at the foot of Mandalay Hill a creeper was growing over bushes, shrubs and trees, and that its fruit pods were covered with innumerable slender hairs which readily struck to the skin and produced an intolerable itching. Nor is it necessary to touch the pods. The breeze carries the hairs to the passer by. This the Burman well knows, for he makes a detour to avoid a tree adorned with this creeper. Its botanic name is *Mucuna Pruriens*, and it is known in England as the cow-itch plant.

SCIENCE.

THE FIRST LIFEBOAT.

It is to France that we are indebted for nearly every invention that pertains to saving life at sea. The first lifeboat rendering her safer than other vessels was invented by a Frenchman, a Monsieur Bernieres, in 1765, the first belt that would support its wearer in the water by Gelacz, another Frenchman; and as early as 1757 we have records of a French method of resuscitating the apparently drowned.

ELECTRICAL METHOD OF TREATING TIMBER

A novel electrical method of treating timber is said to have given striking results in France, and to have changed the greenest wood into perfectly seasoned material. A water-tight tank of suitable size is required. The timber is piled on a large lead plate at the bottom until the tank is full, when a second lead plate is placed on top of the pile and connected to the negative pole of a dynamo, the bottom plate being connected to the positive pole. The space around the timber is then filled with solution containing 5 per cent. of resin, 10 per cent. of borax, and a trace of carbonate of soda. On turning on the current, it passes from plate to plate through the wood, driving out the sap, and the resin and borax take its place in the cells and interstices. This process being completed, the timber is taken out and dried when it is ready for use.

SOMETHING NEW IN THE SUN.

There is reason to believe, says Prof. J. W. Nicholson, of the Royal Astronomical Society, that the spectrum is now revealing in the corona of the sun a more elementary form of matter than any yet discovered on the earth. It is proposed to call this elementary substance "nebulium." Prof. Nicholson says the spectrum of the far-distant nebulae in the depths of space indicates that they are composed of this same "nebulium," which is coming to light in the solar radiations.—*Science* *Siftings*,

GIRDLE OF WIRELESS AROUND THE GLOBE.

The Government's plan to girdle the globe with wireless telegraph stations is rapidly being developed by the Postmaster-General. He will start with seven stations—one each in England, Egypt, British East Africa, India, Singapore, South Africa and Australia. The gaps in the circle will be filled in latter. The cost of the seven stations, exclusive of sites and buildings, will be about £60,000. There will be a continuous night and day service, with a speed of twenty words a minute duplex, and fifty words a minute when simplex instruments are used. Each of the seven stations will be able to communicate over the long intervening distances, amounting in some instances to 2,000 miles. India and the South African Government will each bear the expense of its own station. The Government wireless coast service around the British Isles is now complete, working continuously day and night.

PROFESSOR KAPP'S INVENTION

The ability of an ordinary condenser of the tin foil and dielectric type to produce a "leading current" in alternating current circuits and thus improve the power factor has long been known, and has been utilized in dealing with high voltages and frequencies. But at the low voltages and frequencies of ordinary commercial electrical apparatus the size, and therefore the cost of a condenser, would be prohibitively high. Professor Gisbert Kapp has now come forward with an entirely new type of dynamo-electric condenser, which he calls a "vibrator." This machine advances the phase of an alternating current by injecting into the latter a suitable electromotive force. In the operation of the machine, during the "charge" in each cycle of alternation the electrical energy is converted into the kinetic energy of a rotating mass, and during the following "discharge" the energy is given back as electric current at the pressure of supply.—*Times of India*.

PERSONAL.

THE PRINCE OF WALES AT OXFORD

The Prince of Wales, who has taken possession of his rooms at Magdalen College, will as far as possible live the life of an ordinary undergraduate while in Oxford.

"It is understood that the Prince will stay at Oxford for a year, at least," says the *Evening News*. "The late King was at Christ Church for two years, but he lived at Frewin Hall, and not in college rooms, as the Prince will. The Prince will automatically become a member of the Magdalen Junior Committee Room, and he will in all probability follow his grandfather's example, and join the Union Society. But it is doubtful if he will join any clubs at all. King Edward was a member of the 'Bullington,' but this is closely connected with Christ Church."

MR. TILAK'S MEMORIAL

An important question has arisen in connection with the imprisonment of Mr. Tilak, which calls for the most earnest consideration. In July 1908, Mr. Tilak was sentenced to six years' transportation and a fine of one thousand rupee. Under the terms of the sentence, which involved hard labour he was entitled to earn remission by good conduct, and would be due for release this autumn. The Government of Bombay chose, however, to commute the sentence to one of simple imprisonment which carries no such privilege with it. The net result, therefore, is that Mr. Tilak (who was not consulted in the matter) has had to purchase the "favour" at the cost of an extra eighteen months' imprisonment. We can hardly believe that this was intended. A memorial has been presented by Mr. Tilak, in which these facts are set out and we hope it will meet with a favourable reply.—*India*.

MR. P. D. PATTANI, OF THE BOMBAY COUNCIL.

Mr. Prabhaskanker D. Pattani who has recently been appointed a member of the Bombay Executive Council was born at Morvi. His first appointment was that of tutor to the present Maharaja of Bhavnagar. Subsequently he became private secretary to his Highness and afterwards Dewan of Bhavnagar. During his tenure of office as the Dewan, the state has reached the height of prosperity, the finances being in a healthy condition. The extension of railways, and the improvements of the harbour have received much of his attention, and the progress of education has been continuous and steady. The famine administration of the state has reflected great credit on his energy and resources. Several difficult questions have confronted him during the last few years, and none of them was so formidable as the control of the customs of the port of Bhavnagar. This question has been decided in favour of the state, and it is no exaggeration to say that the satisfactory result was due mainly to the exertions of the Dewan, who had staked his reputation on the issue. A Savings Bank was opened in the state, and Bhavnagar was probably the first native State which successfully raised money in the public market and the fact, that it was taken up at once showed how high was the credit of the state. There is at present no more popular figure in the whole of Kathiawar than Mr. Pattani, and this popularity is due to his sincerity and force of character. He is a man of many-sided activities and his fame as an able administrator of an important state has brought him in contact with various important commercial and industrial undertakings in the presidency. Thus he has represented the state on the board of directors of the Tata Iron and Steel Works, the Tata Hydro Electric Company, the Bombay Steam Navigation Company and many other enterprises.

—*The Times of India*

POLITICAL.

THE REVISED COUNCIL REGULATIONS.

Opportunity has been taken of the revision of the Council Regulations for the Provincial Legislative Councils for Bombay, the United Provinces and the Punjab to declare that officials are ineligible for election as Members of the Councils, and also to make clear the Clause about the terms of office. Both Civil and Criminal Courts have been empowered to declare a voter as of unsound mind. Clause 13 of the Regulations regarding a quorum has been simplified.

As regards the Bombay Council, there is hardly any change of importance, as there is no alteration in the constitution. The changes are, therefore, merely technical.

The revised Regulation for the United Provinces Council provide for an increase in the number of elected Members from twenty to twenty one, and that they shall be elected as follows:—(1) One by the University; (2) four by the Municipal Boards (Schedule 2); (3) nine by District and Municipal Boards (Schedule 3); (4) two by landholders; (5) four by the Moslem community; and (6) one by the Upper India Chamber of Commerce.

In the Punjab, the number of elected Members is increased from five to eight, and that of official Members is reduced from nineteen to sixteen. The elected Members shall be returned as follows:—(1) One by the Punjab University; (2) three by the Municipal and Cantonment Committees; (3) three by the District Boards; and (4) one by the Punjab Chamber of Commerce. Regulation 13 has been amended as follows:—"The power of making Laws and Regulations and of transacting other business vested in the Legislative Council of the Lieutenant Governor shall be exercised only when eight or more Members of the Council are present."

RACIAL INEQUALITIES.

The Badge of Inferiority which the Hindus were made to wear still continues to be worn by them. In the course of its comments on the highly unsatisfactory nature of the revised regulations for the United Provinces the *Leader* says:—

"A Mahomedan Khan Sahib as Khan Sahib will be a voter; a Hindu Maharaja as Maharaja will have no vote. A Mahomedan B. A. of yesterday and day before is a voter; Dr. Sunder Lal will go voteless. Mr. Karamat Husin is a voter as a trustee of the Aligarh College; Pandit Madan Mohan Malaviya is not as a trustee of the Central Hindu College."

It is a wonder that the Government cannot realize to what evil results such an invidious distinction made by itself is likely to lead.

BRITISH NEUTRALITY IN THE BALKAN WAR

The Bengal Government has issued the following press communique:—A Royal Proclamation dated 25th October, 1912, has been issued by His Majesty the King-Emperor declaring the neutrality of his Majesty's Government during the state of war between Turkey and Bulgaria, Turkey and Greece, Turkey and Montenegro and Turkey and Servia.

The Proclamation which has been republished in the Gazette of India, draws attention to the provisions of the Foreign Enlistment Act 1870 (33 and 34 vic cap 90) whereby any British subject who without license of His Majesty accepts service in the Military or Naval forces of either of the belligerent Powers or in any other way infringes the conditions of neutrality renders himself liable to be punished by fine or imprisonment or both at the discretion of the Court before which he is convicted.

In order that no subject of His Imperial Majesty may unwarily render himself liable to prosecution, the attention of the public is invited to the provisions of the statute, which is in force throughout British India.

GENERAL

TYPES OF INDIAN CIVILIZATION.

Sir George Birdwood writes to the London correspondent of the *Bombay Gazette*.—"The Hindus, the Mahomedans, the Mahrattas, the Tamils, the Bengalis, and others are all great historical peoples, which great literatures of their own and idiosyncratic arts, thus all standing in the applied arts at the head of all the nations of the world at this day. Any deliberate attempt to weld these noble races and civilizations into a single homogeneous nationality would in my thought and feeling be a blasphemy against history, and the soul of our common humanity and I thank God it would prove an impossibility. I will say no more for the present."

THE NEW WOMEN OF INDIA

In a review by the Lieutenant Governor of the Punjab of the Administration of Civil Justice in the past year a passage occurs which tells very plainly of a revolt among the women of India against the idea that their sex can be treated as cattle, or household chattels. The Lieutenant Governor says—

"With regard to matrimonial suits, it is noticeable that women are showing an increased tendency to repudiate allegations of marriage by *chadar andaz*: to members of their deceased husband's family. In some cases the sex have even advanced further and sue to repudiate marriages contracted for them during their minority by persons other than their lawful guardians. This quickening of a sense as to their rights under the personal law is a sign that women are becoming more emancipated, and, as has already been remarked in connection with the administration of the criminal law during 1911, a time is not far distant when there will be a demand for a more tangible form of ceremony in connection with marriages which will leave the fact of a marriage less open to doubt and less dependent on the oral allegations of more or less professional witnesses."

THE BURMESE AND MARRIAGE

Every writer on Burma has remarked on the extreme freedom of marriage among the Burmese.

The Burmese maiden shows a perfectly catholic taste in the matter of her choice of a mate. She is as ready to marry a Chinaman, or any of the Indian races who come over to the province as she is to marry an Englishman, if it suits her turn. One result of this is the great number of hybrid and indeterminate tribes which have developed forms of speech of their own dialects that have been dignified with the name of languages. Very often that difference of dialect is strengthened by the difference of dress which may, in some cases, have been due to masculine pride of race, but in most cases is no doubt due to feminine love of finery, a something striking in the way of garments. The father may have retained some pride of race and have displayed it in the dressing of his family, or the children may have wanted to show that they were not the same as their neighbours and so differences began which have extended to whole communities. Two things have especially contributed to it. One is the entire absence of caste among the Burmese and the Shans and the other is the extreme freedom with which marriages may be dissolved—*Rangoon Gazette*.

HINDUS AND MUSLIMANS

The advice which Sir Charles Bayley gave to Hindus and Mussalmans at Gya is one which all lovers of India will heartily welcome. His Honour voiced the feelings of the progressive party in India when he said—

"So long as both the Communities should work hand-in hand for the common welfare of the country, both communities would enjoy his full sympathy, and His Honour would do his best to further the interests of both communities. His Honour mentioned the case of the Nizam's Government where no distinction as to race and religion was made by the State and where Hindus and Mahomedans lived in perfect unity."

Indians in the Public Services.

THE VOICE OF THE VENERABLE PATRIARCH.



[“ This question of the services is not simply a question of the aspirations of a few educated men, it is the question of life and death to the whole of British India ”—Dadabhai Naoroji 1887.]

[“ The Public Service Commission (of 1886) instead of giving us “full justice” has deprived us of all our hopes and aspirations to be admitted to an equality of employment with British officials, and we were coolly, mercilessly, despotically, and illegally consigned to a small Pariah Service.”—]

THE INDIAN REVIEW.

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INDIANS IN THE PUBLIC SERVICE.

BY THE EDITOR.

IT is somewhat significant that the appointment of the Public Service Commission which will commence its sittings in our city shortly has by no means been heralded with the loud flourish of trumpets like its predecessor. Indeed, it is idle to conceal the fact that people are viewing this Commission with alternate feelings of hope and fear. For the question of the share which Indians should take in the administration of this, their own country, recalls to the memory of every loyal and self-respecting Indian, on the one hand, the wise and benevolent intentions and declarations of Parliament and on the other, the series of acts by which the Anglo-Indian bureaucracy in this country have been systematically trying to nullify the same.

The sad tale of the history of the question of the employment of Indians in the Higher Services is briefly told. The first great step taken by the British Parliament in regard to the employment of Indians in the administration of the country was the Act of 1833, which declared

That no native of the said territories nor any natural born subject of His Majesty resident therein, shall by reason only of his religion, place of birth, descent, colour or any other, be disabled from holding any place, office or employment under the said Company.

Macaulay declared:—

I must say to the last day of my life, I shall be proud of having been one of those who assisted in the framing of the Bill which contains the clause.

The Court of Directors in forwarding a copy of the statute which contained this clause to the Government of India took care to point out:—

The meaning of the enactment we take to be that there shall be no governing caste in British India; that whatever other tests of qualification may be adopted, distinctions of race or religion shall not be of the number; that no subject of the King, whether of Indian or British or mixed descent, shall be excluded either from the posts usually conferred on our uncovenanted servants in India, or from the covenanted service itself, provided he be otherwise eligible consistently with the rules and agreeably to the conditions observed and enacted in the one case and in the other.

But though racial disaoidity was removed by the Statute of 1833, still for all practical purposes, it remained a dead letter. For when in 1853 the question was again taken up in the House of Commons by friends of India like the late Lord Stanley and the great tribune of the people, John Bright, it was admitted that the Statute of 1833 made the natives of India 'eligible to all offices' under the Company. But during the twenty years that have since elapsed not one of the natives has been appointed to any office except such as they were eligible to before the Statute.

The only thing which Parliament did in 1853 was to abolish the system of nomination and patronage and to throw open all the principal civil appointments for competition among the natural born subjects of Her Majesty. But though competition was introduced, the examination was in effect shut out to Indians as the authorities laid down strictly that it was to be held only in London and not simultaneously in India. No wonder that Lord Stanley declared that

he could not refrain from expressing his conviction that in refusing to carry on examinations in India as well as in England—a thing that was easily practicable—the Government were, in fact, negativing that which they declared to be one of the principal objects of their Bill, and confining the Civil Service, as heretofore, to Englishmen. That result was unjust, and he believed it would be most pernicious.

Let them suppose, for instance, that instead of holding these examinations here in London, that they were to be held in Calcutta. Well, how many Englishmen

would go out there—or how many would send out their sons perhaps to spend two or three years in the country on the chance of obtaining an appointment! Nevertheless that was exactly the course proposed to be adopted towards the Natives of India.

Another Member of Parliament went so far as to state "that the bill would prove delusive and although it professed to show justice to the natives, the spirit of monopoly would still blight the hope and break the spirits of the Indian people." Nothing was done to right the wrong till 1858 when Her Majesty proclaimed—

We hold Ourselves bound to the Natives of Our Indian territories by the same obligations of duty which bind Us to all Our other subjects, and those obligations, by the blessings of Almighty God, We shall faithfully and conscientiously fulfil.

And it is Our further will that, so far as may be, Our subjects, of whatever race or creed, be freely and impartially admitted to offices in Our service the duties of which they may be qualified by their education, ability and integrity duly to discharge.

But despite the Acts of Parliament and the solemn promises and pledges of Her Majesty the monopoly continued as also the obstacle to the Indian entering the service of his own country. An agitation was consequently set up and pressure was brought to bear upon the then Secretary of State for India to consider the gross injustice that was being done to the sons of the soil. As a result thereof a committee was appointed by the Secretary of State for India composed of the Members of his own Council. It presented its report on 20th January 1860. And the following are extracts from the same:—

It is obvious, therefore, that when the competitive system was adopted, it could not have been intended to exclude Natives of India from the Civil Service of India.

Practically, however, they are excluded. The law declares them eligible, but the difficulties opposed to a Native leaving India and residing in England for a time are so great, that, as a general rule, it is almost impossible for a Native successfully to compete at the periodical examinations held in England. "Were this inequality removed, we should no longer be exposed to the charge of keeping the promise to the ear and breaking it to the hope."

Two modes have been suggested by which the object in view might be attained. The first is, by allotting a certain portion of the total number of appointments declared in each year to be competed for in India by Natives, and by all other natural-born subjects of Her Majesty resident in India. The second is to hold simul-

taneously two examinations, one in England and one in India, both being, as far as practicable, identical in their nature, and those who compete in both countries being finally classified in one list, according to merit by the Civil Service Commissioners. The Committee have "no hesitation in giving the preference to the second scheme," as being the "fairest," and the most in accordance with the principles of general competition for a common object.

Be it confessed with shame and humiliation, this report, which did not suit the views of the Secretary of State for India and the bureaucracy of the day, was suppressed and put aside but was only brought to public gaze by private individuals. But the efforts of the small band of true and noble Englishmen, who were working earnestly and assiduously for the righting of the wrong, did not cease. In 1867 the East India Association urged on Sir Stafford Northcote who was then Secretary of State for India that "the Competitive Examination for a portion of the applicants to the Indian Civil Service should be held in India" and that encouragement should be given "to native youths of promise and ability to come to England for the completion of their Education" by the award of scholarships tenable for 5 years. While the Secretary of State was giving this scheme his consideration that warm and sincere friend of India the late Mr Henry Fawcett raised the question in the House of Commons and moved the following resolution—

That this House whilst cordially approving of the system of open competition for appointments in the East India Civil Service, is of opinion that the people of India have not a fair chance of competing for these appointments, as long as the examinations are held nowhere but in London; this House would therefore deem it desirable that simultaneously with the examination in London, the same examination should be held in Calcutta, Bombay and Madras.

The outcome of the petition of the East India Association, Mr. Fawcett's motion, and Sir Stafford Northcote's favourable reception of the petition was, that Sir Stafford Northcote introduced a clause in his Bill entitled "the Governor-General of India Bill" to grant the first prayer of the petition; and the Governor General, Lord Lawrence, published a Resolution on 30th June,

1868, to grant the second prayer of the Memorial, and some scholarships were actually commenced to be given but even the scholarships were soon abolished.

The clause introduced by Sir Stafford Northcote was passed in 1870 when the Duke of Argyll was Secretary of State and he communicated it to the Government of India by a special Despatch. According to the Act of 1870:—

"The Indians were to have a distinct proportion of appointments (which was fixed by the Government of India to be about one fifth, or about 7 every year) in the *Covenanted Civil Service*—which meant that in the course of 25 to 30 years, the duration of the service of each person, there would gradually be about 180 to 200 Indians admitted into the *Covenanted Civil Service*."

Needless to say this was too bitter a pill for the Anglo-Indian officials and non-officials to swallow. Every obstacle was placed in the way of giving effect to the Act of 1870. Documents favourable to Indians were suppressed, ignoble "subterfuges" were adopted, and the Government of India went so far as to suggest that Indians should be prevented altogether from entering the Civil Service and advocated a "Close Native Civil Service" and thus attempted by law to shut up the sons of the soil "in a lazaretto of a miserable close service."

In the face of these facts it is not strange to read that even Lord Lytton burst out:—

I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear.

It took nine years for the authorities to give effect to the act of 1870. Long and vexatious was the correspondence that ensued and the so called Statutory Service was launched in 1880—fully ten years after the act of 1870. The name Statutory itself "was unhappy" in so far as it tried to indicate as if the whole Covenanted Service itself was not statutory; and far-

sighted Indians ventured to suggest that a distinctive appellation like the Statutory Civil Service was deliberately given to it by the Government of India so that it may be regarded as a separate service and could therefore be killed with greater ease. "Killing it was evidently the object; for eventually kill it they did." And here one might incidentally observe that in discussing about the propriety of admitting natives to places hitherto held by the Civil Service, Lord Salisbury said:—

One of the most serious dangers you have to guard against is the possibility of *jealousy* arising from the introduction of Natives into the service.

The jealousy prophesied did make itself manifest at the time of the Ilbert Bill agitation. Lord Hartington in referring to it in the House of Commons (August 1883) exposed the true character of the Anglo-Indian agitation against the employment of Indians in the higher services.

I could quote passages in letters in the Indian papers in which it is admitted that agitation was directed against the policy of the Home Government in providing appointments for Native civilians while there are many Europeans without appointments.

It was on this occasion that Lord Salisbury made the confession that all the pledges and proclamations referred to in the course of the debate was all "political hypocrisy." To continue the woeful tale:

"The agitation against the Ilbert Bill subsided. The eruption of the volcano of the Anglo-Indian hearts stopped, but the anger and vexation continued boiling within as the cause of the explosion still remained." The design throughout was how to knock the "Statutory Service" on the head, and put down effectively the cry for simultaneous examinations.

It was at this juncture that the Public Service Commission was appointed "to devise a scheme which may reasonably be hoped to possess the elements of finality and to do full justice to the claims of natives of India to higher and more extensive employments in the public service." The portion of the public which were eagerly looking

forward to the Commission for the fulfilment of the pledges given them by the Sovereign and Parliament were doomed to disappointment. The Public Service Commission virtually echoed the views of the Government of India. It

pronounced itself against holding simultaneous examinations in England and India, and recommended that there should be two distinct services, one called the Imperial Civil Service, to be recruited in England by open competition as heretofore, and the other, the Provincial Civil Service, to be recruited in different Provinces partly under a system of competition and partly by promotion from the Subordinate Service. It recommended that about 108 specific appointments, i. e., about one-sixth of the appointments reserved to the Covenanted Civil Service in the Regulation Provinces, should be thrown open to and included in the Provincial Service, with which should be amalgamated the higher appointments in the Uncovenanted Service.

The Commission also recommended that the Covenanted Civil Service should be reduced to a *corps élite* and its numbers limited to what is necessary to fill the chief administrative appointments of the Government and such a number of smaller appointments as will ensure a complete course of training for junior Civilians.

The Government of India eagerly clutched at the recommendations of the Commission about the establishment of the two services—the Imperial and the Provincial and about the repeal of Sec. 6 of the Statute of 1870. But they declined to list all the higher appointments proposed by the Commission, such as the Membership of the Board of Revenue etc.

The Secretary of State, however, refused his sanction for the repeal of Sec. 6 of the Statute of 1870, or the revision of the Schedule to the Statute of 1861. But he sanctioned the main scheme of the Commission to have two distinct services.

In accordance with this decision, on the 22nd November, 1892 the rules for the constitution of the Provincial Service were issued and the Government of India went so far as to state that this "scheme was meant to be a final settlement of the claims of the Provincial Service and to be gradually worked up to within a generation of official life." The manner in which the case for the Indians for appointments in the higher public service was

seriously damaged by the orders finally issued on the report of the Public Service Commission has been well exposed by the Hon. Mr. Subba Row in his invaluable brochure on "The Public Service Question in India."

(1) We have, first of all, in spite of the Statutes of 1833 and 1870, the reservation of a particular class of offices to a particular class of persons recruited in England, mainly Europeans, constituting the Indian Civil Service and the perpetuation of a governing caste in India, against which the whole course of Parliamentary legislation has been directed since 1833.

(2) We have next the creation of an inferior service known as the Provincial Service, filled mainly by Indians, a service characterised by Mr. Dadabhai Naoroji, to whom we are all deeply indebted for his labours in this cause, as the *Pariah Service*.

(3) The Statutory Civilian, though on two-thirds pay, held an equal status with the members of the Covenanted Civil Service and had an opportunity to rise to the highest posts in the State, whereas the members of the Provincial Service were assigned a distinctly lower status in the service of the State, and they could not, under the rules, rise to any post higher than that of a District and Sessions Judge or District Collector, and these open places are very few, one-sixth of the former and one-tenth of the latter being listed.

(4) Further, under the rules of 1879, one-fifth of the annual recruitment in England could be made in India by the appointment of Statutory Civilians; whereas we have now a specific number of appointments listed as open to Indians. The number of appointments recommended by the Commission was about 108. It was reduced finally to 93.

(5) Again, if the rules of 1879 had been in force and the Commission had not been constituted, the number of charges available to Indians would have been nearly 165, which is one-sixth of 933, instead of 102 as now. The number of charges in 1832 when the Provincial Service was constituted was 840, and it is now 933; and yet there has been no increase of places listed in the different provinces.

(6) The differentiation into two distinct services has been carried out in almost all the special departments of the Public Service—Education, Public Works, Survey, Forest, Telegraph etc., one Imperial, mainly European, and the other Provincial, mainly Indian. In some departments, rules have been so framed as to keep back Indian talent from reaching the highest places therein and thus seriously injure the rights of Indians.

It is not strange, therefore, that even the late Mr. Salem Ramaswamy Mudaliar, the Madras Member of the Commission, confessed that "the net result of what the Secretary of State has done is to place us in a worse position than we occupied when the Public Service Commission was appointed."

The discontent caused by the result of the labours of the Public Service Commission grew

louder and louder and within a few years, some of India's good friends in Parliament brought the whole question of the employment of Indians in the higher services once again to the forefront. In 1893 Mr. Herbert Paul, M.P. succeeded in carrying the following resolution in the House of Commons:—

That all open competitive examinations heretofore held in England alone for appointments to the Civil Services of India shall henceforth be held simultaneously both in India and England, such examinations in both countries being identical in their nature, and all who compete shall be finally classified in one list according to merit.

The Secretary of state in forwarding the resolution to the Government of India took care to ask them to examine the question and state "under what conditions and limitations this resolution could be carried into effect." But he laid down the condition

that it is indispensable that an adequate number of the members of the Civil Service shall always be Europeans, and that no scheme would be admissible which does not fulfil that essential condition.

All the local Governments were against the holding of simultaneous examinations. The Madras Government alone in a singularly sympathetic and unique document said:—

"His Excellency in Council considers, therefore, that it is expedient to remove, by the institution of simultaneous examinations, the disabilities which now tend to hinder the entry of Natives into the Civil Service proper. This step will remove an injustice, or what has almost the same consequences, a feeling of injustice, and it will not endanger the British supremacy or impair the character of the administration as a civilised and enlightened Government. It may possibly, in certain circumstances, weaken executive action; but the disadvantages in this respect are not so certain or so grave as to outweigh the advantages. The increase in the proportion of Native candidates selected is, moreover, not likely to be so great as is supposed, and it would be advantageous to remove the dissatisfaction and discontent which undoubtedly exist among the Natives by some such measure as is now under discussion.

And so Mr. Paul's resolution which passed through the House of Commons was given a burial by the Government of India. The discontent and dissatisfaction was intense especially during the *regime* of Lord Curzon, and the authorities were openly attacked for deliberately trying to exclude Indians from all the higher

offices in the State. Lord Curzon thought it his duty to publicly deny this very serious imputation and availed himself of the budget debate of 1904 in the Viceregal Council to say that "not only were the people of this country not justified in complaining of exclusion from high office, but they were being treated with a liberality unexampled in the history of the world." Not content with this pronouncement he issued a special Government Resolution on May 24, 1904, in which he expressed his own opinion in the following words:—

There has been a progressive increase in the employment of natives and a progressive decline in the employment of Europeans, showing how honestly and faithfully the British Government has fulfilled its pledges and how untrue is the charge which is so often heard of a ban of exclusion against the natives of the country.

The general principles which regulate the situation are two in number. The first is that the highest rank of civil employment in India—those in the Imperial Civil Service, the members of which are entrusted with the responsible task of carrying on the general administration of the country—though open to such Indians as proceed to England and pass the requisite tests, must nevertheless, as a general rule, be held by Englishmen for the reason that they possess partly by heredity, partly by upbringing, and partly by education, knowledge of the principles of government, the habits of mind, and the vigour of character, which are essential for the task, and that the rule of India being a British rule and any other rule in the circumstances of the case being impossible, the tone and standard should be set by those who have created and are responsible for it. The second principle is that outside this *élite* the Government shall, as far as possible, and as the improving standards of education and morals permit, employ the inhabitants of the country, both because its general policy is to restrict rather than to extend European agency and because it is desirable to enlist the best native intelligence and character in the service of the State. This principle is qualified only by the fact that, in certain departments, where scientific or technical knowledge is required or where there is a call for the exercise of particular responsibility or for the possession of a high standard of physical endurance, it is necessary to maintain a strong admixture and sometimes even a great preponderance of the European element.

If Lord Curzon's dictum itself was unsound and opposed to all the Statutes, promises and proclamations, the figures that his Lordship manipulated to prove that there had been a progressive increase in the Indian element and progressive decline in the European element were grossly inaccurate, not to use a stronger word. The Hon,

Mr. Gokhale exposed the impropriety and the hollowness of Lord Curzon's contention. It was not difficult to shatter Lord Curzon's figures. The fact was Lord Curzon, to obscure the real issue in question, had included posts as low as Rs 75 a month to work out the percentage that he wanted. Mr. Gokhale pointed out that the complaint of Indians was in regard to their exclusion to high offices of trust and responsibility—say above Rs. 500 a month, and he showed conclusively by statistics that on the Rs 500 basis, Lord Curzon's statements were inaccurate and misleading. Amidst the many other grave administrative blunders committed by this masterful and imperious Pro-consul, that of attempting to belittle the character of the Queen's Proclamation was the gravest and the most unpardonable. It is not surprising, therefore, that even Lord Morley the then Secretary of State for India thought it his duty to condemn from his place in Parliament the attempt to read His Majesty's speeches in a "fettling spirit."

But the Indian public would not allow itself to be cowed down by Lord Curzon's pronouncement and the Resolution of his Government. The Hon. Mr N Subba Row took advantage of the reconstituted Legislative Councils and moved the following resolution in the Imperial Legislative Council on the 12th of March, 1911 —

That the Council recommends that a mixed commission of officials and non-officials be appointed to consider the claims of Indians to higher and more extensive employment in the public service connected with the civil administration of the country.

The Hon. Mr Richard Larle on behalf of the Government of India in a sympathetic speech admitted that there was *prima facie* a case for inquiry and assured that such inquiry would most certainly be made, but he was not for the commission proposed by the Hon Mr. Subba Row. But the country, however, had not to wait long for the Commission. On July 30th, Mr. Montagu made the welcome announcement in Parliament that His Majesty had been pleased to direct the ap-

pointment of a Royal Commission to enquire into the questions.

The terms of reference to the present Commission are as follows —

To examine and report on the following matters in connection with the Indian Civil Service and other Civil Services, Imperial and Provincial.—1. The methods of recruitment and the systems of training and probation. 2. The conditions of service, salary, leave, and pension. 3. Such limitations as still exist in the employment of non-Europeans, and the working of the existing system of division of services into Imperial and Provincial; and generally to consider the requirements of the public service, and to recommend such changes as may seem expedient.

We have traced at length the history of the vexed question of the share which Indians should take in the administration of their country with a view to show clearly and on official authority that as far back as 1833 it was clearly recognised that the system of competitive examinations held in London for the recruitment of the Civil Service does not at all give a fair opportunity to Indians to compete on equal footing with their English rivals, that all attempts made by good and well intentioned English friends in Parliament to treat Indians justly in regard to this matter have failed mainly on account of the hostility of the Anglo-Indian bureaucracy, that the Statutory Civil Service created in virtue of the Act of 1870 which attempted to rectify in a small measure the wrongs done to Indians has also been killed, and that the Public Service Commission of 1886 which was appointed with the express object of devising "a scheme which will do full justice to the claims of the natives of India to the higher and more extensive employment in the public service" has lamentably failed to fulfil the expectations formed of it; nay, on the other hand, it has taken away even the little that we possessed previously. It is sincerely hoped that the Commission which will shortly commence its sittings will face the question in a broad, statesmanlike and fair-minded spirit. Let us remember that the sharp distinction which at present exists between the Imperial and the Pro-

vincial Services is a thing not at all contemplated by the promoters and promulgators of the Acts of 1833, 1853 and 1870. This distinction brands the Provincial Civil Service with the bar sinister of inferiority; it makes them feel that they have absolutely no comradeship and equality in common with those who serve their Sovereign and their country; it makes them feel at the outset of their official career that in the administration of the country almost all the higher offices are denied to them.

The Provincial Civil Service scheme, the pet creation of the Public Service Commission, has been an entire failure and disappointment. The abolition of the Statutory Service has deprived the officer of the Uncovenanted Service of the one avenue by which he could enter the Covenanted. For, be it noted that under the Statutory scheme one sixth of the total number of recruits were to be appointed in India and this would have given an opening to a decent number of the berths in the Superior Civil Service; and even this, the Provincial Service has lost. It would be a mistake, however, to suppose that the loss has been only in regard to the opportunities for rising to the higher appointments. Under the Statutory scheme, its members were regarded as equals of the Civil Service men, were placed in the same gradation list and except perhaps in regard to pay, were in all other respects regarded as equals. The Statutory Civilian had the same opportunities, too, for promotion with his brother the competition-walla. But it is no exaggeration to say, that as things stand at present, exceptionally fortunate will be the individual who on the eve of his retirement succeeds in having acted as a Collector. That the Provincial Civil Service Officer is regarded as an inferior being is made more manifest still in sundry other ways. He gets less travelling allowance, less tentage allowance and in fact less consideration is shown for his

feelings and his conveniences. That this exceedingly unsatisfactory state of things has been acknowledged by the Government itself would be proved by the fact that in 1893 when the Madras Government gave its opinion in favour of the Civil Service Examination being held in India it urged among others the following grounds:

Another reason for altering the status and position of Natives in the Civil Service is to be found in the fact that the new Provincial Service does not in any way satisfy their aspirations and wishes. It is evident that its introduction on the present lines has been a great disappointment to them, that it has relegated them to a distinct and limited service, and instead of placing them in line with the rest of the Civil Servants, has confined them to what they consider an inferior and subordinate position, and that this has been accentuated by the designation which has been applied to them, a designation which they have always associated with a distinctly and well recognized inferior branch of the Service.

The distinction then between the Indian Civil Service and the Provincial Service must be knocked on the head. Our best interests and our self-respect demand that there should be only two services in the country, an upper and a subordinate service. The upper service, the present Civil Service to be recruited in England and India by the Examination being held simultaneously in both countries, the successful candidates being chosen in the order of merit irrespective of race or creed and the subordinate service being entirely recruited by Indians. But the reform should not stop here. We have also the "holy of holies" in the departments of Education, Public Works, Survey, Forest, Telegraph etc. In every one of these there is the Imperial branch designed for the European and the Provincial for the Indian. And here let Sir Valentine Chirol speak for the Educational:—

Before the Commission sat, Indians and Europeans used to work side by side in the superior graded service of the Department, and until quite recently they had drawn the same pay. The Commission abolished this equality and comradeship and put the Europeans and the Indians into separate pens. The European pen was named the Indian Educational Service, and the Native pen was named the Provincial Educational Service. Into the Provincial Service were put Indians holding lower posts than any held by Europeans and with no prospect of ever rising to the maximum salaries hitherto within

their reach. To pretend that equality was maintained under the new scheme is idle and the grievance thus created has caused a bitterness which is not allayed by the fact that the Commission created analogous grievances in other branches of the Public Service.

It is high time a determined effort is made to see "that the relationship between Europeans and Indians should be one of manly comradeship and co-operation, born of equal status and equal privileges" and not one of "timid dependence and sycophancy born of the relationship of superior and inferior." Let the motto for the future be "Common service, common emulation, and common rights impartially held."

This is the only path open to the Public Service Commission and it is undoubtedly the path of justice, the path of wisdom and the path of honour.

We do not believe that there is a single thoughtful Indian who contemplates the idea that Indians should swamp the services and drive Englishmen out from the offices altogether. Every far-sighted Indian is anxious that British supremacy should be continued and all reasonable safeguards provided for the maintenance of the same. But this does not justify the perpetuation of "a governing caste in India." The situation has been well grasped by Mr. Ramsay MacDonald—"The bureaucracy has taken root and grown thick in bole and branch where it was only meant to be a shade and protection for the tender plant of Self-government."

The first and the most effective step which ought to be taken to remedy the present undemocratic state of things is the abolition of the monopoly of the Civil Service by Englishmen, and the examination must be held in England and India simultaneously. The demand for simultaneous examinations does not owe its origin to the cry of the Congress agitator or of the liter-day product, the extremist politician,—for it must be remembered in fairness that the injustice of holding the examination in England only was discussed in the House of Commons in

1853, was condemned by a committee of officials of the Secretary of State for India's Council in 1860; and was recognised by the Madras Government as late as 1893, that the late Duke of Argyll admitted that "we have not fulfilled our duty or the promises and engagements we have made," and that Lord Lytton confessed that the authorities had been from time to time in regard to this matter adopting "deliberate and transparent subterfuges for stultifying the act and reducing it to a dead letter."

All the obstacles that at present stand in the way of the best and the first rate of our men from aspiring to the higher offices by the honourable door of competition ought to be removed. The Public Service Commission has a great and difficult duty to perform. The more extended employment of Indians in the services is not only an act of justice but "a financial necessity," to use the words of the late Sir W. W. Hunter.

This question of appointment to high offices, is, to us, something more than a mere question of careers. As Mr. Gokhale points out:—

When all positions of power and of official trust and responsibility are the virtual monopoly of a class, those who are outside that class are constantly weighted down with a sense of their own inferior position, and the tallest of them have no option but to bend in order that the exigencies of the situation may be satisfied. Such a state of things, as a temporary arrangement, may be accepted as inevitable. As a permanent arrangement, it is impossible. This question thus is to us a question of national prestige and self respect, and we feel that our future growth is bound up with a proper solution of it.

We would also remind the Commission that

a succession of great statesmen, who in their day represented the highest thought and feeling of England, have declared that, in their opinion, England's greatest work in India is to associate the people of this country slowly it may be, but steadily, with the work of their own Government. To the extent to which this work is accomplished, will England's claim to our gratitude and attachment be real. If, on the other hand, this purpose is ever lost sight of or repudiated, much good work, which has been already done, will be destroyed, and a position created which must kill all true well-wishers of both England and India with a feeling of deep anxiety.

INDIA'S MONEY IN LONDON.

Other loans to private firms.

£

[In response to a request by the Editor of the "Indian Review" the following opinions on the inflated Indian Cash Balances in London have been received.]

I. THE HON. M. DE F. WEBB.

THE total amounts of India's money that have been removed in recent years from India to London and there invested in securities, or deposited with or lent out to banks and others, exceed sixty crores of rupees, made up as follows:—

(1) From the Paper Currency Reserve.....
over twelve crores.

(2) From the Gold Standard Reserve.....
over thirty crores.

(3) From the Treasury Balances....
over twenty crores.

It is with regard to these last balances of over twenty crores that I understand that the *Indian Review's* enquiry has been made. The maximum sums lent out of these cash balances in London by the India Office to London borrowers during the past year have been as under:—

Lent out on deposit with no security.

£

To the—	
London County and Westminster Bank	... 1,800,000
Glyn, Mills, Currie & Co.	... 1,550,000
London Joint Stock Bank	... 1,500,000
National Provincial Bank of England.	... 1,300,000
Union of London and Smith's Bank..	... 1,250,000

Sums of over £1,000,000 lent to private firms.

£

Lent to—	
Samuel Montagu & Co	... 1,050,000
Nations' Discount Company	... 1,100,000
Union Discount Company of London.	... 1,150,000

Sums of 6,500,000 and over lent to private firms.

£

Lent to—	
Sheppards & Co.	... 500,000
Hobler & Co.	... 500,000
Chartered Bank of India, Australia and China	... 500,000
Brightwen & Co.	... 500,000
Alexanders & Co.	... 650,000
Reeves, Whitburn & Co.	... 700,000
Wedd, Jefferson & Co.	... 750,000

Lent to—

Allen, Harvey and Ross	... 100,000
Anglo-Egyptian Bank	... 200,000
Baker, Duncombe & Co.	... 200,000
Biedermann & Co.	... 100,000
Blydenstein & Co.	... 150,000
Booth and Partridge	... 150,000
Bristowe and Head	... 200,000
Roger Cunliffe, Sons & Co.	... 450,000
The Eastern Bank	... 100,000
J Ellis and Sons	... 200,000
Gillet Bros. & Co.	... 150,000
Haarbleicher and Schumann	... 150,000
King and Fox	... 200,000
Laurie, Milbank & Co.	... 100,000
Lazard Bros & Co.	... 250,000
Lyon and Tuckey	... 100,000
Matthey Harrison & Co.	... 100,000
Mercantile Bank of India	... 250,000
L Messel & Co.	... 100,000
National Bank of New Zealand	... 150,000
Ryder, Mills & Co	... 250,000
Henry Sherwood & Co.	... 50,000
Smith, St. Aubyn & Co.	... 250,000
Steer, Lowford & Co.	... 150,000
Tomkinson, Brunton & Co.	... 150,000

Well may the peoples of India feel amazed when they read this long list of cosmopolitan money-dealers who have been benefitting by the help of India's state funds.

In reply to your enquiry regarding the propriety of retaining India's large cash balances in London, I may point out that in my '*Britain's Dilemma*'—the book that has caused the attention of Parliament, the Press, and the Public to be directed to the India Office's recent management of India's finances and currency,—I have protested with the utmost vigour at my command against the constant transfer of India's cash balances to London which I consider to be very unfair to India, and altogether indefensible.

I have nothing to add to this opinion. I have seen no attempt at any defence from any responsible quarter except the Bengal Chamber of Commerce who appear to hold the view that so long as India is receiving 2 or 3 per cent interest on its money, it is of no consequence that the country has been over-taxed to yield these colossal cash balances, or that private borrowers in London should receive the benefit of a large supply of a cheap (Indian) capital rather than the peoples in India whose earnings have been reduced in order to provide this capital. Needless to say, I regard such a line of argument as preposterous. '*India's money for India*' should be the motto of all Indian patriots.

II PROF. V. G. KALE, MA.,
(Fergusson College, Poona.)

AMONG the many counts of indictment levelled by critics against the financial management of the India Office, one is the accumulation of unusually large cash balances in the Home treasury. In reply to a question put to the Under-Secretary of State for India in the House of Commons by the wonderfully indefatigable Mr. Rupert Gwynne, Mr. Harold Baker stated that the cash balances of the Government of India held in England on the evening of October 30 in each of the years 1908 to 1912 were as follows:—

1908	..	£ 1,198,691
1909	..	£ 5,003,988
1910	..	£ 12,711,748
1911	..	£ 15,207,580
1912	..	£ 9,229,797

Looking to the figures representing the balances for the previous years one is led to the irresistible conclusion that recently they have been abnormally high. The fact cannot, of course, be denied, but an attempt has been made to explain it away. It is apparent that a sum of about four or five millions should have sufficed in the Home treasury for ordinary purposes. When the cash balances mounted up year after year to unreasonably large proportions, people naturally felt that there was something wrong with the India Office system of financial management. It was clear that more money was being taken out of the pockets of the Indian taxpayers than there was a justification for the excess accumulated in the Secretary of State's treasury. This, of itself, could not, however, have raised against the India Office the ire of Indian and Anglo-Indian critics. The accumulation of heavy cash balances was only one of the sins with which the India Office was charged. The gravamen of the Secretary of State's offence was that he had placed himself entirely in

the hands of financial counsellors who dictated a policy which was antagonistic to the interests of India and was calculated to conduce to the convenience of the London banks, that the India Office had not been conforming to the recommendations deliberately made by the Fowler Committee and that therefore the present system of currency and finance was fraught with serious danger. The diversion of the Gold Standard Reserve and eight millions of the Paper Currency Reserve to London, and the locking up of the reserve in securities are measures which involve grave risk. Sir Edward Holden recently pointed out how meagre were the gold reserves of the Bank of England and the British joint stock banks and how in times of crises the Indian gold reserve in England would prove a broken reed. Sixty crores of India's money transferred to London and placed at the disposal of London banks on easy terms gives point to the criticism that Indian finances are being managed, perhaps unwittingly, by the India Office more in the interests of London banks than those of India.

Those immediately interested in these operations in India are particularly exasperated by the fact that while they have here to raise money at four to seven per cent, gold belonging to India is made available in London at very cheap rates. While the London houses and firms are being fed with the gold taken out of the pockets of the Indian taxpayers, Indian merchants and bankers are starved. This is a legitimate complaint to which the India Office has no satisfactory reply to make. The investing of the Gold Standard Reserve, whatever the profit it may bring in, is a huge mistake. It must be maintained in gold at any cost. I need not here consider if it should also be held in India and if the grievance on the part is only sentimental. Confining myself to the question of India's cash balances in London I am constrained to remark the lending out or depositing thirteen crores of India's superfluous

cash to banks or approved borrowers in England at 2½ per cent. as was recently the case to the great loss of the Indian taxpayer and the inconvenience of the Indian banker, does not speak well of the recent financial management of the India Office. From a statement furnished in the House of Commons we see that the excess of the proceeds of the sales of Council bills and telegraphic transfers over the net expenditure in London charged to revenue came to £25,055,839 during the three years 1909-12. Of this balance, £14,223,333 were added to the Gold Reserve and the Paper Currency Reserve. What is the propriety of transferring this latter to London it is difficult to understand. The reserve is obviously meant to redeem the Indian currency notes and if there is any place where it ought to be located, it is India. We are told that the Indian Paper Currency Act provides for the holding of securities and gold by the Secretary of State in Council as part of the reserve; and securities for £2,666,000 and £5,700,000 in gold are so held in England, the gold being in the custody of the Bank of England. This transaction lends strong colour to the impression that all available gold is being conveyed to London and is being placed at the disposal of the banks there. The paltry profit that may be derived is evidently no compensation for the risk involved. We are assured that the remaining 14 millions have been used gradually to discharge the floating debt and the permanent debt issued to provide for the annual capital outlay on the construction of railways and irrigation works. Yet at the end of last October the cash balances amounted to more than nine millions, half of what they were on 31st March.

Lord Inchcape has offered what he feels a satisfactory explanation of the accumulation of these balances. The principal cause according to him, seems to be the extra sales of Council bills and telegraphic transfers. There is, however, absolutely no necessity why the Secretary of State should

sell more bills than are needed to cover the Home charges. The requirements of trade is the usual answer. But the India Office is not bound to offer extra bills for sale nor are they really necessary, the defence of Mr. Montague in the House of Commons, notwithstanding. Lord Inchcape had no better justification to offer than that of the practice being an old one. Apologists for the Secretary of State have failed to convince the critics or to make out any plausible case. Apparently the position is indefensible. If so, the earlier it is overhauled, the better. At any rate, let us have a clear and authoritative statement of the aims, principles and operations of the Secretary of State.

III. THE HON'BLE. Mr. A. D. JACKSON.

In reply to your letter dated 2nd instant I am afraid I cannot claim to speak with any particular authority on the subject you refer to, and it is indeed difficult to express any definite opinion without *all* the facts. There is no doubt that in Commercial circles in India there is a strong feeling on two points, (1) that if at all feasible India's cash balances should be made available in this country for trade purposes and (2) that the fullest possible information should be regularly published by the Secretary of State showing what the Cash Balances are and where and how held. It may, I think, fairly be contended that trade in India should not have to labour under the high rates of interest usually current here for several months in the year, while large cash balances are held at home, either unemployed or earning a nominal interest, unless it can clearly be shown to be unavoidable.

THE ALL-INDIA SANITARY CONFERENCE.

BY THE HON. DR. T. M. NAIR, M.D.

A Conference of Sanitarians in India was a splendid idea. It was planted in Bombay last year. It blossomed in Madras this year. Mr. Surendranath Bannerji once said that "Madras miscalled the benighted Presidency was a source of living light to the sister presidencies." Madras certainly had something to do with the great success of the Sanitary Conference held here last month. And the other factor in the success of the Conference was its President—Sir Harcourt Butler. The discussions at the Conference covered a wide field. Town planning, water-supply, sewage disposal, plague, cholera, dysentery, tuberculosis, Malta fever, relapsing fever, enteric fever, milk supply, vital statistics, vaccination, inspection of food and drugs, dust prevention and many other interesting subjects were discussed. The delegates travelled all over Madras City to inspect its water works and drainage-works, its incinerators and its palatial hospitals, and even ventured as far out as Conjeevaram in the pouring, pelting rain to inspect the infiltration-galleries there.

A week of discussion and dinners, of tea and talk, kept the sanitarians busy and pleasantly occupied. Sanitary problems in India have been taken a stage nearer their solution and workers in the same field have been brought closer together. The subject of town planning naturally brought out the principle of "betterment," and incidentally demonstrated how good English principles are damaged in their transit to India. In England the local authority improves a locality at its expense and then steps in to claim its share of "unearned increments" from the owners of property which have appreciated in value by the improvement effected by the local authority. In the neighbourhood of Bombay it seems that owners of property are asked to pay down their

share of the expense for effecting improvements before any improvement works are undertaken. Under such a system there cannot be any "unearned increments," but on the contrary the increments are "hard earned." A compulsory system of improvement like that may be excellent for a body of capitalists, but is unsuited for municipal purposes. The conference wisely rejected the Bombay system and adopted the English principle of 'betterment.' This was not the only point on which Bombay enunciated unsound principles. On the question of financing water supplies Bombay recommended a new principle. Water is a commodity, said Bombay, and therefore sell it and make money. Do not impose a water tax at so many per cent on the annual rental value of buildings and lands but charge every house-owner who has a pipe connection two rupees a month or twenty four rupees a year. A tax of 24 rupees a year for water supply means a 6 p. c. tax on an annual rental value of 400 rupees. In other words, on that principle, the owners of all houses in Madras of a higher monthly rental than 35 Rs. will pay less water tax than they do now, and the owners of all houses of less monthly rent than 35 will pay more water tax. The Bombay system will overtax the poor and undertax the rich—which is absurd. *Q. E. D.* The Sanitary Conference would have nothing to do with it.

In the discussion on water supplies a good deal was heard about mechanical filters. The special pleadings that were advanced on behalf of the Jewell filters went a little too far and spoiled a good case. The controversy between Jewell filter and sand filter is an old one so far as Madras is concerned. When the question as to the kind of filters to be adopted for the Madras water works was under discussion in the Madras Corporation the writer of this article observed—

Sand filters were considered to produce their effects by acting as mere mechanical strainers. But recent researches both by chemists and bacteriologists, including



THE SNAKE CHARMER.

[The Hon. Sir Harcourt Butler presided at the second All-India Sanitary Conference held at Madras on the 11th Nov. and following days. In his inaugural address he said —It is no accident or idle chance that education and sanitation are united under the same department of the Government of India. Our first and signal objective is to educate the people as to the value and necessity of measures for protecting them in their homes and their lives and those dearest to them from the ravages of plague, malaria, cholera and other communicable diseases, and all the the miseries which follow in their train. * * * * * In recent years, by precept and example, the Government in India have done much to penetrate the mists of ignorance and prejudice which hide from the masses the blessings of sanitary science, the sources of law and order and happier conditions of society. In the last two years the Imperial Government has made grants for sanitation aggregating more than a million sterling, and in its anxious solicitude for the health and comfort of the people that Government has also recently decided to institute, in concert with Local Governments, comprehensive enquiry into the possibility of improving sanitary arrangements along pilgrim routes and at pilgrim centres.]

[The Hindi Punch.]

Dr. Koch of Berlin, have demonstrated the fact that sand filters are not mere mechanical strainers, but that water passing through slow sand filters undergoes a chemical as well as a biological change. This action is brought about by a layer of gelatinous substance which forms on the top of sand filters in which the microbes are arrested. Repeated experiments have proved that to develop this film of gelatinous matter to its proper degree water should be passed through the filters at a rate not exceeding 4 inches per hour. A greater speed retards the formation of the gelatinous matter and is inimical to the life of the bacteria which act as purifying agents. That is the principle of the sand filters. Now what is the jewell filter? In the jewell system of filtration a specified quantity of alum is added to the water which is turned into coagulating tanks in which the precipitate is deposited. The clear water from the tank is then decanted and passed rapidly through a layer of sand. This sand area, however, is so limited in extent and the water is rushed through by a process of suction action at such a tremendous speed that the formation of a gelatinous surface coating is an impossibility. The sand part of the jewell filter is admittedly a straining process. The purification of the water under this system is mainly due to the alum treatment which removes more than 75 per cent of the bacteria and deposits most of the inorganic solids. The difference between the jewell filter and the sand filter is this. In the sand filter a large enough area is provided to enable water to pass at such a slow speed as would form a gelatinous layer on top of it and purification is effected by the bacteria. In the jewell filter a very limited area of sand is provided and as the rush of water will not permit of the growth of the bacteria in the surface layer the alum treatment is introduced as substitute for the bacterial treatment in slow sand filters. In the one case the purification is by chemicals; in the other it is by bacteria—the latter being a natural process, and the former an artificial one. Artificial processes are only availed of when natural ones cannot be utilized from some cause or other. The genesis of the jewell system of filtration will be found in over crowded cities, turbid water supplies, and low atmospheric temperature. In large and growing cities where the cost of land is prohibitive it may be almost impossible to find the necessary space for slow sand filters and the jewell filter with its limited space requirement may have to be preferred. Or again, where the water supply is from an exceedingly turbid river like the Nile, the sand filters may be very soon choked and rendered useless if the water is not subjected to a previous process of sedimentation or precipitation. Those are conditions under which the jewell filter may be of service and hence its use in Alexandria and other Egyptian towns. Then again in a cold climate where the temperature in winter is very low the extensive areas of sand filters if left uncovered will cause the water to freeze and the work of the filter will be at a stand still. There you have a condition where the jewell filter located inside a building has its distinct advantage over its more natural rival. But these are all conditions under which the jewell system has to be had recourse to because the natural system of sand filtration is almost impracticable.

There is nothing very new to be said about plague, cholera and the other diseases with the prevention of which sanitarians have to deal. But the importance of flies as carriers of disease was pre-emi-

nently brought out. It was also made very very plain, indeed, that the system of plague prevention as practised in Madras where attempts are made to control the spread of the disease by controlling the human agency was practically useless. It remains to be seen whether the Madras Government will accept the opinion of the expert body and divert its plague expenditure into more scientific and rational channels.

Have sanitarians ever met in conference anywhere without an animated debate on sewage disposal? And will they ever agree as to which are the best incinerators for practical use? But Madras was able to show them something very highly useful and practical in the incinerator line. The "Griffith incinerators" as used in Madras were greatly discussed and appreciated. And so were the Madras ideas about the control and improvement of cattle yards and the construction of model cattle yards as factors in the improvement of milk supplies. The appointment of medical men as registrars of births and deaths was another Madras idea which was commented on with approval.

The venerable figure of Mr. Moti Lal Ghose, the veteran editor of the *Amrita Bazar Patrika*, was very much in evidence. He was a delegate to the Conference and was a special advocate of the claim of the Rural population. He was quite right. The population of India is mainly rural. The total population of all the towns of over 10,000 inhabitants only makes less than 8 per cent. of the total population of British India.

Mr. Moti Lal Ghose was indeed right in asking the Conference not to forget the interests of 92 per cent of the population in their anxiety to safeguard the welfare of 8 per cent. It has been said that 'brevity is the soul of wit.' It certainly was the soul of scientific sanitary discussion as seen at the Sanitary Conference. The All India Sanitary Conference can teach the many other conferences in India something more than sanitation.

MAZZINI AND YOUNG INDIA

BY

THE REV W. E. TOMLINSON.

THE general estimate in this country of the teaching of Mazzini is that it is "against the Government." So gravely was his message misunderstood and misrepresented a few years ago in one part of India that a so-called "Life of Mazzini" in the vernacular met with the only fate possible to such a caricature, and was proscribed by the local Government. An English gentleman said to the writer recently that he thought Mazzini the last subject on which it would be advisable to lecture to an educated Indian audience. Happily we are in a very favourable position to day to enquire whether or no Mazzini has any message for Young India. The standard English "Life" by Bolton King, which contains an excellent summary of Mazzini's teaching and on which this paper has largely drawn, is now available in "Every Man's Library" at one shilling. In the same series is "The Duties of Man," a book of tremendous moral force. There is another collection of Mazzini's essays in the Scott Library at eighteen pence, while Mrs Hamilton King's "The Disciples," a poem treating of Mazzini and his followers, and "Vittoria" by George Meredith, a novel dealing with Mazzinian times, are to be had in cheap editions. Mrs Hamilton King has, in extreme old age, recently published a touching tribute to her "Master" in her "Letters and Recollections of Mazzini," which, as Mr. G. M. Trevelyan says in his Foreword, is "a peculiarly genuine and personal record of the more intimate side of Mazzini's life during those sad latter years when his cause was triumphing in the eyes of others, but not in his own." In some of our city libraries may be found one or more of Trevelyan's three

fascinating books on Garibaldi, the "Defence of the Roman Republic," the "Thousand," and the "Making of Italy," all of which are of value in a study of Mazzini, the soul of the New Italy, as giving a view of him from the position of an ardent admirer of Garibaldi, her Sword. The biographers of Cavour, Italy's Brain, could hardly be expected to wax enthusiastic over Mazzini, for he almost always misunderstood the great statesman without whom prophetic idealism and soldierly courage would have been wasted. Yet even the Countess Cesaresco's monograph and Thayer's recently published monumental "Life of Cavour" add to one's knowledge of Mazzini by references none the less valuable because dispassionate. The present article is not an attempt to outline Mazzini's life, to delineate his character, or to summarize his teaching. It will suffice if we note some points in that teaching which are not without their bearing on our lives, whose lot is cast in modern India.

It may well be said at the outset that Mazzini's message to Young India would not necessarily be the militant one he addressed to Young Italy. That the political condition of Italy in 1848 was far different from that of India in 1912 should not need much proof. In 1848 Italy was the merest "geographical expression." Austria held Lombardy and Venetia. Piedmont, under a King of the old line of Savoy, ruled the North-west. A Bourbon king governed Naples and the South. In the centre were several petty dukedoms, and the Papal States, the sphere of the exercise of Rome's Temporal power. Of all these Austria was paramount. Lombardy and Venetia were ruled by a viceroy, a puppet whose strings were pulled in Vienna, whither all business was referred. This meant intolerable delay in the prosecution of public affairs. A quarter of the products of these provinces was seized in taxes, and there were additional imperial dues. The

dictum of the sovereign, "I require obedient subjects and not enlightened citizens," fairly represents the attitude of Austria to Italy, though it fails to do more than suggest the barbarities to which the rulers had recourse to secure obedience in the ruled. Austria's was a government by bayonet; its aim was to perpetuate, by whatever physical violence, the servitude of Italy, whose children were taught in the politically managed schools that "subjects should conduct themselves as faithful slaves." A rigid censorship went so far as to correct Dante for political ends, and educational chairs were held by mere charlatans, tolerated because they were good servants of the Austrian overlordship.

In Naples Ferdinand IV, whose rule Gladstone denominated "a negation of God," had made promises of freedom to his people and had even declared a constitution, but his secret dependence upon Austria made these of less value than the paper that bore them. Of all the ill-governed countries of Italy the Papal states were easily worsted. The Temporal Power was a proof on the plane of history of the truth of the saying of Browning's Pope

"This is the man proves irreligious
Of all mankind, religion's parasite."

The rule of the Papal States was blind, greedy, capricious. Only two per cent. of the people could read, and education was in Latin from suspicion of modern knowledge. From 1818 to 1848 there was neither personal safety nor justice in Rome. The judges were corrupt and the 80,000 laws they administered were barbarous. Imprisonment depended on the whim of Government. The prisons were filthy. Assassination was rife and was winked at by the authorities. Spies were the curse of the country, recalling the French Revolution, as the system of torture in vogue brought back the days of the Inquisition. "The San-Fedists who protected the Holy Faith,

sometimes by the dagger at midnight, sometimes by open ruffianism in the broad day, were permitted by Government to beat or kill at their pleasure any man dubbed Liberal, Freemason, or Carbonari, until to neglect attendance at mass, or even to grow one's beard, was enough to expose one to assault by these braves."

Enough has been said to justify our protest against the assumption that has sometimes been made, that similarity in the political condition of the two countries warrants the application to modern India of Mazzini's call to war against the ruling power in Italy. We will only further note that Mazzini himself most emphatically repudiated that "doctrine of the dagger" which he has been made to preach in this and other lands. To Cavour, who charged him with plotting against the life of king Victor Emmanuel, the Piedmont Sovereign who was to reign over a united Italy, Mazzini indignantly replied that the king's life was "protected, first by the existence of a constitution, next by the uselessness of the crime." He "abominated" political assassination and declared it to be "a crime if attempted with the idea of revenge or punishment; a crime when there are other roads to freedom open." During the days when as Triumvir he presided over the defence of the Roman Republic, he ruled Rome without prisons, without trials, without violence and that in an age when assassination was common. That the aforementioned Local Government, in proscribing the vernacular pamphlet on Mazzini, which cited his work in Italy as justifying bomb-throwing and mob-law in India, was right both historical fact and Mazzini's own solemn declaration bear witness.

It is easier to make the denial of the preceding paragraphs than to say what would have been Mazzini's positive political or social propaganda for Young India. Mazzini was too inconsistent and too obstinate ever to be a great thinker or a constructive politician. He was above all a seer,

an idealist. Brilliant flashes of intuition shine from out his speeches and essays and letters, and he never fails to nerve to their task men who have a hard piece of work to do, but politician he was not. The way in which he held doggedly to his idea of a republican Italy when even his closest friends saw that the unity to achieve which he desired a republic could only be gained by making Italy one under Victor Emmanuel, is sufficient sign of his limitations as a practical politician. It is not a programme that Mazzini has for India so much as a message.

In all his advocacy of Republicanism Mazzini had three great ends. In the first place he pleaded for a Republic because through it he hoped to see Italy the home of *true freedom*. Liberty was the thing dearest of all to Mazzini but by liberty he did not mean mere political independence. The liberty he advocated only held the place it did in his scheme of the State because it was the necessary condition of morality and of true progress. "Where liberty is not, life is reduced to a simple organic function. The man, who allows his liberty to be violated, betrays his own nature, and rebels against God's decrees." Some of the practical inferences from Mazzini's doctrine of personal liberty will be suggested in the later paragraphs of this paper. for the present we may note that he limits liberty in two ways. No liberty is worth the name that works immorality or that profits the individual to the hurt of the society.

In the second place, and to achieve this desired liberty, Mazzini insisted on *association*. Men, though free, are powerless save in combination. "Association multiplies your strength a hundred fold; it makes the ideas and progress of other men your own; it raises, better, hallows your nature with the affections of the human family, and its growing sense of unity." The republican formula to which Mazzini committed himself was "everything in liberty through association."

These two great and complementary ends Mazzini would have brought about by *national education*. What manner of education he would have imparted may be gathered from his answer to one who asked him how, given a republic, he would free his people. "Mazzini replied, 'Establish schools, in which the duties of man, sacrifice, and devotion would be taught.' " Had we had his promised look on education we should have known better the lines along which he would have taught his people the truth which was to make them free.

It was because Mazzini believed that nothing but a republican government could secure such education and the consequent freedom and association, that he cried day and night for a republic. In a note written to his old friend Bertaino, when the latter was Garibaldi's agent in Genoa, Mazzini says, "I have no republican intentions. I strive for nothing but the Unity. The cry *Viva la Repubblica* would seem to me a real mistake at the moment." It is of prime importance in applying Mazzini's message to other countries to note that the form of government was nothing to him, if only true liberty and helpful association could be won.

At the back of Mazzini's thought of the threefold gain that would accrue from a Republican Italy, lies his conception of Nationality. Humanity is too wide a thought, he would declare, to thrill men. God, who set the solitary in families, has united families into nations. Humanity is the army of which nations are the battalions. Mazzini refused to admit race as one of the chief bases of nationality. "There is not," he said, "a single spot in Europe where an unmixed race can be detected"—so that he would not have despaired of seeing the vast congeries of the races of Hindustan knit into a single national life. He knew how great a power language and literature have in uniting a people, (Dante was one of the most potent of the influ-

ences that determined the course of Mazzini's own life's work); but he would not make of them the essence of nationality. Geography was the sole science that interested him, and every Indian will agree with Mazzini that the course of rivers and the disposition of mountain ranges have no small share in the fixing of a people's national characteristics; but geographical relations were, to him, only formative of, not vital to nationality. War he knew had often had a welding influence, and to this the history of British India surely witnesses. But to Mazzini all these forces only affect the shell of nationality: its kernel, its spirit, its essence consist not in them. "Nationality is a sentiment, a moral phenomenon, which may be generated by material causes but exists only by virtue of moral facts." Greater even than the popular will, as a factor in the essence of nationality, is this, that "nationality must have a moral aim to justify it." "Country is not a territory: territory is only its base; country is the idea that rises on that base, the thought of love that draws together all the sons of that territory." And again, "a community of men drawn together by a selfish principle for a purely material purpose is not thereby a nation. To constitute a nation, its informing principle and purpose and right must be grounded on eternal bases. The purpose must be essentially a moral one."

"The Duties of Man" shows how high an ideal of patriotism Mazzini had. "No ill-living man was a true patriot." "Where the citizen does not know that he must give lustre to his country, not borrow lustre from it, that country may be strong but never happy." No braggart is a patriot after Mazzini's heart. "Flattery will never save a country nor proud words make us less abject. . . . The honour of a country depends much more on removing its faults than on boasting of its qualities." To

Mazzini patriotism was not a regard for the greatness of a country's past: it was a supreme concern for its present moral integrity. Only righteousness exalts and only moral corruption destroys a nation. Hence the need for a pure national life and an unselfish and honourable international life. In regard to the latter Mazzini believed that every nation had its divinely appointed mission in the world. "God has written one line of his thought on the cradle of each people." "He believed Italy's work to be—unity within herself once achieved—to lead the severed nations of Europe and the wider world to a moral unity, an end that Italy, of late months, has done little to forward, but that is doubtless the nearer for Mazzini's upholding of his ideal.

It is to this test, Does it knit my nation into a moral unity, promoting freedom, while making for an association intimate and fruitful of general good? that Mazzini would have us bring every institution of our several lands. He said once "There is no such thing as a purely political or purely social revolution; every true revolution has at once a political and social character," and to his test for forms of Government he would refer all social and religious institutions too. The writer once lectured on Mazzini in a South Indian city, and in his closing address the chairman, an Indian gentleman of some freedom of thought and speech, said that, were Mazzini to appear in India to-day his bombs would be directed not at the British but at Caste, while one would certainly be placed under his grandmother's bed! That was a broad way of saying, what is certainly true, that of every ancient institution, Mazzini would ask whether or no it was knitting the people (not of a section of society but of society as a whole) into a unity in which personal liberty was secure, a unity moral and saving. "So long as revolutions lead only to the sub-

stitution of one aristocracy for another, we shall never find salvation." Apart altogether from the religious sanctions or philosophical supports of these institutions Mazzini would judge them solely by their moral effects, their power to free, to unite, and to save the nation and through it the world. This is perhaps Mazzini's clearest call to India to-day, to apply this test unflinchingly and universally. In this message he has left us a legacy more valuable than the most detailed political and social propaganda.

In regard to the manner of our applying such a test Mazzini's own strenuous life story seems to me to indicate two things that he is, in effect, saying to public workers in India to-day. The first is, *Be passionate*. Whether we are in the van or form the rank and file of the army of progress and reform we need the passion, the suffering of soul, of the "Father of Italy" of whom Swinburne says.

"He found

Her weak limbs bared and bound,
And in his arms and in his bosom bore
And as a garment wore
Her weight of want, and as a royal dress
Put on her weariness"

Again, does not Mazzini's life of martyrdom say to us, *Be consistent*? One of Mazzini's most urgent demands of workers for the people is that they should above all be true. Mazzini believed in association, but he passionately declared that there are some liberties that no association has any right to curtail. "No majority, no force of the community may take from you what makes you men." What no association has the right to do, fear and convenience must not be allowed to do. The preachers of the rights of nationality and of freedom must before all else unflinchingly fulfil, at whatever cost, men's fundamental moral duty of consistency.

Mazzini in his later days used to say that the star mostly in the ascendant in his life was the

Digitar, and that his own "bark" was generally unheard. There are few more pathetic figures than the Mazzini of those closing years, oppressed by the sense of the failure of his most cherished plans. For all his depression over personal failure, Mazzini was one of the truest optimists that Europe has known. Nothing could dim his vision of Rome, purified, in spiritual headship over a world made free through her sacrificial labour. He once confessed, "In my heart I have said, it is not possible that the city that has already lived to see two lives should not arise to see a third. After the Rome of conquering soldiers, after the Rome of triumphant Word, there shall come the Rome of Virtue and of Example; after that of the Popes, shall come that of the People." Let every Indian worker, who finds it hard to believe day by day that for his country the best is yet to be, remember that what kept Mazzini hopeful was his religion, his faith in God.

The age in which Mazzini lived was not a religious, or rather not a godly, age. The curious might, perhaps, discern certain resemblances between the religious life of awakening Italy and that of modern India. The French occupation of Romagna had scattered the seeds of scepticism, and these had yielded a crop over a far wider field than had been sown. The scientific ideas of the Encyclopedists had become known to the educated classes, who in the Papal states were restive under an ancient priestly ruler. Religious obedience was by no means voluntary. It was no change for the better to be delivered from Austrian violence to suffer the moral compulsions of the Temporal Power. Garibaldi and his soldiers, as Trevelyan shows, had a kind of "physical horror" of the priests of the reactionary party. But the poorer people of the villages were as innocent of religious ambition as of political, and many a hamlet in the Umbrian Apennines would have been loth to lose the rule of the priests, for

all its lording of it over them. Simple devotion to the person of the Pope and a fondness for sacred pomp combined to keep the peasantry loyal to the Roman States. Nor was it otherwise with the lower classes in the cities, notably in Rome itself. "As long as they were able to enjoy the spectacle of fireworks and balloon ascensions, as long as the Pope authorised the Carnival orgies and October beanfeasts, with their almost pagan rites, and as long as the subventions passed on by the convents and the houses of the Cardinals to the indigent classes were sufficiently substantial, they were satisfied." For many of the educated in the cities doubt had sapped the foundations of belief for most of the poor, in town and country alike, religion had ceased to be a thing of solemn Karma and was become a *tanisha*. *Mutatis Mutandis* the religious unrest of the educated and the religious stagnation of the common people of Mazzini's time have their counterpart in India to-day.

In such an age it was hardly to be wondered that Mazzini was not an orthodox Christian. The only Christian life he saw was corrupt: but he had as the centre about which all his work, political, social, and literary turned, a deep religious consciousness, an immovable faith in God. To use his own words, religion was to him "the eternal, essential, indwelling element of life." His religion was so vital that it could not be kept out of any part of his work. Of great importance for all workers in the fields in which he toiled is his word, "I do not know, speaking historically, a single great conquest of the human spirit, a single important step for the perfecting of human society, which has not had its roots in a strong religious faith." He had proved that not materialism, not ethics, not philosophy can either liberate a nation or make it one. That is religion's work. Though Mazzini did not find his spiritual home

in orthodox Christianity he had a deep reverence for Jesus Christ. There is a letter of his in which he says, "I love Jesus as the man who has loved the most all mankind, servants and masters, rich and poor, Brahmins and Helots and Pariahs." Jesus had freed the individual, had come as the Apostle of the Unity of Law and as the Prophet of the Equality of Souls. Whatever his doctrinal confession, Mazzini's ethics and his spirit of sacrifice were Christian through and through. He believed in the supremacy of the spiritual, in God as personal, and in Providence; he practised and appealed for self-sacrificing love, of which "one true, immortal virtue" the cross was his symbol; he never relinquished his faith in immortality; and he longed for one universal and spiritual and all fulfilling Church. His later aspirations after a "Supreme Council" to decide the common truths and duties of the peoples are only an instance of the way in which the mystic in him blundered over the practical; but his demand that religion shall be the soul and the thought of the State and of political and social movements is universal in its scope and eternally applicable. Young India, he would say to us, no less than young Italy, must be religious, for "political parties fall and die; religious parties never die till they have conquered."

Religion for Mazzini was nothing save as it issued in duty. In "The Duties of Man" his repeated message to the working-men of Italy is that duties must be discharged before ever the question of rights can be discussed. Rights! "Man has one right only, to be free from all obstacles that prevent the unimpeded fulfilment of his duties." "The earth is our workshop; we may not curse it, we must hallow it." Life is no path to mere happiness whether "by railway shares, selfishness, contemplation," or anything else. Life is a mission, a call to make ideals real, a gift to be used for the good of the race, an "undying battle" with Evil whose "dominion we are

everlastingly to weaken." We are to do this by incarnating our ideas in deeds, for "every thought, every desire of good, which we do not, come what may, seek to translate into action is a sin." And in this toil and in this fight man is always to remember that he is not alone, God is with him. Duty "borrows from the Divine nature a spark of its Omnipotence." Further, Duty has conscience as guide. Mazzini somewhere finely says that Truth lies at the intersection of conscience and tradition. Duty is the realizing of Truth, and one knows one's duty by the voice of conscience and the testimony of "the mass of would-be moral men" checking each the other.

In the fulfilment of duty Mazzini's great support was prayer. In one of his most characteristic letters in Mr King's collection, he says, "Is a thought, a fervent wish, arising in a pure soul, powerless on other souls, because it does not embody itself in a terrestrial reality? Only God is all powerful; Thought in Him is identical with Action. Every Thought in Him is a Creation. We attempt when He achieves; we wish when we cannot attempt; and I write the word *wish* because wishing is action too." Now, prayer is wishing in the line of God's Thoughts, till those Thoughts become palpable to us as actions on the plane of our existence. Mazzini did a good deal of such "wishing." He was not ashamed to confess that he believed in the power of prayer. "I was during one whole hour at a loss what to write till my soul melted away in prayer." It is because Mazzini as a religious man and a praying man joined himself to the powers of endless life, that of all the influences that went to the making of Italy, his will be the most lasting, and the most powerful over the widest range. From the mind of the peasant of the plains and valleys of Italy as he tills his fields and prunes his vines the memory of Garibaldi, the simple and lion-hearted lover of his Homeland, will not soon fade; students of international diplomacy may declare Cavour the greatest states-

man of his century; but to us with our share to take in the unifying of a people or the freeing of a society, the lofty idealism and the pure, prayerful faith of Mazzini will prove the mightiest inspiration and will afford the most constant help. What the author of "The Disciples" makes Mazzini's spirit say to toiling men is the message he has actually brought to many:

"Facing the foreseen doom ye know,
Through flesh and soul's extremity,
Fight on, and keep your heart alive!
I have gone through where ye must go,
I have seen past the agony,
I behold God in Heaven, and strive."

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NIZAMI'S "HAFT PAIKAR."

BY

MR. H. BEVERIDGE, I. C. S. (*Retired.*)

THE *Haft Paikar*, or, "the Seven Beauties" is one of the five metrical romances of Nizami, a Persian poet who preceded Chaucer by nearly two centuries. It has been aptly said by Hammer Purgstale that the *Haft Paikar* might be called the "Magazine of stories," just as Nizami called an earlier work the "Magazine of Mysteries." It is one of the earliest of poetical story-books, and has often been imitated.

The frame-work is simple. Bahram Gor, who is a historical personage, and was king of Persia in the fifth century A. D., finds in a hidden room of his treasury the portraits of seven princesses. They are all kings' daughters and one of them is Furak the daughter of the Rai or sovereign of India. Her name is evidently a derivative from Fur or Pur, for F is the Arabic equivalent of the letter P, and so her father is to be regarded as the King of Kanouj and as a descendant of the Porus of the Greeks. The other six portraits represent the other countries of the world, one being of the daughter of the Greek Emperor, another of the daughter of the Czar of Russia, and so on.

Bahram falls in love with all the seven, and by sending ambassadors and presents he obtains them from their fathers. He then builds a palace with seven domes, corresponding to the seven planets, that is, to the Sun and the Moon, and the five planets known to the Orientals, and also representing the seven days of the week. Each bride is installed under one of the domes, and each building is decorated in the colour appropriate to its planet. Thus Furak's dome is coloured black, as representing the day appropriated to Saturn. Bahram having clothed himself in black, begins his week of visits by going to Furak's mansion on the Satur-

day, and requests her to tell him a story. She relates one, descriptive of a city where all the inhabitants are Siahpesh, or wearers of black, and of the adventures of a traveller who goes there, and embarks in a flying basket, and afterwards binds himself to the leg of a Simurgh, that is, the Roc of the Arabian Nights. Next day he visits Humai, the daughter of the Greek Emperor. It is Sunday, and so her dome is coloured golden, and Bahram wears a yellow dress, and has a gold crown on his head. Humai tells him a story, and in this manner he goes the round of all the domes. The fourth tale is related by the Russian Princess, and is about a king's daughter who shuts herself up in a remote and wonderfully guarded fortress, and dares her lovers to come and find her. Of course, "the many fail, the one succeeds," and an adventurous prince, with the Simurgh's help makes his way into the castle, answers the princess's riddles, and wins her for his bride. This story is full of incidents and became popular in Europe and has been translated into German by Erdmann. But I think that Humai's story is the most interesting of the seven tales. It is the only one in which the characters excite sympathy. It is the tale of a Persian king and a beautiful slave. The king is wise and handsome, and amorous as the day. But he knows from his horoscope that association with womankind will give him trouble, and so he keeps aloof from them, as long as possible. But nature is too strong for him, and as he cannot find a suitable princess (*khatun*), and is also afraid to form a permanent union, he has recourse to the purchase of slaves. An old hunchbacked woman, who acts as his broker, keeps him supplied, but the result is not satisfactory. Though the old woman vaunts each purchase as coming from the harems of King David or of Mahmud of Ghazni, the king is disappointed, and sells each new arrival after a week or less. In this he is encouraged by the broker who finds her profit in the frequent commissions. At last a report comes

that a Chinese slave dealer has arrived with a thousand beauties, the pick of Kballaj and Cathay. Among them is a peerless fair one who has absorbed the light of the Morning Star. The king sends for her and for her companions, and she is the only one who attracts him. He finds her even more beautiful than report had made her, and falls in love with her. But he is cautious and asks the slave dealer about her accomplishments and her character. He vouches for her moral and mental excellences but admits she has one great drawback. This is, she has no inclination for men, and that every one who tries to possess her is repelled by her, and endangers his life. Hence, whoever purchases her, returns her the next morning. The dealer says he has heard that the king is as hard to please, as the girl is, and so suggests that he should not purchase her but choose some other lady from his stock. The king, however, will have none but her, and she is placed in his harem, where she remains like a lovely flower in its sheath, shunning publicity, and courted retirement. Though the king makes advances to her, she shows no response. The old brokeress tries to smooth matters, but both the King and the girl resent her interference, and she is turned out of the palace.

One evening the King addresses her in terms of passionate admiration, calls her the eyes of his life, and the life of his eyes, the Cypress formed one, the beauty compared to whom the spacious basin of the Moon is a narrow ewer, and asks why she is so cold to him. He then invites her to speak freely to him, and to tell him her whole mind, and as an encouragement to do this he relates to her a story about Solomon and Bilkis, the Queen of Sheba. Bilkis, he said, gave birth to a man-child, but to the grief of the parents he was born without hands or feet, or rather, perhaps, without their being attached to the trunk. Solomon applied to the Archangel Gabriel to know what was the cause of this calamity and what was the remedy and was told that the child would recover

his limbs, if both Solomon and Bilkis would answer with perfect sincerity the questions that were put to them. The question put to Bilkis was somewhat like that put to Draupathi in the Mahabharata, and was, with all her love for Solomon and admiration of his grandeur, if she had not occasionally an inclination for other men. Bilkis thereon acknowledged that she never could see a handsome young man without feeling an inclination for him, and her honesty was rewarded by her child's getting the use of his hands. The question put to Solomon was if in spite of all his greatness he did not covet more things. He replied that, wealthy and powerful as he was, he never saw a man approach his throne without looking to see if he had a present for him. In reward for this sincerity the child got the use of his feet and rose up.

After telling this story, the king invited the girl to speak the whole truth and to tell him, as in the presence of God, why with all her beauty she was so cold towards him. On his part, he could not keep feeling intense love for her even when he saw her afar off! Thus adjured, the girl explained that in her family (*nasl*, which perhaps means sex here) when a woman gives her heart to a man, she soon dies in child birth, and she asks, in anticipation of John Stuart Mill's question, if men had to bear children to women, would they have the courage to run the risk of death? Why should women eat poisoned honey. "My life," she says frankly, "is dearer to me than that I should expose it to such danger. I am a lover of life (*jan*), not a lover of lovers (*janan*)." As she has disclosed her secret, in other words, "has taken the cover off the dish," let the King discharge her or sell her. But, as she has unveiled her heart, she trusts that the king will not hide his own feelings and tell her why he so summarily gets rid of so many beautiful women, why he does not give his heart to any of them, why he does not even keep them for a month, but treats them like a

lamp or a candle, to be cast aside with contempt when no longer serviceable. He replies by a bitter attack on women. He says, none of his women has any regard for him. They only think of their own interests. They affect to be good, but really are bad. When once they are made comfortable, they cease to do any service. Every one must act according to his or her nature. Flour of the wheat is not suited to every one's stomach. No reliance can be placed on woman. She is straw and carried about by every wind. If a woman sees gold, she turns her head hither and thither like a trembling balance. When a pomegranate ripens, it becomes beautiful, and a pearl improves with age, but woman is without substance, and like a child or a grape, pleasant while young, but black when mature. Women are said to be in a house like cucumbers, *pucka* when *kacha*, *lacha* when *pucka*. He ends his diatribe with a compliment to the girl, saying that without her he is not at rest for an instant. She is not mollified and they remain apart, and the old brokeress adds to the estrangement. The king, however, is patient and does not force her inclinations. He treats her with courtesy and reserve, and his behaviour to her reminds us of the moderation shown by the Caliph Al Mansur to a recalcitrant slave, as described by Sa'di in the *Bostan*. At last the king wins by waiting, and the girl surrenders. One feels inclined to say with Walter in the *Princess* "I wish she had not yielded." But then what other course was left open to a slave?

There is a good deal more in the *Haft Paikar* than the stories told by the ladies. Bahram Gor's life and adventures are described, and also his disappearance in an abyss while hunting a wild ass. Nizami, however, says nothing about Bahram's incognito visit to the King of Kanouj, an incident which is related at length in the *Shahnama*.

According to Ferdausi, Bahram chose to go in disguise to the court of Shengil, the King of

Kanouj, and to give him a letter upbraiding him for his evil conduct. He stayed at Shengil's court for sometime and distinguished himself by killing a wild elephant, etc. Eventually Shengil discovered who he was and gave him his daughter Sapiñiral in marriage. Afterwards Bahram returns to Persia with his Indian bride. No such king as Shengil is mentioned in Indian histories or inscriptions and it is unknown wherefrom Ferdausi got the name. It is not given in the *Chronicle of Telasi* from which Ferdausi might have got the story of the marriage. The poet also mentions an earlier Shengil who was also king of India and assisted Afrasyab in his wars with the Persians. He was defeated and nearly killed by Rustam. The story of Bahram's secret visit to India is interesting as it seems to be the origin of the tale told by Catron and others, of an incognito visit to India by the Emperor Babar. Neither Babar nor any contemporary historian mentions such a visit, and is probably nothing but a legend founded on the *Shahnama*.

Shankal is mentioned in the Introduction to Ferishta's history in Elliot's *History of India* VI. 553. It is there stated that he came from Koch, that is, I presume, from Cooch-Bihar, or Assam, so he may be the Jangal Batahu mentioned by Mr. Gait, (A. S. B. J. for 1893, p. 275), or be one of his ancestors. Ferishta also says that Shankal was the founder of Lakhnauti or Gaur. There is also a reference to Shankal and Bahram in a work written early in the 13th century. (Elliot II. 159). Shankal is mentioned in the modern work, the *Risala-s-Salatin*, but probably this account is only copied from Ferishta.*

* My friend Mr. Jivanji Jamshedji Modi read in 1895 a paper before the Bombay Branch of the R. A. S. in which he dealt with Ferdausi's story of the marriage of Bahram Gor with the daughter of the Indian king Shengil. He suggests that the name Shengil may be connected with Sangala, the city stormed by Alexander. But against that we have Ferishta's statement that Shengil came from Koch, or Assam.

SIDE LIGHTS ON TECHNICAL EDUCATION

BY

MR. SHEWARAM N. PHERWANI, M.A., M.E.

A number of mistakes seems to have been made with regard to Technical schools and Technical school methods and that has to a great extent affected their popularity and usefulness. Technical schools have not found favour with the masses nor have they attracted any good number of sons of working men. Even the Educational department does not seem to be entirely satisfied with them. It is quite obvious they have not fulfilled the needs of the day.

That Technical education is sorely needed few can deny. That it has to play a grand part in the industrial regeneration of the land every one can see. In short the need is apparent but there is no satisfactory solution offered of the means of meeting it.

If technical schools are to be established with any hope of success, it should be borne in mind that they must have reference to the local industrial needs. The existing and prospective local industries furnish the starting point of the enquiry. A technical school should aim at supplementing the efforts of the local working man—the man engaged in the crafts. It is his shortcomings that are to be overcome. It is his welfare that is to be the object of our anxious care. It is his sympathy on which the success or failure of the work will depend.

The school is to lay the true foundation for progressive improvement in the existing and prospective crafts, to interest itself in the workmen, the material at hand and to inspire sufficient confidence by its sympathetic attitude so that the workman comes to feel that his son would be the better for being educated in the school and the layman feel that the school would furnish his son with the requisite for entrance to successful and profitable pursuit of the craft taught.

The location and distribution of school will follow as a corollary from this fundamental principle of taking the existing crafts and industries as the starting point. The industrial centre of a particular group of industries is obviously the best place where to disseminate knowledge concerning that group.

Again technical education means the imparting of theory as well as practical working skill in a particular branch of industry. Now it has been found that the schools have not at all been able to impart the practical skill which distinguishes technique from mere Science. The school, it has been generally found, cannot afford the constant practices and variety of application gained by the workman in his daily occupation or in the workshops. On this account the apprentices system of training workmen in the various crafts is still producing more and better craftsmen than the school. What the school should aim at should be to leave intact this method of acquiring practical skill and supplement it by imparting scientific and advanced knowledge of the craft or industry to the actual workers in the craft or workshop, etc.

Evening class work among the workmen, teaching them the three R's and drawing and then scientific instruction in their own art, is about the best way of making a technical school useful. Stricter and more regulated apprenticeship might be made the standard of admission to the evening class, but in any way the advantage of the vast practical training agency should not be neglected nor lost sight of. A technical school that loses sight of this would do very little good.

The Railway and other workshops are doing more substantial good in the way of technical training than the so-called technical schools. But by themselves these Railway workshops, etc., cannot bring out the finished progressive workman that we need. A Technical school working in conjunction with such big workshops would afford the ideal combination to produce the right

Buddhism in Burma.

BY "A BURMAN BUDDHIST."



There came a message from the East to me,
From Peoples of the Yellow Robe it came,
From Brothers of the Buddhist Doctrine, those
Who, since I love them, hold my race and name
Not Alien, nor disd'in, in cloistered close.

—Edwin Arnold

44 **Y**OU must yourself make the effort, the priests of Buddha only show the way."

This is the teaching of the ancient Indian religion which is the national and dominant faith in the "Land of Pagodas"—a land where one sees in every part of the country monasteries in which for seven centuries Buddhist monks have always been found, devoting their entire lives to meditation's way, and following the Path which is more precious to the disciple than all earthly power. Amid these pagodas and monasteries can be seen, devout, happy and cheerful Burman Buddhists, men and women falling upon their knees in the attitude of worship and uttering adorations to the Great Indian Sage who lived and enlightened the world two thousand and five hundred years ago. From their lips, one hears, "Namo tama Bhagavate Arabato, Sammasam buddhassa" and from others such heartfelt aspirations as "Nirvana—Nirvana! may I realise Nirvana." One cannot but be struck with the earnestness, sincerity, the beautiful devotion of these devout souls to the Great Teacher who has brought peace into their lives and who has made their existence one long psalm of thanks-giving. What one sees amidst these pagodas and monasteries is no ritual, no empty form but the overflowing of the hearts of love, who cry out from their very depths,—“we loved him because he first loved us.”

In those parts of Burma where the much-vaunted Western civilisation has not as yet spread its influence, as far as eye can reach, undulating hills are covered with rich tropical foliage, the summit of every hill is shrine-clad. White pagodas, crowned with golden *tees* (spires) glisten in the rays of the evening sun light. The music from the tinkling bells on all these pagoda-spires is wafted on the breeze. In every valley and nestling in each hollow is a *vikara* from which one can hear the never ending chanting of Buddhist *putakas* in the sacred language of the Buddhists—Pali, by the members of the Sangha—"that noble order of the Yellow Robe, which to this day standeth to help the world." In some parts of the country will be seen quiet and retired settlements of Burman Buddhist nuns—not old and decrepit women, but many of them young and beautiful and of good family, leading the lives of purity and usefulness and whole-hearted devotion to Lord Buddha. All over Burma will also be seen Buddhist *Zayats* (rest-houses), built for the free use of all, Buddhist or non Buddhist. In the monasteries, nunneries and *zayats* can be seen laymen and women who sojourn there to lead lives of holiness and purity. It is the life of these souls that is so much to be admired. There we see Buddhism as a life rather than as a consistent philosophy to be found in books. The lives of these people attract every stranger—lives of holiness, joyousness and devotion to the pure teachings of the Great Indian Sage, beautiful lives, the like of which one can fondly hope to see elsewhere. These are men and women who are living the life of the Master, taught and inculcated and lived—a happy land, brilliant with unclouded sunshine and musical with perpetual song, where constantly sounds the voice of praise and adoration to that King Siddhodana's Son who lived so many centuries ago in India and who has still power to sway to nobler ways the lives of five hundred millions of men.

I have described above what the pagodas in Burma are like; now let us visit a town where pagodas are most numerous. I mean Pagan, a town on the Irrawaddy river, once the capital of Burma, now an ancient and deserted city, with its hundreds of magnificent pagodas and temples slowly crumbling to ruins, helped on by the half hearted exertions of the Burma Archaeological Survey. Pagan is an amazing sight! Domes, spires, turrets, pinnacles, as far as eye could see, gleamed white and gold in the sun—a wilderness of sacred buildings of every shape, size and design and of every degree of antiquity, stretched from the bank of the Irrawaddy to the horizon; and fairest among them all, shone out the glorious Ananda Temple, one of the most magnificent which had sprung up under the magic touch of bygone Indian builders. By comparing the widely differing styles of architecture one can form some idea of the types of mind that evolved these structures so different in conception, yet each so beautiful in its own way and each harmonizing so surely with its particular environment. Not the least of the charms of Pagan is its utter desolation; no human footsteps stir the dust of its crumbling temples, no ears record the music of the bells, no hands bring flower and candles to the shrines. And yet the decay of this sacred city does not mark the decline of the faith that built it. All over Burma on every knoll and hill are springing up new pagodas, an indication that the teachings of the Buddha are living and growing still. Nearly every hill in Burma has its pagoda, their spires pointing upwards to the sky, with the object of directing the thoughts away from little, worldly cares to higher and nobler influences. Each elevated pagoda, open to sun and moon and cleansing breeze, is a place of calm and quiet thoughts; a retreat where passions and distractions fall away, where trivial details are forgotten and only essentials realised where one may, occasionally, get a glimpse of things in their true perspective, and

for a brief, blessed moment, fall in touch with the Infinite.

One of the means of studying Buddhism as professed in modern Burma is, I think, to go on the platform of the Shive Dagon Pagoda, the premier shrine of Buddhist Burma and to notice the visible emblems and the various rites and customs which are practised at the place. Here, around the Great Pagoda in which is supposed to be enshrined the relics of the Great Teacher of India, are numerous shrines each containing the figure of the Buddha. There are flowers in profusion—sweet-scented flowers, heaped before the shrines. Here also are rows of candles flickering in the breeze while occasionally the pungent smell of the burning incense floats along the air and overpowers the perfume of tropical blossoms and the smell of gutting wax. Handwoven silks and hand worked lace of symbolic design are hung about the shrines, and delicate carvings, rich gilding and warm colours skilfully blended to beautify the sacred place. Round about the pagoda devotees kneel with reverent demeanour and folded hands, and the vows they repeat are intoned and pronounced in unison. Perhaps in some remote, unfrequented corner, an old Burman lady, her youth past, her sweet resigned expression, indicative of trials bravely borne, may be seen in silent earnest devotion, uttering and repeating, "Buddhasaranain gacchami, Dharmasaranain gacchami, Singhasaranain gacchami!" weary and heartsick she seeks refuge in this peaceful atmosphere of the pagoda platform.

Judging from its results, this great religion which was founded twenty five centuries ago in Jambudvīpa (India), it may be said, has a very great hold on the people of Burma. It enters into their daily lives, even influencing their choice of food and of occupation. Every good Burman Buddhist repeats daily the *Pāṇca sīla* (five precepts) and strives to keep them. The children of a Burman Buddhist household are gathered



PRAJNAPARAMITA

This figure of personified "Transcendent wisdom" is the *aniti* of the Tantric Buddha Adibuddha, who in Mahayana Buddhism occupies the place of Brahma.

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H. H. SHRI SAYAJI RAO GAEKWAR.

INTRODUCTORY

ONE of the most daring experiments tried by British diplomacy in India was to bring an utterly illiterate lad from a farm in an obscure village of the Bombay Presidency, and, on May 27th, 1875, proclaim him the Maharaja of Baroda, a Native State over 8,000 square miles in area, and peopled by 2,000,000 souls. This was done just thirty-seven years ago, and to-day the English have reason to compliment themselves upon the results, for the erstwhile farmer boy is now, by common consent, regarded both at home and abroad as being in the vanguard of the most enlightened and progressive Indian Rulers.

During the thirty-one years that have elapsed since December 29th, 1881, when the minority regime came to an end and His Highness Shri Sayaji Rao III., Gaekwar, *Sena-Khas-Khel-Shamsher-Bahadur, Feroz-i-Khas-i-Dowlat-i-Inglisla*, Maharaja of Baroda, was invested with powers, his Principality has been so wisely ruled that to-day, in point of administration, it vies with the British Government of Hindostan. Its subjects are steadily growing in prosperity; the taxes realised are conscientiously and carefully used for advancing the material and moral welfare of the people and preparing them for democratic rule; and education, sanitation, and public works are being pushed on with a vigour and intelligence that would do credit to any potentate.

Inspiring as the administration of the Maharaja of Baroda has been for educated Indians, who are ceaselessly reminded that they lack capacity to govern themselves, his example and advice as a social and religious reformer have also been of incalculable benefit. In his own case, he has sought to overcome the inertia of ages and assert his independence in crippling the canons of caste and creed. Not

content with setting his own house in order, he has endeavoured to quicken the sluggish Hindu conscience and persuade his countrymen of all shades of opinion and in all parts of Hindostan to renounce reaction and racial rivalries and follow the most progressive nations of the world. Few Indians have done more to uplift the unfortunate pariahs, whom custom condemns to grovel everlastingly at the foot of the social ladder; to stem the tide of early marriage and enforced widowhood; to emancipate womanhood; and free the people from the yoke of priestcraft.

Thus, viewed both as a Maharaja and as a man, Sayaji Rao can boast of a useful past record and a promising future programme.

FROM FARMER BOY TO MAHARAJA

It was by a singular stroke of good fortune that the present occupant of the throne of Baroda became the Ruler of one of the largest Native States. The crown His Highness wears was wrested from the man who was born to it, and set on the brow of Sayaji, who was bred in a farmer's cottage at Kavla, in the Nasik district of the Bombay Presidency. The story of this dramatic occurrence is simply told.

On November 28th, 1870, upon the death of Khande Rao Gaekwar, his younger brother, Malhar Rao, in default of male issue of the deceased Maharaja, ascended the *gadi* of Baroda. The newly made Ruler began his reign by mercilessly persecuting his predecessor's favourites. As time went on, he became more and more tyrannical. So many complaints of his oppression and profligacy poured in a never-ending stream into the Council Chamber of the Suzerain Power that on April 10th, 1875, he was summarily deposed and sent into exile.

Upon the deposition of Malhar Rao, every one believed that the crown would pass to one of the four scions of the reigning family who lived in the City of Baroda. But the Paramount-Power considered that every one of them was too old to learn how to wisely manage the affairs of a huge and wealthy Principality, and too much steeped in the vices that ran riot in Malhar Rao's capital to make an honourable ruler. Possibly in virtue of these con-

siderations, or for reasons of fact—a point too delicate and abstruse to discuss in the course of a short sketch—the claims of these men were found to be more remote than those of the members of the Gaekwar family who resided in the obscurity of the small village of Kaviana, and possessed the advantage of having three boys—Gopal, Dada, and Sampat, twelve, ten and nine years old respectively—each young enough to be moulded into the kind of man the British Government wanted for the position of power. In shuffling the cards of diplomacy, the Paramount power saw to it that one of these three lads should be chosen to occupy the throne of Baroda which Malhar Rao had been compelled to vacate.

Consequently, the boys were despatched to the Capital of the State so that the Dowager Maharani, her Highness Jamnabai, might have the privilege of deciding which one of the three boys should succeed her deceased husband, Khande Rao, as his adopted son, as if Malhar Rao, his disgraced and deposed younger brother, had never been set on the *gadi*.

Persistent rumour has it that at the very first audience the little fellows had with the Maharani, Gopal was able to sway the sentiment of the Queen in his own favour. Her Highness asked them why they had come to Baroda. The youngest was so awed and bewildered that the only reply he was able to make was to smile silyly and burst into a tumult of tears and sobs. The next oldest, more stolid, did not comport himself so hysterically. He replied to the query as any well-mannered Hindu boy of his age might have been expected to do, and declared that he had come to Baroda because his relations had brought him there. Gopal, on being asked the same question, airily answered: "I have come to be the Maharaja of Baroda," which showed amazing *sang froid*, when it is considered that the illiterate, rustic lad had spent all his life dwelling in a bare mud cottage, clad in the poorest garb, with no prospect for the future other than plodding behind the oxen in the furrow of his father's field.

Gopal's bold claim, however, was not so wonderful as was the fact that he actually

captured the prize which he calmly asked for. The Maharani and her advisers decided that he gave the most promise of any boy belonging to the Gaekwar family. Whatever the truth of this story may be, there is no doubt that Gopal was considered to be the most intelligent of the three boys to whom the choice had been restricted. On May 27th, 1875, therefore, with the approval of the British-Indian Government and the State, the little farmer lad was set on the throne, assuming the title of "Sayaji Rao III", by which name the sometime Gopal Rao has ever since been known.

EARLY LIFE AND EDUCATION

Elevation to the throne of Baroda naturally meant transition from penury to princely magnificence. The little fellow who never had known anything of the luxuries of life, but had spent his young years in a farmer's hut, was now given a suite of four rooms for his exclusive use in the *Sarkarwada*, at that time the royal residence of the reigning family. The floor was covered with a soft cotton pad which, in turn, was covered with a snow-white sheet, over which no one was permitted to walk without removing the shoes, even the young, newly-made Prince shuffling off his gold-embroidered, gem-studded slippers before entering. He slept on a silver and gold plated bed with a padded mattress fourteen inches thick, covering himself with an embroidered silk and gold bed-spread or a fine Cashmere shawl. All night long a servant stood beside him waving a yak's tail to drive away the mosquitoes, while another man massaged his feet and legs when he felt wakeful, and told him stories until he fell asleep. His meals were served in gold dishes, and his stool in the family dining room was of gold. He was given a large wardrobe of regal clothing fashioned out of rich velvets, brocaded silks, and cloth of gold, all gorgeously embroidered, requiring a large staff of servants just to keep it in order. On his installation he came into possession of a collection of precious stones and ornaments valued at six crores of rupees, and when he was dressed in his State robes, his little body scintillated like the sun. He had mounts of all kinds, from richly caparisoned elephants

had enjoyed but five years of schooling, and that of an indifferent nature. Moreover, the lecturers set themselves upon pedestals and talked down to their royal pupil, and their attitude of superiority created in him a feeling of antagonism and obstinacy. Where there was such a state of mind, it was impossible to derive much benefit from the lectures, and for this reason, if for no other, the talks proved more or less barren of permanent value. Much better results would have been obtained if the original plan had been carried out, and Sayaji Rao had been taken to visit the villages and towns in the neighbourhood of his Capital in order to familiarise himself, at first hand, with rural organisations, and with the arrangements and work of the subdivisional courts and the forest department, at the same time inspecting schools and dispensaries. This was not done, and the young Prince was left to acquire practical knowledge of the workings of the Administration after he attained his majority.

THE MINORITY REGIME.

While Sayaji Rao was being educated, Raja Sir T. Madhava Row, the distinguished statesman, assisted by a corps of capable Indian officials, was putting the affairs of the State on a sound basis. On account of the maladministration of the previous ruler, this was no easy thing to do, but Raja Sir T. Madhava Row, with the advice and co-operation of the British Resident at the court of Baroda, succeeded uncommonly well in achieving the seemingly impossible task and by the time Sayaji Rao was given full ruling powers, had managed to set the State machinery running smoothly, having reorganised every department and introduced modern ideas of statecraft.

While, owing to exigencies of space, it is impossible to go into details, it must be said that just what transpired during the minority regime is very little understood by the Indian public. Those who are ardent partisans of the late Raja Sir T. Madhava Row would have us believe that the entire credit for what Baroda is to-day must be given to the dead administrator. Those who are devotedly attached to the present Maharaja, on the contrary, meanmindedly minimise what the great man really did. These evidently are extreme views, ins-

pired by prejudices, and the truth lies midway between them. The writer has given his most careful attention to this phase of the subject, and is of the opinion that while Sayaji Rao has built very wisely and well, he owes a great deal to Raja Sir T. Madhava Row, who undoubtedly laid the sound foundations on which the Gaekwar has erected his magnificent administrative structure.

THE STRUGGLE TO BE A REAL RULER

The first important action of Sayaji Rao after being invested with ruling powers on December 28th, 1881, was to get rid of the man who had ceaselessly and capably worked to improve the condition of Baroda subjects. Raja Sir T. Madhava Row was given a handsome present of money, and made to understand that his resignation would be accepted. He appears at first to have wanted to make some trouble over being thus cavalierly gotten rid of—there is ample documentary evidence of this; but on calm reflection, statesman that he was, he took the hint broadly given him, calmly pocketed the gift, and shook the dust of Baroda from off his feet. The British-Indian Administration acquiesced in this arrangement, being anxious not to fetter the hands of the new Maharaja. There can be no doubt whatever that a clique of officials, who had banded themselves together against the man who for six years had been the uncrowned ruler of the Principality, was responsible for his retirement. The fact of the matter is, however, that if Raja Sir T. Madhava Row had not gone just when he did, within a short time he would have been forced to leave. Early in his manhood Sayaji Rao III developed into a lion, and he would not harbour another member of the same species in the same den with himself.

However, if the Maharaja had an idea that by eliminating Raja Sir T. Madhava Row he would automatically become the actual ruler, he was quickly disillusioned. He was too young and inexperienced, altogether too much lacking in the knowledge of statecraft and diplomacy, to be capable of holding the reins of government virtually instead of nominally in his own hands.

This being the case, it is a wonder that the elimination of Raja Sir T. Madhava Row

did not cause degeneration in the State regime. But the young Maharaja, though a mere youth, was wise enough to retain all the colleagues of the ex-Premier, whose vacant position was filled by the man who had held the position of Revenue Minister under the Madras statesman.

Being uncommonly shrewd, and having determined to be independent of control in the management of the affairs of his State, Sayaji Rao set out in a most conscientious and painstaking manner to learn the business of government in its minutest details. Taking no thought of food, clothing, or princely luxury, denying himself even the pleasures of the ordinary benedict (he wedded Laxmbai, a niece by marriage of the Princess of Tanjore, C.I., a few months previous to his investiture with full powers, and, within a year of her death in 1885, he married Gajjarabai, member of the reigning family of Deas, who under the name of Chinnabai II, C.I., is the present Maharani) he bent his whole energies to the work of mastering the details of the levying and collection of land revenue and other cesses, the preservation of peace and protection of life and property, the administration of justice, the codification of laws, and measures for public good such as education, sanitation, and public works of all beneficent kinds. All his waking hours were spent poring over official documents and questioning officials. Having garnered all the knowledge of public affairs he could from the study of conditions in his own Capital, he travelled far and wide, to the remotest corners of his dominions, studying there the needs of his people. When he considered that he had learned all he could from one Prime Minister and set of officials, he would dismiss his Dewan and import another from some other part of India, choosing him from an altogether different section of society, nationality, race, and creed, and would shake up official circles generally so as to bring new brains into the administration that would enable him to gain fresh information in regard to statecraft. When office hours were over, he spent his time studying ancient and modern systems of jurisprudence, political and social economy, philosophy, religion, and art. When he had come to the

end of his resources for gaining knowledge in Baroda, he toured all over India, and later even crossed the ocean—a bold step in those days, and taken in defiance of caste canons—travelling in Europe and America, inspired by the single desire to learn how to rule wisely and well, so as to promote the peace, prosperity, progress, and general well-being of his people. Such industry and perseverance enabled Sayaji Rao to become the real (instead of the mere titular) Ruler of Baroda, within a few years of his investiture on December 28, 1881.

THE MAHARAJA'S ACCOMPLISHMENT.

The result of this centralisation of power into the hands of the Maharaja has proved of incalculable benefit to his subjects, for Sayaji Rao III, has made the interests of his people the sole study of his life, and has devoted his time and talents to their mental, moral, and material improvement. He has abolished numerous unjust cesses and taxes, carried through surveys of land revenue calculated to benefit both the subjects and the state and forced the feudal barons to relinquish their merciless grip on the public purse. He has built a system of canals and reservoirs, materially increased the number and capacity of irrigating wells in order to insure his subjects—for the most part farmers—against the loss of their crops through drought, and enable them to bring the fallow land under cultivation, thus making the old farms yield larger crops. He has spent immense sums of money in opening up new roads and keeping the old highways in good repair, increasing the facilities of communication throughout his territories, and erecting public buildings. With a view to shielding his people from the irascibility of officials, he has separated the judicial from the executive functions, a reform which has not yet been effected in British India. His desire to do the right thing by those who look up to him as their protector and "father," has manifested itself in the founding of libraries; the installation of waterworks; the provision of a sanitary inspector who travels about the villages and enlightens and interests the rustics in the science of hygienic living; the establishment of experimental farms; the

importation and distribution of better seed; the employment of agricultural experts to go here and there amongst the farmers and teach them how to do their work in a modern manner; the advocacy of the use of up-to-date farm methods and implements; the building of perfectly equipped hospitals, the maintenance of an insane asylum with padded cells and other appliances that are not surpassed by similar paraphernalia anywhere else in the world; the establishment of a State-aided bank, and the promotion of industries by the grant of liberal subsidies, and by sending promising Baroda men to secure training in the factories, shops, and technical institutions of Europe, America, and Japan. He has also enacted a great deal of social legislation, such as passing a Juvenile Court Law, and raising the age of consent and marriage, which, when properly enforced, is bound to work for the uplift of his people.

DISPELLING MENTAL DARKNESS

Probably the most useful measure that the Maharaja of Baroda has promulgated is that which makes primary education of males and females free and compulsory, throughout his domains. In this respect he has forged ahead of the Government of India, and the administrations of most of the Native States, which hesitate to take such a radical step. In providing for the education of his people, however, Sayaji Rao has been careful not to let his ardour betray him into making the workings of the compulsory education act so inexorable that it will cause hardship to the poor people, or tend to antagonise them. Indeed, the provision has been so humanely and elastically applied that while it steadily reduces the number of children of school-going age who do not attend institutions of learning, at the same time it does not rouse the opposition of illiterate parents, who have been accustomed to look upon their boys and girls as economic assets, and who would be inclined to resent any brusque efforts to tear away from them this source of income. The educational and executive officials of Baroda have intelligently and sympathetically co-operated with each other to devise and put into active operation methods calculated to sweep aside obstructing

prejudices and traditions, and pave the way for the successful working out of the scheme of education that has been built up by the Maharaja.

Special facilities have been provided for the education of the "untouchables" of the State, and schools and hostels especially designed for them abound throughout Sayaji's Principality. Through his bounty, an "untouchable" young man is at present being educated to be a doctor of medicine, and shortly will be able to sign the letters L. R. C. P., the first of his unfortunate community of low castes to have the advantage of such professional education.

All along the Gaekwar has been a patron of the highest learning, and in his zeal to spread elementary education, he has not failed to provide proper and adequate facilities for higher cultural and scientific training. He has established secondary schools in his State, and a college at the Capital, all well staffed and fully equipped. At present he is perfecting a scheme to found a Science Institute.

Recently the Maharaja of Baroda has turned his attention to the task of removing the great stumbling block that has stood in the path of progress of his countrymen on account of their being forced to obtain their education through the medium of a foreign tongue—English. It is apparent on the very face of it that this procedure involves a tremendous waste of time and energy. Sayaji Rao, who is in the forefront of the advocates of imparting education through the vernacular, is now engaged in making arrangements for employing the predominant dialect of his State—Gujarati—in the schools.

PREPARING HIS PEOPLE FOR AUTONOMY.

Having succeeded in centralising the administrative powers of his State in his own person, of late years the Maharaja has been attempting to part with some of his authority. This has been undertaken without any undue pressure either from above or below, but has been spontaneously engaged in by this progressive Ruler. He has made several regulations which make it possible for proposals and changes which formerly needed to have his formal sanction before they could be effected,

to be disposed of without his approval or consideration, the Dewan, heads of departments, and even, in some cases, lower officials, being empowered to follow their own initiative in dealing with these matters. A Decentralisation Committee has been engaged, for some time past, in making exhaustive inquiries into proposals for breaking up the powers of the Ruler and his superior officers. In addition to this, the Executive Council is being steadily given greater authority. Municipalities exist in some of the leading cities of Baroda, which have on their rolls non-official as well as official members, and the latter are given greater privileges, and are ceaselessly clamouring for more.

While it is unfair to say that the Maharaja has gone far enough in this respect, or that his actual accomplishment has been altogether satisfactory, still it must be said that without doubt he is sincerely desirous of decentralising his powers. It is only recently that he has commenced to make any great effort in this direction, and naturally he must have felt timid at taking the steps he proposed. This probably explains the slowness with which the decentralisation is taking material form. But, at any rate, he has shown extreme anxiety to prepare his subjects for autonomous government.

One of the means of achieving this end which the Maharaja is employing is to attempt to develop the Indian talent for self-government by reviving the *Panchayats*—the village communities. This has been the instrument of autonomy in India since time immemorial, but under the *ergis* of the British administration of Hindostan, it has been crushed rather than encouraged and extended. The most unimaginative person must grasp the fact that any endeavour to resuscitate this institution and broaden its scope is a praiseworthy effort, and a step in the right direction.

HIS HIGHNESS' ENEMIES.

Such an accomplishment by a Native Ruler naturally is an eyesore to those who prattle about Indian inefficiency. These people have always tried to find flaws in Sayaji Rao's reforms, and cavil at them. However, not being able to controvert the fact that Baroda has steadily forged ahead under the guidance of its present

Maharaja and compares favourably, in every respect, with the most advanced portion of British India, these carping critics have sought to decry his Highness as a *foe to Pax Britannica*.

Probably the declaration that the Gaekwar is a rebel is inspired by the desire to frighten him from taking a lively interest in movements calculated to uplift his countrymen who dwell outside his domains. It is a well-known fact that a great many people do not wish to see His Highness working alongside the commoners who are interested in rousing Indians to shake off their fallen condition and strive to shake off the lethargy of ages. These men believe that it is dangerous for the British to permit a native of the soil to become a popular hero. It is equally a well-known fact that, on account of the peculiar conditions existing to-day in Hindostan, to brand an Indian as a treacherous rebel is to pronounce his ruin.

However, the Gaekwar is too old a bird to be alarmed at a scarecrow. He flatly contradicted all rumours which thrust upon him the notoriety of being the treasurer-general, if not the father, of Indian anarchism, which followed in the wake of the Delhi Durbar, of 1911 in the course of which his Highness is said to have treated His Imperial Majesty King-Emperor George V., with discourtesy. His Highness doubtless will see to it that nothing about his future life could possibly be construed or misconstrued as contradicting his professions of loyalty to *Pax Britannica*.

THE GAEKWAR AS A PATRIOT.

For the sake of India, let it be hoped that the Maharaja of Baroda will continue, both by means of precept and example, to inspire his countrymen to work for their evolution. His past contribution to national well-being in this respect has been important. Both in his life and works there is a great deal to help the movements of reform and progress.

From the very beginning up to the present time, the Gaekwar has sought to break down the tyranny of the priest-craft. He personally has refused to abide by the ordinances which debar certain castes from reading the *Vedas*, or hearing them read. He has equally turned his back upon the canons which prohibit

the characteristics of the peoples of India is politeness. There are two articles which pass under this name, the spurious and the genuine. The first is largely a trick of manner, the observance of certain forms of etiquette current in what is called "polite society." This may not be widely characteristic of India. But of far higher value is what may be spoken of as "natural politeness" and this is peculiarly characteristic of Indians, and is found among all classes of society. Such politeness is not merely a question of "manners" learned by the force of example, from generation to generation; it is indicative of a real quality of character. It is the manifestation of a spirit of consideration for others, of unselfishness, of a spirit the exact opposite of the spirit of "grab," which prevails so largely among some peoples. In any such broad generalization as is here attempted it necessarily follows that universality cannot be claimed for this quality. Selfishness is not an unknown quality, and impoliteness is not extinct, but allowing for all this, it may be broadly stated that politeness is very prevalent, and that this is a quality and not merely a manner, and should be fairly regarded as an asset of very great value in the Indian character. It makes for happiness and well-being in the corporate life, and quite corresponds with the fact that though in India there are many things opposed to the development of public-spiritedness, yet in the somewhat narrower spheres of life individualism is subordinate, and loyalty to corporate life is strong. As the restrictions and narrowing forces, which have in the past stood in the way of the broadening out of this spirit, are broken down, and full sway is permitted to this same spirit, expectations of great good may reasonably be entertained.

It is commonly said that the peoples of India are, as a whole, patient and contented. This is true, though, of course, not universally true. Recent years have certainly disclosed much dis-

content and not an inconsiderable measure of impatience, and without committing oneself to an approval of either the spirit which has been manifested or the forms of expression which the manifestations have taken, it may be frankly recognized that contentment with things just as they are, because they are so, is not conducive to progress, and a patience which makes no endeavour to overcome obstacles and reach a higher level is but a doubtful virtue. True patience means the steady maintenance of lofty ambitions, undimmed by difficulties and obstacles, strong faith in eventual attainment, and the willingness to toil, and if need be, to suffer, in the endeavour to attain. Impatience is a sign of weakness, not of strength, it is chafing under difficulties instead of meeting them squarely and working until they are overcome, it is the manifestation of fear instead of calm confidence. On the other hand, true contentment does not involve the patient acceptance for all time of things as they are, but the cheerful endurance of them for the time being, resting in the strong hope of a better time coming and honestly endeavouring to better them.

One would not wish to discount the value of the patience and contentment which have been so widely found in the past, and are largely prevalent among the great masses of the peoples at present, but, in seeking to estimate their true worth as regards the future of India, they must be fairly weighed. If it not possible that some of that which passes for patience is an indication of apathy, the want of a rich vitality, the failure to recognize man's high destiny? Much of the discontent and impatience more recently manifested is the outcome of the discovery of this fact without the clear vision of the final goal, the calm trust in God which is assured of the working out of the world's order in due time, if men can only learn to trust, and wait, and work.

Another characteristic claims consideration which is intimately related to the life of India,

Perhaps we should rather say a group of characteristics, and it should be noted that these are closely associated with the tendency of much of the religious teaching. We refer to the feeble sense of the reality of the world and worldly affairs, and kindred with this, in origin and outworking, the limited conception of the reality and importance of personality and personal responsibility. Whether these practical, or rather unpractical, conceptions be the result of a philosophy which so widely dominates the thought of the educated, and simmers down to the great masses of the people, or whether the philosophy be the reflection of some inherent trait of the peoples of India, who can say? Certain is it, however, that this whole trend of thought and character has been a potent factor in the development of the life of India. There is another phase of character which might be treated separately but which it is better to regard as bound up with this. We refer to the want of enterprise, which, though by no means universal, is yet a strongly marked feature in the life of India as a whole.

It would take us too far afield to attempt to deal with this whole subject from the philosophical standpoint, but it would be vain to pretend to consider the life of India without taking into account this attitude of mind and the marked influence which it exercises on the general trend of the activities of the whole continent.

This tendency to belittle the worth of the material world in which our lot is cast, and to make the unseen the all-in-all must inevitably work disaster not only as regards the present life, but affect man's whole spiritual outlook. It is idle to talk of a goal without a road, or to regard the goal as real while the road is unreal. What consummation can there be to a process which is void of worth and reality? Why regard the eternal past and the eternal future as abiding realities and relegate to the

domain of unreality the present and that universe from which alone we can obtain some dim vision of the past and the future? It may be rightly urged that the material is but the visible expression of that which is spiritual and eternal, and the so called present is but a speck belonging to the past ere we can lay hold of it, but the thought of God and His purpose can only be ours through the expression of Himself which He has given us, and that largely through the instrumentality of material things. The present is a part of eternity, and our earthly life is not a bubble and a vapour, but a divinely ordered reality of tremendous moment.

"Tell me not, in mournful numbers,

"Life is but an empty dream!"

Life is real! Life is earnest!"

A great change is coming over the mental outlook, and the practical position of men with reference to this matter, and this is pregnant with possibilities for the future of India. It is urgently imperative that a great transformation should be effected in this whole realm of thought and life.

On the one hand a denial of the personality of God involves weakened sense of human personality and personal responsibility, and unless the reality and significance of man's personality be accepted there is little ground for insisting on the personality of God. With a God possessing no personality, animated by no purpose, and exercising no activity the life of man and the whole cosmic process lose the high place in human estimation which they ought to hold, and human activity ceases to be regarded as a part of the divine order. Man's attitude towards the world and his activity are of well-nigh infinite importance not merely for the sake of achievement in outward result, but for the development of life and character. Pragmatism may be a very insufficient philosophy, but a philosophy which finds no place for the aspect of life which is emphasised

in Pragmatism must prove emaculated and unproductive of result

Science and History on the one hand, and Metaphysics on the other ought not to be arrayed in antagonism one against the other, but recognized as allies. The reality and worth of human experience must be accepted as constituting part of the process which has the great consummation of man's destiny as its goal, and as we pursue the process we shall be nearing the goal.

The world is naught, the final beatitude is all—such has been largely the teaching in the past. Just now there is the danger that the world may loom too large and man's final destiny lose its supreme place. Our great task is to adjust the two that each may minister to the other. They are not two separate things but parts of one vast whole. God is not the All, but He is in all and works through all, and they alone will find refuge in the bosom of God who have bravely toiled in the broad fields of His universe and met life's responsibilities in the calm assurance that they were doing the Father's will when performing faithfully the common duties of daily life.

Are we any nearer a conception of the life of India? The life has been so variegated in its outward forms that to find a normal type or comprehensive unity may be impossible. Inner unity has also been sorely lacking, for multitudinous elements have been present side by side and instead of a persistent endeavour to bridge these differences over, they have been carefully safeguarded and exalted to the dignity of a divine ordinance. Various ideals have been presented for acceptance, and great masses of the people have been left to drudge along with no ideal at all. And yet amid the confusion and the apathy there have been tendencies and endeavours which are not without suggestion of hope, and thereby has dawned in which larger conceptions of life are laying hold of the imagination of many in India, and there is distinct promise of a higher unity, and a fuller and richer life.

ISHWAR CHANDER VIDYASAGAR.*

AS AN EDUCATIONIST AND REFORMER

THREE names will stand out conspicuously among the greatest reformers of the nineteenth century, those of Rājī Rām Mohan Roy, Keshab Chunder Sen and Ishwar Chander Vidyasagar. All of them come from Bengal, but their names are household words throughout India. Of these Rām Mohan Roy and Keshab Chander Sen were the inspirers and founders of a separatist movement, but Vidyasagar wrought from within the Hindu Society. He was the earliest reformer who tried to effect reforms on shastric lines. But Ishwar Chander was not a mere reformer; he was a great scholar, author, educationist and Sanskritist. As Paul Reinsch says in his *Intellectual and Political Currents in the Far East*, "the name Vidyasagar—Ocean of learning, a *nom de guerre* or might we say, *nom de sauoir*, like the titles bestowed on great medieval teachers, was conferred on its holder by his *alma mater*. With a head resembling that of Esopus as pictured by the Greek sculptor, this Indian scholar, versed in all the classic lore of his country, was no less deeply interested in the broad currents of humanity than was the Greek fabulist, nor was he entirely without the other's sense of humour. He found time to become a leader in social reform movements and to do for the Bengali dialect what Luther had done for his Saxon tongue."

Ishwar Chander Vidyasagar was born on the 26th September 1820 at Birsingha. When he was five years old, he was sent to a primary *patasala* at Birsingha where he got the rudiments of Bengali language from a Kulin Brahmin, Kalkinta Chattopadhyaya. Even then

* Abridged from a sketch prepared for Messrs. G. A. Natesan & Co's "Biographies of Eminent Indians" Series.

he gave promise of his future powers. He finished his course in the school in three years. Like most great men he was apparently naughty and many anecdotes are told of his childish waywardness and mischievous freaks. Yet the boy was intelligent and the teacher was able to report to his father: "He had finished his curriculum here. You should take him to Calcutta, and place him in a good English school there so that he might receive proper English education."

When Ishwar Chunder was nine years old he was taken by his father Thakurdas to Calcutta for further education. Thakurdas wanted to send him to the Hindu College, but he could not do so for three months. This time the boy spent in a neighbouring vernacular *patasala* under the tuition of a veteran teacher. He was then sent to the Sanskrit College where education was given by Pandits in the old-fashioned style. There Sanskrit education was given to the total exclusion of English. The curricula included Grammar, rhetoric, Smrithi, philosophy, Vedanta, *belles lettres*, astronomy and Ayurveda. The teachers were exceedingly pleased at the uncommon ability displayed by Ishwar Chunder. The first three years after joining the College he studied Grammar, standing first in the examinations and carrying away the prizes. Then six months he devoted to the study of Amarakosha and then he took to *belles lettres*. He was then only eleven years old, and the teacher objected to give him admission to the *belles lettres* class on account of his age. He requested the teacher to examine, and having stood the teacher's scrutiny successfully he joined the class.

The first year he studied Raghuvamsa, Kumarasambhava, and Raghava Pandiniya. At the annual examination he headed the list of successful students and won the first prize. In the second year he read Megha Bharni, Sakuntalā, Meghaduta, Uttaracarita, Vikramorvasi, Kadambari, Dasa Kumaracarita, Mudrarakshasa

and other poetical and dramatic works. Most of these he had learnt by heart and could repeat with wonderful accuracy. He was best at translation. Even at the early age of twelve he could speak Sanskrit and Prakrit correctly. Not only his teachers and school fellows, but the pandits of the day were amazed at the wonderful powers of the boy. He was indeed a prodigy.

While yet thirteen, Ishwar Chander's fame spread far and wide and naturally there came many offers for marriage. He was married to Dinamayi Devi the next year. While fifteen he joined the rhetoric class. In one year Ishwar finished Sahityadaipana, Rasagangadhara and other works on rhetoric. He won a monthly scholarship of Rs 8. In 1837 he joined the Smriti class and within a short time passed the examination. The general practice at that time was that students should pass through the philosophy and Vedanta classes before they could be admitted into the Smrithi class. But Ishwar resolved to study Smrithi first, as he had a great desire to pass the Law Committee Examination and become a Judge-Pandit, for unless one passed that examination, one could not aspire to that post. He therefore applied to the authorities and obtained permission to study Smrithi before philosophy and Vedanta. The subject was so very difficult that even those who had gone through these courses took two to three years to study the Mithakshara, Dayabaga and Manusmriti and then to obtain a tolerable knowledge of Smrithi.

He however continued his lessons in Vedanta and while he was studying the philosophy, he was appointed for two months to officiate as second teacher of Grammar on a salary of Rs. 40.

As soon as he passed the final examination of the Sanskrit College, he won the title of Vidyasagar from the College. It was indeed a unique honor and it was at the early age of twenty. Even while reading in the College in 1838, Mr.

John Mayor, a Civilian offered a prize of Rs. 100 for the best essay in 100 slokas of a description of the earth and the celestial globe according to the ancient Hindu poems, Bṛiṣa Sāhitya and the modern European notions. Ishwar Chander's poem was considered the best and he won the prize.

After leaving the Sanskrit College Ishwar Chander took up a post under Mr Marshall in the Fort William College which had been established for the education of English Civilians in the vernaculars of the country. The head Pandit had frequently to come into contact with Englishmen and Ishwar therefore desired to study English. He began to study the English language under Dr Durgacharan Banerjee, the father of Bibu Surendranath Banerjee. He studied Mathematics and Shakespeare critically. He displayed equal ardour in studying as in teaching.

Vidyasagar did much to introduce various reforms in the Fort William College. After he entered the College he witnessed a great change in the educational policy of the country. When he first entered the Sanskrit College as a student in 1829 English education had spread only among some respectable residents of Calcutta and its neighbourhood who appreciated the value of English education and tried to introduce it. One day Lord Mordaunt, the then Governor General of India paid a visit to the College when he had a long talk with Vidyasagar on various educational topics. As a result of the conversation it was settled that a number of vernacular schools should be established. Between 1844 to 1846 as many as 301 such schools were established in different parts of the country styled "Mordaunt Schools" after the name of their founder.

In 1848 appeared Vidyasagar's "History of Bengal" in Bengali and in September 1849 Jibana Chintā. This was a piece of translation, compiled from Chamber's Bio-

graphy. It contained the lives of men like Galileo, Newton, Herschel, Grotius, Leonius, Newton and Jones. The next year after Vidyasagar's re-appointment in the Sanskrit College the posts of the Secretary and his Assistant were abolished and in their stead the post of Principal was newly created. Vidyasagar was made the first Principal in January 1851. Shortly after his appointment as Professor of *Belles-lettres* Vidyasagar was charged by the Education Council to report on the working of the Sanskrit College. He presented a very able and learned report in English which won the admiration of the Education Council.

Vidyasagar's chief aim was to improve the College and he applied himself heart and soul to remodel the school and bring it to proper working order. There was at that time obtaining an one-sided practice in the College restricting the admission of boys of other castes than the Brahmin, Kshatriya and Vaisya. He reported to the Education Council against it. The authorities approved of his scheme, and they granted permission to take Kayastha boys into the College. It was some time after this, that the other Śūdras were also permitted to read, in the Sanskrit College, all other branches of the Sanskrit Literature save Theology.

In 1855 the Government resolved upon starting aided English and Vernacular schools in different parts of the country and Ishwar Chander was called upon to report on the mode of instruction to be imparted in those schools and the scheme of their working. The report that he submitted commended approbation. He was appointed a Special Inspector of Schools, on a monthly salary of Rs. 200 in addition to his pay of Rs. 300 for holding the post of the Principal of the Sanskrit College. Vidyasagar soon submitted another report for the opening of a normal school to train teachers for the newly established schools. A normal school was established in the premises of the

Sanskrit College under Vidyasagar's management.

Great as was Vidyasagar's work in the cause of education, greater still was his work in social reform. He interested himself in female education and the remarriage of widows and worked for them with great earnestness and assiduity. As a Sanskrit scholar he naturally turned his thoughts toward the Shastras to draw inspiration from them and found that there were texts in favour of reform. The result was the publication of pamphlets in Bengali discussing the question and pointing out that the Shastras allow the re-marriage of widows. He had them translated into English. On the 14th October 1855 he got a memorial presented to the Government of India. The memorial said —

"1. That by long established custom the marriage of widows among Hindoos is prohibited.

"2. That in the opinion and firm belief of your petitioners this custom, cruel and unnatural in itself, is highly prejudicial to the interests of morality, and is otherwise fraught with the most mischievous consequences to society.

"3. That the evil of this custom, is greatly aggravated by the practice among Hindoos of marrying their sons and daughters at an early age, and in many cases in their very infancy, so that female children not unfrequently become widows before they can speak or walk.

"4. That in the opinion and firm belief of your petitioners, this custom is not in accordance with the Shastras, or with a true interpretation of Hindoo Law.

"5. That your petitioners and many other Hindoos, have no objection of conscience to the marriage of widows, and are prepared to disregard all objections to such marriages, founded on social habit or on any scruple resulting from an erroneous interpretation of religion.

"6. That your petitioners are advised that by the Hindoo Law, as at present administered and interpreted in the Courts of Her Majesty and the East India Company, such marriages are illegal, and the issue thereof would be deemed illegitimate.

"7. That Hindoos, who entertain no objections of conscience to such marriages, and who are prepared to contract them notwithstanding social and religious prejudices are by the aforesaid interpretation of Hindoo Law prevented therefrom.

"8. That, in the humble opinion of your petitioners, it is the duty of the Legislature to remove all legal obstacles to the escape from a social evil of such magnitude which, though sanctioned by custom, is felt by many Hindoos to be a most injurious grievance, and to be contrary to a true interpretation of Hindoo Law.

"9. That the removal of the legal obstacles to the marriage of widows, would be in accordance with the wishes and feelings of a considerable section of pious and orthodox Hindoos, and would in no wise affect the interests, though it might shock the prejudices, of those

who conscientiously believe that the prohibition of the marriage of widows is sanctioned by the Shastras, or who uphold it on fancied grounds of social advantage.

"10. That such marriages are neither contrary to nature nor prohibited by law or custom in any other country or by any other people in the world.

"11. That your petitioners, therefore, humbly pray that your Honourable Council will take into early consideration the propriety of passing a law (as annexed) to remove all legal obstacles to the marriage of Hindoo widows, and to declare the issue of all such marriages to be legitimate.

"And your petitioners, as in duty bound, shall ever pray."

To Vidyasagar's indefatigable exertions the country owes the Widow Remarriage Act of 1855. Mr Buckland in his "Bengal under the Lieutenant Governors" says —

Vidyasagar was a Hindu of the orthodox type, but he felt the position of inferiority assigned to the women in India, and on their behalf he started the widow marriage movement. * * * When the Indian Legislature passed an Act in 1856 legalising the marriage of Hindu widows, the first widow marriage under the Act took place in Calcutta in December 1856. It was followed by others, both in the Presidency town and in the district of Hooghly and Midnapore. * * * The several pamphlets issued in justification of his views show unrivalled powers of reasoning as well as deep knowledge of the Hindu scriptures and legal books. To help the movement he ran heavily into debt, which he lived long enough to clear.

Side by side with his work for the remarriage of virgin widows, Vidyasagar set on foot an agitation against the practice of polygamy among the Hindus, especially the Kulin Brahmins. A memorial signed by 25,000 persons was sent up to the Government of India praying for legislative interference. The memorial stated :—

"The Koolins marry solely for money and with no intention to fulfil any of the duties which marriage involves. The women who are thus nominally married without the hope of ever enjoying the happiness which marriage is calculated to confer particularly on them, either pine away for want of objects on which to place the affections which spontaneously arise in the heart or are betrayed by the violence of their passions and their defective education into immorality.

"That the remedy, though obvious and perfectly consistent with the Hindu Law, cannot, in the present disorganised state of Hindu Society, be applied by the force of public opinion, or any other power than that derived by Legislature."

Among those who signed the memorial was the Maharaja of Barwan. But the Government had only a year before passed the Widow Remarriage Act against considerable opposition and they did

not care to venture on another piece of social legislation, however necessary.

Meanwhile, the relation between Vidyasagar and Mr. Young, the Director of Public Instruction, became strained. Vidyasagar tendered his resignation. Mr. Hilday persuaded him not to do so and on his personal request, he continued in the post for a year. But the relation between Vidyasagar and Mr. Young did not improve and he resigned ultimately in 1858. But though he ceased to be an official adviser of Government on educational matters, he was consulted by successive Lieutenant Governors on all matters pertaining to education.

In 1859 the Metropolitan Institution was founded with a view to imparting English education to the middle-class Hindu youths at a lesser tuition fee than what was charged in the Government schools. The school was at first managed by the founders themselves but after a few months they requested Vidyasagar to assist them in managing the school. He was appointed as a member and Secretary of the Committee of Management. In 1868 the sole responsibility devolved on him and he took the burden cheerfully. In January 1872 he formed a committee for the management of the institution consisting of himself, Dwarkanath Mitter and Kripodas Pal as members and raised the institution into a second grade College. Vidyasagar engaged the most distinguished Indian scholars of the time as professors of the College and the exceptionally brilliant results produced by the institution attracted many students from other colleges. In 1879, it was made a first grade College. The institution also had an attached school of 800 boys and four or five branches in different quarters of the City of Calcutta. At a cost of one and a half lakh of rupees Vidyasagar raised a magnificent building for it.

On the new year's day of 1880 the distinction of C I E, was conferred upon Vidyasagar. He

was by nature averse to such distinctions and declined the title. After much persuasion he was induced to accept it. Three years before certificate of honor was presented to him "in recognition of his earnestness as leader of the widow re-marriage movement and position as leader of the more advanced portion of the Indian community."

In 1890 the Age of Consent Bill was introduced into the Legislative Council. It was a measure which divided Hindu society as no other measure had done before. Vidyasagar opposed the bill as it was. His opinion was that *Garbhasya Samskara* was a religious usage in conformity with the *Shastras* binding upon the Hindus and as there was no certainty at what age a female might have her first menses, the placing of restriction in the age limit for the consent of the female, would be a direct interference with the religious customs of the country. In his note on the subject he wrote —

"Though on these grounds I cannot support the Bill as it is, I should like the measure to be so framed as to give something like an adequate protection to child-wives, without in any way conflicting with any religious usage. I would propose that it should be an offence for a man to consummate marriage before his wife has had her first menses. As the majority of girls do not exhibit that symptom before they are thirteen, fourteen or fifteen, the measure I suggest would give larger, more real, and more extensive protection than the bill. At the same time, such a measure could not be objected to on the ground of interfering with a religious observance."

"From every point of view, therefore, the most reasonable course appears to me, to make a law declaring it penal for a man to have intercourse with his wife, before she has her first menses."

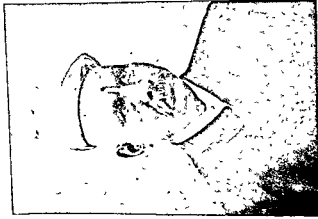
"Such a law would not only serve the interests of humanity by giving reasonable protection to child wives, but would, so far from interfering with religious usage, enforce a rule laid down in the *Shastras*. The punishment, which the *Shastras* prescribe for violation of the rule, is of a spiritual character and is liable to be disregarded. The religious prohibition would be made more effective, if it was embodied in a penal law. I may be permitted to press this consideration most earnestly on the attention of the Government."

In February 1891 Vidyasagar went to Chandernagore where he lived a retired life. In June of the same year he had a pain in his side regions and the best medical aid given him was of no use. On the 29th July he passed away, mourned by the whole country. A grateful people have set up a statue in the premises of the Sanskrit College, but he has raised for himself by his patriotic and disinterested labours in a number of directions, a monument in the hearts of his countrymen certainly more lasting than brass or marble.

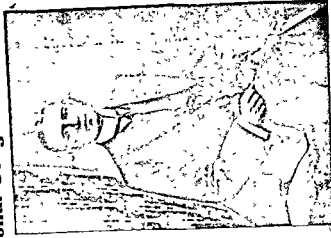


ISHWAR CHANDER VIDYASAGAR.

The 27th Indian National Congress.



THE HON. RAO BAHADUR, R. N. MUDHOLKAR,
President elect.



THE HON. MR. MAZRUL HAQUE,
Chairman, Reception Committee.

*The Congress President-Elect.***THE HON. RAO BAHADUR R. N. MUDHOLKAR.**

IN the galaxy of eminent Indians which the Mahatma race has produced, Rao Bahadur R. N. Mudholkar occupies a foremost place. For over quarter of a century he has been taking leading part in the public life of the country, but his activities have not been confined to one particular field. His interest in politics is as keen as his interest in social reform; but, if possible, he is even a yet warmer advocate of industrial development. Long before Swadeshi was talked of, he had been encouraging Swadeshi enterprises, and pleading for more organised technical and industrial education. Though confined to the Central Provinces, his activities have not been parochial and his familiar figure might be seen on all platforms,—on the platform of the National Congress, the Social Conference, the Temperance Conference, the Educational Conference and the Industrial Conference, of the last of which he is still the General Secretary. In fact, Mr. Mudholkar is an all round man and a sincere and earnest worker in the cause of national regeneration—a man, if we may say so, so various that he seems to be not one, but all mankind's epitome.

Mr. Mudholkar comes of a distinguished family, his ancestors having held the vakilship of the Mudhol State at the Darwar of the Peshwas. His grandfather served as Mamlatdar in Kandesh and his father Narasing Rao Krishna was Record-keeper of the District Judge's Court in Kandesh when Ranganath Narasing Mudholkar was born at Dhulia on the 16th May 1857. His early education was divided between Dhulia, Erandol and Berar where his brother held service in the education department. He passed his Matriculation in 1873 from the Dhulia High School and then joined the Elphinstone College, Bombay, for the Arts course. Among his contemporaries were

Dayaram Gidumal, Justice Chandavarkar, Vishnu Krishna Bhatwadekar, Dewan Bahadur V. M. Samarth, Dewan Bahadur R. V. Sabnis, Mr. V. G. Bhandarkar and Mr. G. S. Khaperde. He took his degree in 1877 and Principal Wordsworth, a shrewd judge of men, remarked, "he early attracted my attention and the expectations which I then formed of him have been fully realised. I have a very high opinion of his intellectual and moral attainments and personally a very sincere regard for him." This was no mere praise indeed.

Soon after taking his degree he was appointed Fellow of the Elphinstone College and was teaching History, Logic and Political Economy. He passed his LL B in 1880. Even in the early eighties the Bar in Bombay was overcrowded and the cry was, "still they come." Mr. Mudholkar preferred immediate success elsewhere to early struggles in Bombay and therefore decided upon practising in Berar where he and his brother-in-law, the late Mr. Divekar, were the first LL B's. He set up practice in 1881 at Akola, but shifted next year to Amraoti where the Court of the Judicial Commissioner was removed. Since the commencement of his life he has enjoyed a lucrative practice and he has practically led the Bar.

From the very time Mr. Mudholkar settled in Berar he began to take an active interest in the public life of that province. In any part of India public work has to be carried on under peculiarly difficult circumstances. There are no prizes for the public worker in India, and he cannot after a few years' apprenticeship look to fat births and places of preferment. The doors of official life are closed to him and the few who have risen to official eminence have done so not because of their services to the country, but in spite of them and because of their own sterling worth. In any country the prizes of public life are always tempting, but in India its dangers and risks are insurmountable. Friends will throw cold water on us

for wasting time and energy on what they regard as profitless tasks, while foes are only too ready to stab us in the back. Sometimes one's honor and reputation are at stake. If this is so even in advanced provinces, what would the conditions have been in a province like Berar and about thirty years ago? It was not a question of taking part in public life with Mr. Mudholkar, but of creating and organising it.

In that work he was assisted ably by Mr. M. V. Joshi. They started the Berar Sirwajanik Sabha in 1886 and though it did not earn the name of the Poona Sirwajanik Sabha or the Bombay Presidency Association, did useful work, and was the means of keeping the Government informed of the views of the public on all administrative questions. Most of the representations which the Sabha made to the Government were drafted by Mr. Mudholkar, who was Secretary till 1893, and among these may be mentioned as especially noteworthy the memorials on the separation of judicial and executive functions in Berar, revision survey and settlement, agricultural indebtedness and land alienation and the propriety of extending the Deccan Agriculturist Relief Act to the rest of India. The Sabha was not the only medium through which public opinion was formed, and Mr. Mudholkar helped in the starting of a newspaper called *Vandharba* which derived considerable advantage by his frequent contributions to it so long as it lived.

With Mr. Mudholkar politics was not a mere pastime. It was not the means of whiling away a leisurely hour. It involved serious study of the many-sided problems. Politics in fact cannot be divorced from Economics. Both must be studied side by side. Mere political advancement unaccompanied by the development of the material resources of the country cannot avail. His deep study of the economics of industry early warned him against one-sided progress. Though not a captain of industry himself, he early began to take

a deep interest in industrial questions and his contributions have been valuable. In his own way he began to do what he could to help in the material advancement of the country. His very first public act in Berar was the establishment of the Berar Trading Company with the co-operation of some friends. He himself acted as its Secretary at the start. Four years later with Rao Bahadur D'orao Vinayak and Mr. Jukrishna Begaji he started the first factory in Berar and the initial loss, though it provoked ridicule and censure, was soon met and the share value which had dropped to one half raised soon fourfold. Some years after an Oil Pressing Factory to which was added a ginning factory was started and it is managed now by his brother. Two companies were formed in 1901 for carrying on ginning and pressing operations at Amraoti of which Mr. Mudholkar is one of the largest shareholders and a third was formed in Akola District in which he has substantial interest. Mr. Mudholkar is thus not a man of words and he has given ample proof of his own earnestness in helping forward the industrial revival of this country.

Mr. Mudholkar had long been anxious to give the educational system a scientific and industrial turn, feeling which to start purely Technical schools. So far as Berar was concerned an opportunity came in his way. When it was proposed to have a memorial on the demise of Her late Majesty Queen Empress Victoria, Mr. Mudholkar was consulted and he promised to join the movement provided it was given the shape of a technical or industrial school. The officials and non-officials were in favour of the proposal. When Lord Curzon's opposition to the scheme was made known, it did not meet with approval from official headquarters. But the officer who opposed soon went away. A lakh and fifteen thousand was collected by the committee and by the time a plan could be matured, Mr. Hewitt was the Chief Commissioner and he was sympathetic. Again Lord Curzon's

Government declined to allow the scheme to sail smoothly. But Mr. Hewett became member for Commerce and Industry and Sir Frederick Loly who succeeded him was a good friend of the movement. The Government gave Rs. 30,000 as an initial grant and Rs. 11,300 for maintenance expenditure and Rs. 1,300 for Municipalities. Thus through Mr. Mudholkar's exertions Barar is provided with a good technical school.

At a meeting of the Imperial Legislative council last year he moved the following resolution:—

"That this Council recommends to the Governor-General in Council that the Government of India do take early steps to establish a Polytechnic College, for giving instruction in the higher branches of mechanical engineering, electrical engineering, marine engineering, railway engineering, textile manufacture, mining and metallurgy and the different departments of industrial chemistry, and that a Committee of qualified officials and non-officials, European and Indian, be appointed to frame and lay before the Government by the end of August next a scheme suitable for the requirements of the country and capable of being carried out in the immediate future."

In the course of a very able speech in which he moved the resolution he traced the history of the question from the earliest times when neither the *Education Despatch of 1854* nor the *Education Commission of 1882* did any justice to the need for technical education. The subject was taken up in 1888 during the Viceroyalty of Lord Dufferin when Sir Antony Macdonnell reported that "it is no exaggeration to say that of the 45 industrial schools which now exist in India hardly one serves any true educational purpose." The Governor General endorsed this view and issued a resolution impressing upon the local Governments the need to form a Committee of educational experts and professional men who should make suggestions from time to time for the auxiliary supply or appropriate means of technical education and when the circumstances are opportune to establish a technical school in each province.

Although the Government of India did not approve of his resolution to appoint a Committee of qualified persons, to frame a suitable scheme for an all India polytechnic College, they did so

because they wanted time to be given to the development of the experimental institutions now started. It is no doubt a matter for sincere regret that the resolution has been negatived and that the Secretary of State for India has also vetoed the proposal to establish a polytechnic institute at Cawnpore. The Secretary of State has undoubtedly been ill-advised and the step that has been taken by the Government to give technical instruction in accordance with the recommendation of Sir Antony Macdonnell in 1888 is hardly creditable to them. It can hardly be contended that there is no need for higher technical and scientific learning. As Mr. Mudholkar pointed out in his note on Technical Education submitted to the Educational Conference recently held at Allahabad under the sympathetic chairmanship of Mr. Butler, there is wide scope for it. There are in India 242 cotton mills, 57 jute mills, about 1,100 cotton ginning and pressing factories, and 130 jute presses. Then there are many oil mills and sugar factories and there are over 2,500 factories owned by individuals or private companies worked by mechanical power. The owners of most of the well-managed ones would be glad to put them in charge of superior engineers. Many large establishments import their engineers, mill-managers, spinning and weaving masters, their textile chemists and other expert staff from Europe. Is there no scope for trained Indians here and is there no need for a polytechnic institute to train men for these concerns? We hope the creation of a separate education portfolio and the appointment of Mr. Butler in charge of the Department will give a fillip to the cause of technical education in India.

While education is the first need for industrial revival, the second is an industrial survey. It is a matter of urgent importance that people should know the state of the existing industries and the chances of their revival and perhaps it is partly on such knowledge that the curricula of studies

can be framed for the different provinces. The Committee on Industrial Education appointed by the Government of India pointed out in their report that they found it extremely difficult to make *workable and practicable* suggestions for want of an adequate survey showing the present condition and future possibilities of existing industries, and they strongly urged upon the Government the need for such a survey. As Secretary of the Indian Industrial Conference Mr. Mudholkar sent a Memorial to the Government of India and it is well-known that some of the Local Governments have practically sympathized with his object. But a comprehensive report for all India is an absolute necessity and unless it is forthcoming, an adequate knowledge of the present and prospective condition of Indian industries cannot be had.

The keen interest which Mr. Mudholkar has been taking in the industrial revival of the country has not gone unrequited, and, when the Indian Industrial Conference was started in 1906, he was unanimously elected Secretary. The fact that many Captains of industry might have been chosen and were not preferred, shows the hold he has on the public and the regard his friends have for him. The object and scope of the Conference may best be stated in his own words:—

(1) To obtain from qualified persons, papers and suggestions bearing on industrial questions, with a view to promote their consideration and discussion by those who are in a position to do so and to spread general knowledge amongst the uninitiated;

(2) To form Associations and Committees throughout the country for promoting industrial development by starting new manufactures and encouraging the existing ones;

(3) To secure the establishment of a complete and well co-ordinated system of Technical and Industrial education—primary, secondary and higher.

(4) To have an industrial survey, that is, a fairly full of accurate knowledge of the industries existing now in the country, their condition, their prospects as matters stand, their capability of expansion and the facilities needed for accomplishing this advance;

(5) To prepare and issue publications like Directories, Bulletins, etc., calculated to stimulate the production and consumption of indigenous articles;

(6) By prizes and otherwise to encourage the improvement of appliances and processes used in the different existing crafts and manufactures to raise their efficiency at a cost which will bring them within the reach of the ordinary artisans and the small capitalists; and

(7) By lecture, leaflets, pamphlets, etc., to rouse general interest and secure systematic action in the cause of industrial expansion.

For five years the Conference has been doing quiet, useful, unostentatious work and no doubt the credit is largely due to him. If it has not been able to perform all that it has set before itself to do, it has given rise to a deal of healthy literature on the subject. It has created and stimulated interest in industrial questions and the papers annually collected and published by the Conference contain much valuable information for people to profit by. There is no disguising the fact that the interest is not being sustained throughout the year and that local organisations are not putting forth the best in them to co-operate with the central organisation. But the Industrial Conference suffers from that national weakness in common with its sister movements. All the same the interest it has created within these five years and the large body of support it has evoked are a hopeful augury, and should we ever take a prominent place in the industrial and manufacturing nations of the world, no small part of the credit will go to the Industrial Conference which has kept alive in us what may be called the "industrial conscience."

As a token of the appreciation of his services he was called upon to preside over the Second Central Provinces and Berar Provincial Industrial Conference, and the fourth Indian Industrial Conference held in Madras. In both the presidential addresses he made eloquent plea for the Government taking greater interest in the industrial well being of the people than they have been doing. He pointed out that our well being in the immediate present and our progress in the future are as much dependent upon the establishment of a healthy condition of industrial activity

as upon political advancement or social reform and the same self-sacrifice and devotion are required from our public men by the first as by the other two. In fact, he continued that most of the political and social questions which confront us and make urgent demands upon our close attention are at their base economic. It is only by a full recognition of the intimate connection and interdependence of these three spheres of activity that it is possible to ensure a healthy existence for the nation.

Mr. Mudholkar joined the Indian National Congress in 1888 when it met in Allahabad under the presidency of the late George Yule. Since then he has attended almost every Congress and has taken part in its deliberations every year. He has always spoken on economic questions and very soon made a mark. He so much impressed the Congress leaders by his mastery of the politico-economic questions that he was appointed at the Bombay Congress next year as a delegate to England along with Babu Surendranath Bannerjee, Mr. Eardley Norton, and his fellow-townsmen Mr. M. V. Joshi, to plead for the reform of the Legislative Councils. To look only twenty years back, the Legislative Councils were in a condition which can only be called shams. There was no election of the members and the nominated Councillors met only when there was a financial proposal demanding consideration. The state of the Council has been well described by Raja Rampal Singh, who had a relation of his in the Imperial Legislative Council. This gentleman did not know English—even now a knowledge of English is not considered necessary in some councils—and when he was asked by the Raja how he was guided in giving his vote, he simply said, “why, I held up my hand when the Viceroy held up his, and dropped it when he did.” That was the state of things for the removal of which the deputation was sent up to England. It was a happy augury, said a writer in the Press in wel-

coming them, that Mr. Mudholkar and Joshi are living in the apartments occupied by Benjamin Franklin when he came to England to represent the causes of the American colonists a hundred years ago!

While the reforms that Mr. Mudholkar and his friends went on deputation to plead for, were of such an elementary character as the expansion of the Councils on a representative basis, the amount of work they had to do in England was, undoubtedly tremendous. They had to remove an amount of ignorance which was truly colossal. Macaulay has depicted to us in a memorable passage the total indifference of the British public to Indian questions and after a year's stay in England Sir Pherozeshah Mehta has come back with the conclusion that the amount of ignorance that prevails even in well-informed quarters is phenomenal and that our real work lies in dissipating it. If that is so now, it is possible to conceive what it would have been twenty years ago. Opposition one can welcome and account for. But a Himalaya of ignorance cannot be removed in a few lectures however gifted and powerful the spokesman may be. And it reflects considerable credit upon Mr. Mudholkar and his friends that they were able to create an interest in Indian affairs among the British democracy, and to their spadework perhaps was due the very little opposition that was gathered round the Reform Bill of Lord Cross.

Mr. Mudholkar is not an orator, but he is gifted with the power of expressing his views straightforwardly and in a few happy sentences and if he failed to carry audiences, he brought home to his hearers in a few terse sentences the justice of the cause he was advocating.

In 1897 Mr. Mudholkar invited the Congress to Amraoti. It was a year of great trouble in the Maharashtra. The Poona murders and the campaign of press prosecutions, leading to the conviction of Mr. Tilak of sedition, 1

profound impression on popular minds. The Government was suspicious of the loyalty of the educated classes. The Congress, it was hoped, had lived down the charge of sedition levelled against it by machine-making persons, but the enemies of the country made party capital of the conviction of Mr. Tilak. It was a question of holding the Congress or not at all. It was necessary that if the Congress was to maintain its reputation as a body of level-headed politicians, loyal to the Throne, and at the same time anxious for the redress of our legitimate grievances, it should be firm in its demands but give no quarter to the seditiously inclined. It was the year in short which put our statesmanship on trial and there is no doubt that the success of the Congress was due as much to the good sense and patriotism of the rank and file as to the wisdom of leaders like Mr. Mudholkar who invited the Congress and worked incessantly for the satisfactory conclusion of its labours.

That perhaps does not exhaust the services he had rendered to the Congress. No less remarkable and valuable were his services ten years later when the Congress was proposed to be held in Nagpur. Nobody, not even Mr. Mudholkar and his friends, was able to apprise the machinations of the enemies of the Congress in the early months of 1907, but the truth dawned upon him very soon. We shall perhaps not know the endeavours which he in common with many of his friends did to prevent the change of venue from Nagpur and it was only after all endeavours to pacify Dr. Munje and his friends who set up the row had failed that he finally threw in his lot with those who shifted the Congress to Sarat. And even then Mr. Mudholkar might be seen closely conferring with leaders of every kind advising co-operation. He met and spoke to every group of Congress delegates counselling co-operation and asking them to run the Congress on the usual lines. Though a moderate, he

never wanted secession and did all that he could to prevent it. From early morning till late in the day he could be seen busy going round the camps addressing meetings and pleading for not wrecking the movement they had worked for well nigh quarter of a century to build up. But his voice proved a voice in the wilderness.

Early in the same year he was invited to preside over the third session of the Central Provinces and Berar Provincial Conference held at Raipur. As may be expected the speech was an excellent summary of the Congress demands for the separation of the judicial from executive functions, for a Legislative Council to the Central Provinces and Berar, for more literary, scientific and technical education, and it strongly condemned the land revenue assessments. Anticipating as it were the secession of December he summed up his political faith in these words—

Self Government is the goal of our political ambition because it is only an autonomous nation which can afford scope and supply facilities for the development of those intellectual powers and that moral and spiritual fervour which must be possessed by the citizens before they can take their share in the evolution of the human race. Such autonomy for India is not beyond the range of practical politics when some of the wisest and best men of England admit its justice and contemplate its grant. It is not an impossible or impracticable claim which we advance. It is not merely speculative considerations or abstract principles on which we rely. We take our stand on the firm ground of statutory rights and royal pledges (hear, hear), the combined wisdom of the three Estates of the British realm laid down in 1833.—

While Mr. Mudholkar enjoys the confidence of his countrymen, he commands the respects of the Government in no small measure. On almost all questions affecting the well being of the people of the Central Provinces he has been freely consulted and his advice has been unstintingly given. He gave valuable evidence recently before the Decentralisation Commission. On behalf of his old province he put in this plea—

The districts forming the Central Provinces and Berar (with if possible Sambalpur and Chota Nagpur also) should be formed into one province and placed under a Lieutenant Governor. There should be a Board of Revenue consisting of two of the senior Commissioners and one head of a Department. There should be an Advisory Council consisting of half nominated

and half elected members with defined functions and powers and there should be a Legislative Council of 36 members (exclusive of the head of the administration) half of whom should be elected. If these changes are made the Provincial Government might be invested with the fuller powers suggested in regard to Madras and Bombay.

Although Mr Mudholkar was one of the oldest Congressmen who pleaded for the expansion of the Legislative Council, it was not given him to become a member of the legislature. The chief reason undoubtedly was the fact that the Central Provinces and Berar had no Council of its own. It is an open secret that he was many a time, recommended for a seat in the Imperial Council but it was only last year that he was nominated. Of his work in the Imperial Legislative Council there is no need to speak much. He has been constantly taking part in almost all the debates and his earnestness has left a deep impression on the Council. The very first speech that he delivered was on the Press Bill and though he supported it he pleaded for the provisions of the Bill being used with judicious discretion. He supported the resolutions of Mr. Gokhale on the question of the status of Indians in South Africa and on the extension of primary education. During the budget discussion last year he pleaded for an extra two lakhs being given to his province for education. He moved a resolution in favour of the establishment of a polytechnic institute to which we have already referred and joined Mr. Gokhale in pleading for a reduction of public expenditure.

He seconded Mr. Gokhale's resolution asking for a committee to enquire into the growth of public expenditure and spoke in favour of Mr. Haque's resolution to increase the grant of the Government of India to local Governments to an extent that may be needed to abolish the raising of fees from primary schools. He also supported the resolution of Mr. Dadabhai for the abolition of cotton excise duties.

The question of the employment of Indians in the higher branches of the Services came for dis-

cussion on the motion of Mr. M. Subba Rao and Mr. Mudholkar in the course of his speech in support of the resolution confined his attention only to their employment in Public Works and Railways and the following facts he adduced are interesting :—

Sir, taking the State Railways managed by the State we find that there are in the Engineering Department 30 Chief Engineers and Superintending Engineers on salaries ranging from Rs. 1,500 to Rs. 2,750. There is only one Indian officiating in the third class in this branch. There are 50 Executive Engineers on salaries ranging from Rs. 700 to Rs. 1,250, of these 7 are Indians. There are 50 Assistant Engineers on salaries ranging from Rs. 350 to Rs. 600, of whom only 2 are Indians. There are 33 Royal Engineers (Executive Engineers and Assistants) on salaries ranging from Rs. 550 to Rs. 1,270 none of whom are Indians. There are 24 temporary Engineers on salaries ranging from Rs. 500 to Rs. 1,250 of whom only one is an Indian. That is out of 100 persons on salaries ranging from Rs. 500 to Rs. 2,750, there are only 11 Indians. Let us take another department of the railways, the directing one viz the Managers and Sub-Managers. There are eight posts with salaries ranging from Rs. 1,300 to Rs. 3,000, and there is no Indian amongst them. Then the Traffic Department—the Superintendents and Deputy Superintendents and District Superintendents, whose number is 50, on salaries ranging from Rs. 600 to Rs. 2,000, of whom there is only one Indian on Rs. 700. There are 62 Assistant Superintendents on salaries ranging from Rs. 250 to Rs. 500, of which only 7 are held by Indians. In the Locomotive Department, in which there are about 100 appointments on salaries ranging from Rs. 250 to Rs. 2,000 there is only one Indian who is an Assistant Superintendent, and he too is an Honorary Assistant Superintendent. In the Carriage Department there are 15 places on salaries ranging from Rs. 350 to Rs. 1,600, and there is not one Indian employed. In the Stores Department there is only one out of nine. In the Bridge and Signalling Departments there are 12 superior posts carrying pays up to Rs. 1,050, none of which are held by Indians. The tale does not stop there. If we go to the Subordinate Revenue establishment even there we find that among the subordinate engineering staff consisting of 42 persons on salaries ranging from Rs. 250 to Rs. 500 only 4 or 5 are Indians. In the Signalling Department there is no Indian. In the Traffic Subordinate Branch, including traffic inspectors and station-masters out of 72 persons on salaries ranging from Rs. 250 to Rs. 600, there are only 4 Indians. In the Locomotive Department, out of 131 upper subordinates, only one is an Indian.

Mr. Mudholkar has been in the Imperial Legislative Council only for the last two years. His close and intimate study of public questions compel the attention of the Council and his deep earnestness secures to him its respect. And these are the qualities that are required in a public

man. And that was why he was invited to attend the Educational Conference held at Allahabad a few months ago under the Chairmanship of Mr Butler. We have already referred to the note that he placed before the conference and it is wellknown that the Conference was deeply anxious to further the cause of higher technical education to which Mr Mudholkar addressed himself.

Love of his fellowmen and service to his countrymen have been his motto and he may always be expected to be at his post when duty called him. Perhaps no work gave him greater pleasure than to relieve the poor and the distressed and whenever famine visited his province he was ready to help the starving and the poor. The failure of the rains in 1896 which brought about a severe famine in the Central Provinces, Northern India and the Deccan produced in Berar also great scarcity and high prices. The project of selling grain at rates below the market rates and establishing kitchen for the very poor unable to work, was resolved upon by him and Mr Joshi and the proposal was accepted by other non-officials and the Commissioner and other European officials. In March 1897 a branch of the Indian Famine Charitable Relief Fund was started in Berar and Mr. Mudholkar entered on the work whole-heartedly. In 1898 the title Rao Bahadur was conferred upon him in recognition of his work. In 1899-1900 came another great famine, perhaps the greatest in the century and Mr. Mudholkar acted again as Secretary to the Famine Fund.

Mr Mudholkar has always taken a keen interest in social reform. In a paper which he prepared many years ago he made a strong plea for marriage reform among the Hindus. He recommended the age limit both for the marriage of boys and girls being raised. He does not advocate the abolition of caste, but is for the gradual fusion of the sub-castes. He advocates the remarriage of virgin

widows basing his conviction on the Parashara Smriti.

He was offered by the late Mr. Ranade the Presidency of the fifth Indian Social Conference held at Nagpur in 1891 but his modesty precluded him from accepting it.

He is not a prolific writer in the press, but he does not discontinue contributing to the periodical literature whenever time permitted him to do so. We have already referred to his services on behalf of the *Lamabha*, but he was also freely contributing to the *Indu Prakash*, now edited by his friend Mr D G Pathy, M. A. To Mr. Natesan's *Indian Politics* he wrote a valuable paper in which he surveyed the economic condition of the people of India. The paper is an interesting one and in the course of it Mr Mudholkar drew pointed attention to the economic destitution of the people and examined the causes that have contributed to it. He is still in the vigour of youth and has many years of active usefulness before him.

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THE PRESIDENT-ELECT OF THE CONGRESS.



DECORATING HIM FOR THE PRESIDENCY

[The Secretaries of the All-India Congress Committee, Messrs. D. E. Wacha and D.A. Khare, have informed the Bihar Reception Committee that the Hon'ble Mr. Mudholkar having been elected President of the coming Congress by 39 votes, has accepted the office.]

[With the kind permission of the *Hindī Punch*.]

THE RENAISSANCE IN INDIA

BY

MR. K. T. PAUL, B. A.

*General Secretary to the National Missionary
Society of India.*

If I were asked to select the term best suited to describe the peculiar nature of the change which India is undergoing I should decidedly prefer the one adopted by a friend who has just written a book on the subject and called it the 'Renaissance in India.*' A quarter century ago the regular terminology was 'India in Transition.' Last decade and almost up to date we heard of the 'Unrest in India.' To-day we get a new phrase 'The Renaissance in India,' and it seems to me that this latest arrival denotes more truly the state of affairs than any of its predecessors.

'India in Transition' indicates nothing as to the character of the change, either in its roots or in its expected fruits; the only implication is that the change is inevitable and certain. The other phrase 'Unrest in India' is even more fragmentary in nature; it merely indicates that the deep waters are being agitated; gives no information as to whether the waters will overflow in healthy life-giving streams or merely eddy in increasing muddiness and cankerous unhealthiness. In contrast with these stands the new term 'Renaissance' as a great flash-light illuminating the past far-away backwards, interpreting in wonderful clearness much of the tangles of the present, and indicating with courageous definiteness the direction of the future.

To obtain real profit from such an interpretation of new India one should study afresh the state of our country at the period when Macaulay and Raja Ram Mohan Roy brought about the ever-memorable innovation. It is not recognised widely or adequately enough that the history of

India runs really in two almost parallel lines. The ordinary reader sees nothing beyond the political history of the country. But this is only the exterior history of India. All along the centuries, amid the vicissitudes of this exterior political history, the inner life of the Indian peoples has pursued independent lines of progress. While it cannot be pretended that the one did not at all react on the other, is it not a fact that such great things as the rise of Sankara and some four centuries later the advent of Ramanuja were due to things, and led to others, quite independent of the political history: and if four or five centuries later the outburst of the Reformation in North India through Chaitanya, Kabir and Nanak was due to conditions brought about by political circumstances, the actual working out of the Reformation itself was quite independent of political concomitants? To construe the modern Renaissance aright we have to direct our attention to the inner history of our peoples. And when we do so we are saddened beyond measure by the revelation of the fact that the century previous to the advent of Western culture was a period which can only be described as a Dark Age. The days of the giants, even the last of them, was quite ancient history. The vigorous and courageous age of the Reformers and Revivalists had closed; the days of Chaitanya and Kabir, of Tukaram and Manikkavasar were done. The Mahamadan influence first in the rigour of its empire and next in the tyrannies consequent on its dismemberment hung like a dark cloud over the entire Hindustan. The religio-political activity of the Mahrattas was the only feature worthy of Hindu life; if the career of the Maharattas had not been checkmated by the British, they would certainly have overrun the whole land and impressed their spirit on it most deeply; a chapter might then have been added to the inner history of the country which would have had a character of its own; but the day for such a development was fated

* By the Rev. C. F. Andrews, Delhi.

admission of all things foreign leading to the destruction of all that is native. But it was equally a protest against the senseless desire that India should continue where it was, totally unaffected by anything foreign. If it were so, the Dark Age had triumphed and the impact of the West had been of no avail. The Swadesi cry was really expressive of the double barrelled implication of the new self-consciousness. 'India is also something; nay, she has been great; she can yet be greater once more; let us her children rise to the opportunities of the times, save her from the death of self centered conventionality on the one hand and on the other from effacement by the all-too strenuous impact of the West. India does have a future yet and we shall lead her forward to her place in the sisterhood of nations.'

The Swadesi cry combined three great feelings. There was the intense patriotism which sang itself in 'Vande Mataram,' in the exuberance of its passionate love for the great glorious motherland. There was also in it a note of pathos, a frank recognition that she was yet far from her goal. Then there was the zealous determination that she shall follow the same lines which have carried other nations into prominence. The cry of Swadesi was terribly misunderstood both in India and in England. Outsiders saw in it only the passionate adoration for the motherland and failed to realise that it implied in an equal measure the adoption of Western methods for the attainment of the new aspirations. Outsiders thought that it was a revolt against Western influence: in reality it was the firing of the mine which broke through the exaggerated conventionalism of the Indian Dark Age.

To interpret New India in this way as a Renaissance is to subscribe to another very important truth. Society is in the nature of an organism. It can assume nothing new which is not connected with the old, the fruits of its future must necessarily feed through the roots in its past. Where a

cataclysm brings about a radical revolution, there inevitably comes sooner or later a counter revolution, and this leads on to a third stage where progress is forced into the normal channel connected with life streams of the past, going forward in natural gravitations to the blessings of the future.

If social organism anywhere is so conservative of its past, the specimen that we find in India is undoubtedly the most conservative of them all. And yet it does not mean that India has never changed it has really to change in almost every generation. If one could think of an Indian of the Vedic times living in the forests of the Himalayas to this time and emerging into the world once in every half century, in all probability he would be struck more by the extent of the changes than the conservation of things. Nevertheless a comprehensive vision of the entire history of our country provides us with a vantage view point which reveals to us more truly the force of our conservatism. That we are moving forward is a certainty equalled by the fact that the directions of our forward movement are regulated by our inheritances from the past.

The Renaissance then is not a birth but an awakening. As in Europe, so here, it indicates that there was life before the Dark Age and that as the result of the consequences of certain political circumstances the old life shook off the power of death over it and has risen again in the freshness of a second birth. The forces which were instrumental in the awakening cannot but continue their influence all through the future. But the dominant factor is certainly the old life now rejuvenated with all the characteristics both ill and well.

It is illuminating to examine our aspirations in the light of this interpretation of our Renaissance. It reveals to us as nothing else does both our possibilities and our difficulties, and indicates to us the right ways and means for the attainment

of our aspirations. We shall consider a few of them

The Swadesi cry was immediately implicated with the two great aspirations of economic and political advancement. Bengal hastened to prescribe boycott as the method for securing the development of our industries. When you come to examine it closely the boycott method is not so unreasonable as it at first sight appears. Most nations have some sort of protective arrangement to prevent the unfair competition of foreign manufacturers and to secure the time required for the development of native industries to come up even with others in the market of the world. The cotton textiles to which the boycott method was principally applied are even now an example of extreme unfairness of treatment. As H. E. the Governor of Bombay perforce complained last month there is really no hope for normal progress so long as Lancashire guides the trend of things. In such a contingency the only substitute for a protective tariff seemed to be the boycott, and the immediate expansions of industry endorsed for a time the wisdom of the method. But the whole thing failed very fast for the sentiment behind it spent itself out in about a couple of years. The failure of this movement is one of those phenomena which it is profitable to examine in the light of the interpretation furnished by the analogy of the Renaissance.

The industrial aspiration was one of the results of the new born self-consciousness. India had once industries of world wide reputation. She still has abundance of the same raw materials and her sons ought to achieve even better results than their ancestors. The repressions of the Dark Age must go, for they forbade freedom of occupation across lines of class and caste, limited the possibilities of enterprise, world wide trade and world wide exchange of knowledge and locked up capital in the steel sheets of distrust. Certain Western methods must be frankly introduced,

dignity of labour learnt, freedom in the choice of vocation secured, business methods of organising labour and capital both in joint-stock and co-operative principles adopted. We must learn from the best teachers, adopt the most efficient means applicable to our resources, seek the most profitable markets—all these not on a narrowly Indian but on a world-wide basis. It is only then that India can attain and exceed that material prosperity and industrial development towards which she was progressing before the repressions of the Dark Age. But the aspiration cannot be attained by the aid of the boycott method nor can it be by the multiplication of Industrial schools. If the finger of scorn is pointed out at the failure of the boycott movement, one could reply sufficiently by enumerating the numbers of young men who have obtained industrial equipment in Indian and foreign institutions and are either without work or have had to enter one or other of the so called learned professions. Consider for a moment, and the cause of either failure is the same. The Dark Age is not yet fully gone the Renaissance has not yet gripped the entire populace. To secure these a rational system of education must be made to reach down even farther and wider than heretofore. To cite one instance from current problems, the Railway question in South India need not be begging about as it does to London and Samla, but for the persistence of the Dark Age on us. There is money enough in the country to launch the scheme and there is business talent enough to conduct it to successful issues. But the Renaissance has still work to do in and among us before our Industrial aspirations can be put on satisfactory tracks.

Our Political aspiration was no less a child of the Renaissance. India is an entity with a well-defined individuality. How much so ever complex and heterogeneous our racial conditions may be, it is undeniable that India is in a very real sense one and single. But she is not what she might

have been. The British Raj is in a hundred ways a veritable God sent for the realisation of her undoubted destiny. But the evolution of her National life can be carried forward to the particular heights which are her place in the world, only when her own sons come to have practically a free hand in the matter. 'Autonomy on Colonial lines within the Empire' thus comes to be defined as our goal, however distant the realisation of it may be. A wise and sympathetic government has come to recognise it as a legitimate and natural aspiration, and has taken measures which are deliberately forward steps in that direction.

The result is that we are put on trial. We have all gone into a great school. From the village union upwards to the Viceroy's Council and including all sorts of Committees, Commissions, Conferences and Congresses, the great school is in session. Success in the least of these is really a contribution to the success of the whole Nation. Failure in any of them ought to be branded as high treason.

The difficulties which face us here also arise from the fact of the dire Dark Age. For two centuries, excepting in Maharashtra, national patriotism was absolutely unknown, for the simple reason that it was impracticable. The Dark Age made a virtue of an evil necessity and set up the ideal of parochial and sectarian wellbeing. Coimbatore must be served as against Salem, for the senseless reason that the one is Coimbatore and the other is Salem and vice versa. So also the Brahmin interest looms up as against that of the non-Brahmans and vice versa. The divisive factors crop up at every town in public life. Merit and character are not the chief criteria of judgment. In fact it is not unknown that a wicked public official comes to be sedulously screened and protected on purely sectarian grounds; the effect of which is that the sect is exalted as against the whole world.

Again the manifestation of public spirit is still utterly inadequate in extent. The current ideal of the Dark age was the conservation of the material wealth of the sect and the family. In opposition to this the Renaissance brings forth a 'Servants of India Society' and presents the new ideal of a whole-life sacrifice for the sake of the country. There is acclamation on all hands and the principle is recognised as the necessary element for success all along the line. But it is wonderful how even the new ideal is being captured by the old. Public positions and honours are indeed zealously sought. How often are they not made use of as opportunities just for promoting the interests of the individual, the family or the sect. Flagrant jobbery is indeed everywhere condemned, but when self-seeking takes the form of promoting the interests of a sect, the culprit is not merely condoned, but even openly lauded. I speak of my own community when I say it. but I fancy ours is not the only community with this fine record.

To look at the same evil from another viewpoint, is it not notorious that the streets of our towns get visited by our leaders very systematically at election seasons and never again in the intervening triennium! Not a whole life sacrifice but the donation of a meagre hour or two a day is all that Municipal service needs. Even this is grudged, by some for base monetary reasons and by others because of the false dignity which shrinks from spade-work. Utter disinterestedness in public spirit and a sense of public responsibility are among lessons which the Renaissance has to instil into us, in opposition to the spirit of the Dark Age.

When lessons of this elementary nature are still to be learnt, how can we face what is probably the greatest of our problems, the problem of Unity? Of the 313 millions who form our nation, 66 millions are Mahomedans, that is to say more than a fifth of the whole. In the Dark Age we

are taught to conserve our own and keep quite clear of the stranger. The National ideal of the Renaissance is diametrically opposed to such a prescription. In the light of this it is almost pathetic to see the mutual hand stretchings of the promoters of the Denominational Universities of the North. The identification of interests necessary for effective National unification cannot be achieved by dramatic demonstrations on public occasions. The problem is one that is really spread piece meal over the whole country. It must be in its practical bearings studied, points of contact discovered, opportunities of fellowship actually created, and in this way the dragon killed out inch by inch.

The Social aspirations of New India probably form the hardest of the problems. But they too are the inevitable fruit of the Renaissance. It is significant for example that the feeling for the depressed classes should arise at the same time as the Swadesi Movement. The divisive tendencies of the Dark Age had exaggerated the Caste system to a ridiculous and suicidal extent. To condemn a sixth of the population to the degradation of the untouchables, is from a national point of view, to say the least, a senseless wastage of asset. Christian Missions working among these classes demonstrated by their signal successes how really valuable material was being lost to the country. If India is to come to her own goal it could not be effected so long as this injustice and wastage were perpetuated in. Thus in another point the Renaissance broke through the Dark Age.

The inevitable development of the new feeling must mount to all the rungs of the social ladder and ultimately set free the career of Social Evolution. In Bengal where the Renaissance has had the longest and widest chance as yet, the Bill of the Hon'ble Mr. Basu indicated unmistakably the signs of the times. The apparent failure of this Bill like the other similar reverses of New India arises from the same cause. The Renaissance

must spread farther and deeper and the Dark Age must be still further honey-combed, before all the possibilities of India can be liberated and can have the free play that they need for carrying the country forward to her own. The appended table is very significant both as to the past and to the future. It shows unmistakably that the Renaissance which has been set in motion by Western Education is already in effect enormously beyond the actual spread of literacy. It indicates at the same time that with the systematic covering of the whole ground by a well regulated system of Education the forces hindering progress must inevitably dwindle away in strength. Probably the greatest defect in our present stage is the extremely limited extent to which our women have been reached by Education. The Sovereign remedy then at the present juncture is Universal Education of both the sexes, on truly rational and national lines.

I have ventured to attempt a very inadequate interpretation of a few of our present day phenomena as the result of a Renaissance. We need never fear that our Renaissance will lead to a rude Revolution. Its springs are in an intensely passionate patriotism which cherishes everything Indian that is consistent with her true progress. The Radical school in India is truly Conservative. To say so may sound paradoxical, but it is the simple fact. Every true lover of India must therefore aim to secure the means of spreading the spirit of this Renaissance in unfettered lines in the widest possible range. It is a unique privilege to be born in India in this age. We are making history for which unborn generations will be grateful. Let us love our great Motherland and work to make her future worthy of her great past.

Table as to Literacy in India.

	Total Population.	Literate.	Percentage to the Total.	Literate in English.	Percentage to the Total.
Male	160,118,470	16,938,815	10.56	1,518,561	9.
Female	152,990,919	1,600,762	1.05	152,021	.10
Total Population.	313,115,389	18,539,578	5.91	1,670,582	.53

THE JAPANESE WOMEN.

[Letters of A Japanese Scholar to an English Friend]

EDITED BY MR. V. E. MEHTA.

MY DEAR WILSON,

THE West has succeeded in hopelessly misjudging Eastern Women in general. It says to itself, "Lo! the East is an old sinner, and has always despised women, whilst I have always honoured them." It quotes a few cynical Eastern writers to justify its condemnation of the Eastern attitude towards woman. Now, what is really the highest type of woman will always remain a difficult question to answer. But the East can at least say that its women have shown greater talents in more walks of life than have the women of the West. The full European woman is only a product of yesterday, for, her grandmother in Greece and Rome, and her mother during the Middle Ages, were more or less insignificant factors in the society of their times. The East has always given her plenty of opportunities for self-expansion, and she has made use of them with credit. But I am not going to expose the fallacies of your writers about Eastern women en masse. I am only writing about my own country which I know best.

In the early days of our intercourse with the West, during the last century, the Westerner was content to know the lower type of the geisha in our sea-ports. He did not have the same opportunities of knowing our family-life as intimately as he has now. That is the reason, I think, why he mistook every Japanese lady for Pierre Loti's "Madame Chrysanthème."

Man's attitude towards woman in early society can be judged by the position he assigns her in his Pantheon. A male principle was considered as necessary as the female principle in the Universe by us. Izanagi and Izanami, the male and female halves, had to unite in order to create Japan. Amaterasu, the Sun Goddess is our most important deity, for she is the first ancestress of our Mikado.

When you study our social life, you will find that we treat all women with great respect. We have always done so. Our great period of chivalry (Ashikaga period) taught us how to base our social life on a beautiful ideal. But, please remember, that our chivalry was not a gorgeous garment to cover over our illicit amours. It became a part of our religion, instead of being divorced from it. We treated with courtesy the young and old alike. Our chivalry was respect for the fair sex, and not mere admiration for youth and beauty alone. Mothers are revered by us in almost the same manner as we revere our ancestors. Our conception of a complete life has always been of a dualistic nature. There cannot be a man without a woman. She is the intuitive and therefore the higher part of an androgynous entity. For this reason, when talking to others, we use deprecatory words about our own wives. As they are an integral portion of ourselves, there can be nothing wrong in speaking of them in the same humble terms as we do, of ourselves. Many Europeans laugh at this habit of ours, because they do not understand our motives. Oriental manners have a deeper origin than the West. We do not kiss our wives.

not because we do not love them as much as you do yours, but because we understand the necessity of decorum much better than you do. I know how miserable I felt once, when I saw an English friend of mine, (on whom I had called) kiss and cuddle his wife who had returned home after a few hours absence, in my presence. Just as we dislike to show the richness of our garments on the outside, so too, we consider it sacrilegious to make an exhibition of our love before any eyes but our own. It would be not only a breach of etiquette but a sign of irreverence and irreligiosity on our part if we did so.

Our wives have shown those essentially womanly and therefore divine qualities like patience, deep-seated affection, and selflessness. What perfect ideas they have of love! Pronouns like "I" and "thou" have no meaning in their ideal of a married life. They do everything to please us. When they don a new 'kimono' they ask us whether we like it or not. They dress well in order to please their husbands, who are all in-all to them, and not to excite the jealousy of others. Women of all races love to decorate their bodies, but the motive for decoration differentiates the East from the West.

Our wives and mothers have been always active patriots. They do not shed tears unnecessarily, when they send off their husbands and sons to an almost certain death, because they do not wish to see their country defeated. Death is preferable to disgrace in their eyes. Many of them learn fencing and *jū jitsu*. The most famous among the many Japanese women who have won laurels on the field of battle, is the Empress Jingo, who flourished in pre-Buddhist Japan. We have revered her memory so much that innumerable artists from an early period of our history till now, have represented her in the act of handing over her infant son to the care of Také no uchi a rough, long bearded, old man, before she set sail for Korea.

It might interest you to know also, that our women, like those in some other Eastern countries, have exercised considerable influence on our political life. There were about nine Empresses on the throne of Japan before the Nara Period. They were as powerful as the Empress Lo and Wu of the Han and Tang dynasties of China. The Tokugawa Boudoir was so powerful that it made and unmade a good many premiers from 1853 to 1867 A. D.

Being more emotional, women are always capable of imparting culture to men. The Empress Suiko was highly instrumental in spreading the classical culture of Nara far and wide in the country. Later on, our women developed the native literature, when our men were engaged in the study of the Chinese classics. Two of the most famous novels in our literature are written by women. They are called 'Genji Monogatari' and 'Makura no Soshi,' Murasaki no Shikibu being the author of the first and Sei Shonagon of the second. In the Tokugawa period, our women were keeping up the light of Chinese culture in the country. We produced at this time, brilliant women like Hara Sahio, Cho Koran and poetesses like Chyo and Butani.

It is acknowledged all over the world that women are more religious than men, and our women were no exceptions to the rule. They brought over to Japan the religion of Sakya Muni from Korea where it had spread from the Chinese Empire. Three of them went to India, in order to study it at its fountain-head and came back to teach it in its pristine purity, to their people.


Our women are now engaged in educational, literary, scientific, hospital and other kinds of useful work. Although, they are doing it very creditably, we have no reason for being particularly thankful to our new educational methods imported from the West. It certainly gives breadth of mind but, unfortunately, it does not encourage depth of thought. Is broad superficiality preferable to intense spirituality?

Yours Sincerely,
J. OKAKURA.

INDIA AND THE NAVY.

BY MR. ROBERT W. BROCK,

Sub-Editor, Madras Times.

 quarter of a century ago the main problem of Indian defence was believed to be the protection of the Empire against what was regarded as the slow, but relentless, advance of our great neighbour of the North. The menace of Russian aggression still clouds the otherwise bright outlook of this country, but the greatest danger now resides elsewhere, namely, among the Powers who are aspiring to gain the supremacy of the sea. I should like to sketch, very briefly, some of the developments which have brought this transformation about.

As regards Russia two changes have occurred, each of which must materially affect her outlook and ambitions: (1) The rise of Japan, and the lesson she conveyed to Russia in the historic conflict of 1903. (2) The certainty that China will, within a time infinitesimal in the life of nations, occupy an equally strong position. Formerly Russia schemed to dominate the Continent. The rise of the two Asiatic Powers referred to has taught her that if the limits of Asiatic subjection have not yet been reached, at any rate we are within a short distance of them. The era of Russian expansion is, in a word, now practically over. The position in India has also changed, and the change has been, I think, in favour of Great Britain. The loyalty of India to Great Britain, and of Great Britain to the ideals which alone enable her to retain India's allegiance, are evident to all the world. Loyalty, of course, is not a substitute for military strength, but it is a very valuable supplement to it. Indian distrust of Russia constitutes a moral bulwark against aggression from that quarter of the strongest possible character. Is it not also time

that we equipped ourselves with clearer ideas of what Russia is anxious to do herself? The idea that Russia desires to possess India, and to be left alone in Asia face-to-face with a continent increasingly opposed to all her moral and political conceptions, seems to me to be a chimera which can now safely be dismissed as obsolete. There are many more parts of Asia which the Russian Bear would like to grasp in his fond, but fatal, embrace, besides those he now holds, but India is not, I believe, one of them. India would be of "no use" to Russia. India cannot be absorbed, and ultimately she will want self government; Russia therefore, is better off without her. As a further guarantee of Russian inoffensiveness, we have the Anglo-Russian *entente*, an alliance which we have made heavy sacrifices to maintain, and which is either a sham, in which case our foreign policy during the last five years is incapable of justification, or else should enable us to reduce our Indian military forces. I am going to argue, in a moment, that the danger to India comes no longer from the land but from the sea, no longer solely from Russia, but from the great naval Powers of the West. But I should like to emphasise that greater naval power is necessary even if Russia is the sole enemy. Command of the sea is, in fact, ultimately the one factor that could render a Russian occupation of India ineffective.

On land, then, our responsibilities have diminished. At sea, however, they have increased almost beyond belief. The growth of naval armaments has been the most striking feature in international politics during the last decade. It would be unwise not to take account of this. While the commerce and other interests of the Empire have grown, and not the least those of India, our means of defending them have not increased in the same ratio. Ten years ago the British fleet was estimated in relation to the next two greatest fleets; now it is estimated in regard to one. Twenty three years ago the naval expenditure,

of Germany was 2½ millions sterling. It is now £22,041,788. Why? Not for self-defence, because Germany is already the greatest military Power. The purpose of Germany's unprecedented naval development has been defined in her own Naval Act, 112, to build up "a fleet of such strength that even for the mightiest naval Power a war with her would involve such risks as to jeopardise its own supremacy." Formerly the British navy was dispersed throughout the Empire, defending every point of it. The German challenge has forced the Admiralty to concentrate our forces in the North Sea, there to be ready to meet the German fleet whenever it decides to strike. Now to assert that the trident has passed from our hands, as some of our Jeremiahs bewail, is, to use blunt language, sheer nonsense. On the other hand, it has been shown that Great Britain can no longer preserve the Empire's supremacy on the seas, unaided. Sea power is now, and will be to an increasing extent an Imperial affair, in which each part of the Empire will be asked to assist in proportion to its interests and resources. That is the position the statesmen and people of India are invited to consider, (1) the naval crisis in which the Empire finds itself (2) India's relation to it.

Now, I am prepared to be told that India is already contributing to the defence of the Empire and I am anxious to say that I quite acknowledge that. In fact, India was earlier in the field than the other overseas Dominions. She was providing for her own defence on land when the white colonies were still dependent for the preservation of their integrity on the men and resources of the mother country. But all that has changed. Since they realised what the position was, the Dominions have done splendidly. Australia, for instance, is enforcing universal military service; so is New Zealand. Australia is also building a navy, at an ultimate cost of something like £80,000,000. For a people numbering only five millions, this is really generous. Canada's intentions are well known, and only

a few days ago we heard that South Africa was also to support the navy. Even the Crown Colonies are coming to the old country's aid, as witness Malaysia's offer of a Dreadnought. India, in fact, is now the only considerable part of the Empire which is not supporting the navy. We ought to consider, I think, whether such a position accords with our stake and responsibilities in the Empire.

A comparison of the statistics will show that, while India's trade ranks second in the Empire only to that of Great Britain, her expenditure on defence is now smaller per head than that of any other part of the King's dominions. Thus, while Great Britain contributes £1-12-3 per head, Canada 6s 5d, Australia £1, South Africa 2s. 9d, and New Zealand 5s 9d, India spends only 1s. 3d. per head. That, of course, is excusable on account of her poverty. Low as her contribution is, and rapidly as her resources are expanding, I believe there is no desire in authoritative quarters to ask her to increase it by a single anna. Those who have studied the subject recognise that for the next half century perhaps the best service India can render to the Empire will be to develop her internal resources, and devote herself to the moral, mental, and material elevation of her people. On the other hand, in view of the competition the Empire has to face, it would not be unfair, I think, to ask India to keep her contribution at its present level. The point at issue is not whether India's outlay on defence is adequate in proportion to her resources and responsibilities, but whether the expenditure is rightly distributed; and if the Nicholson Commission report that, in spite of our *entente* with Russia, no diminution of our military forces is advisable, then the question of a naval contribution must, I think, be dropped. But if a saving is possible on the army, the money should, I think, be devoted to the service in which expansion is really necessary, the navy.

India aspires to self-government. The first preliminary, and only guarantee, of self-government is self-defence. As the privileges of Indians grow, so do their responsibilities. We want, not only to make India united and prosperous, we want her to maintain and improve her position in the Empire. If ever an opportunity offered itself of gaining for India a place in the respect and affections of the Empire, surely this is it. The Durbar was, so far as India was concerned, merely an occasion for words, valuable no doubt, as far as they went, but still, only words. The naval difficulties of Great Britain provide us with the opportunity of showing that Indian loyalty is not only a matter of words, but of deeds. I have only been able, in this note, to touch on the fringe of the subject. It is now open to those who represent Indian opinion to put their side of the case. The function of the English man ends with drawing attention to the matter. If action comes it should come from the population permanently resident here and it should also come, not under pressure, but spontaneously. If Indians think that the country is not in a position to offer a naval contribution, no one, I am sure, will try to persuade them to act in opposition to their convictions. Nevertheless, I am convinced that if India desires to place herself in complete harmony with the rest of the Empire, there is no surer method of doing so than by the procedure I have indicated.

P. S. Since the above observations were written a statement has been circulated to the effect that the Ruling Chiefs of India have been, or are, conferring with a view to building an Indian naval squadron. If the statement is true, we are on the threshold of, what I venture to assert is, the most important step yet taken to bind this country permanently to the British Empire. A naval contribution, made at their own request, would show that Indians are now the ruling factors in their own defence; that the instinct of

self-defence, which comes to all nations, has come to them; and that in future India may be regarded as an asset, and not as a liability, in the defence of the Empire. One can easily conceive that the ultimate outcome of such a step would be far reaching. The King-Emperor has given us the watchword "Hope". Good. But before there can be Hope there must be Trust. The maintenance of a British Army here, though urgently needed at home, is at bottom, due not to any denial of the fighting qualities of the Indian race, but to a lack of trust. Memories of old struggles still linger and in spite of many signs proving the growth of a new and more loyal spirit the old suspicions persist. The remedy is in India's own hands and it is to perform some act of positive patriotism which, while confirming and embodying what I may call the Durbar spirit, will also give that wonderful proof of Indian loyalty a permanent and material form, palpable equally to the Empire and to the world at large. In such circumstances the ultimate evolution of India as an autonomous community under the eyes of the British Crown, a free nation among equals, would be assured.

Repentance.

[A Story Descriptive of Life in the interior of Ceylon.]

BY

THE HON. MR. T. B. L. MOONEMALLE.

(Member, Legislative Council, Ceylon.)

PART I.

I AM sitting at the stile, leading to the village green and my thoughts are in a tumult. A great depression is weighing me down, I know not where to turn. The reason for this is plain, for I am what people commonly call a "jail bird." Pardoned I may have been, nevertheless men will call me that to the end of my time. The events

of the last few weeks come crowding into my brain, and I can hardly recall them, in the order in which they took place, without an effort.

Oh! that I could forget all and begin life again with a clean record! But this is impossible! You may say that my fault was due to indiscretion or to want of thought, but the facts remain.

I shall here relate all these facts which led up to my arrest and conviction, and as the narrative develops, provide the correct setting for the picture I am about to draw. The reader will thus be able to judge for himself how far I was responsible.

The scene before me is a peaceful one, and beautiful withal. I shall not exchange it for anything the world can give, for it is intimately connected with my early childhood and later emergence into the joyous time of youth.

The sun is setting beyond the blue hills in the distance, and painting the landscape with rainbow hues, vivid and ever changing. Before me is the village green, refreshed into a bright emerald by the recent showers. In spite of the inspiring and glorious panorama, in spite of the memories of a happy childhood, I am sad, and the breezes wafted from a thousand directions whisper in my ear the awful message, "youth, thou art discredited in thy community, a nameless wanderer shalt thou be."

I have just reached the age of twenty three. The pulse beats strong, and the heart throbs buoyantly but the future seems dark and obscured by a heavy curtain as of night.

I am of the house and lineage of the *lélams* or scribes. That is the tradition. In British times my ancestors took service as the minor headmen of the village. My father served as such for a long period, but died when I was a youth, leaving me and an infant brother in charge of his widowed sister, who was ever faithful to her trust and brought us up according to her lights.

I grew up in much the same manner as the average village child. I attended the village school, learning my letters and figures; and although my career there was not brilliant, I was able to write a legible hand, and manage an ordinary account with facility. Naturally, my great ambition was to succeed my father as headman of the village when a suitable opportunity occurred. As very often happens in the like circumstances, the headman in office was the one person who was opposed to my scheme. I had long since realized that he was my enemy, but I had inherited large possessions and was a man of wealth according to village notions. It did not seem to me at all necessary to cultivate his friendship. So long as I paid my taxes, I thought, and conducted myself with that degree of propriety which prevailed amongst other men in the village, I was safe. There were many youths of my own age in the community, whom I generally met in the ordinary occupations of life. When ploughing, sowing or reaping, there was much rivalry between us. There were, however, intervals of time which were spent in absolute idleness. These periods of idleness were not good for us as I afterwards learnt to my cost. Gradually, without knowing it, I came to be associated with a set of young men who when they drank, drank deeply, and when they gambled did so for heavy stakes. I was fairly cautious all the time, but my sensibilities became blunted imperceptibly, and the prickings of conscience began to be scarcely heeded.

I remember one recent harvest when the work of gathering and storing the crop was heavy indeed. My aunt, who minded the home duties, was ill and too feeble to assist me. I was forced to summon several of my young friends, of the set I have described, to my aid. When all the work was done I felt called upon to entertain them, according to the customs of my people. The entertainment took the shape of an open air break-

fast, and it is needless to say that we enjoyed ourselves immensely. But alas! the demon of drink crept in, and nearly marred our enjoyment with a gruesome ending.

The headman arrived on the scene and was about to march us to the nearest lock up, when some one suggested a "small present" which, when delivered, acted like a charm, and we youngsters were let off with a warning to go to our homes and keep still for the rest of the day.

Had I taken this lesson to heart, my story would have been vastly different.

The check I had received, however, set my thoughts drifting in another direction. After this incident my aunt told me that if like a reasonable man I had taken to myself a wife, she would, without much difficulty, have summoned a few of her friends, and with their help, harvested the crop. I was much inclined to agree with her, and wondered why I had not taken this necessary step earlier.

I had a playmate who used to frequent the village green and gambol with the rest of us when we were children. She had long since grown up, and was at this time, living a somewhat secluded life, as is the custom with our people; fulfilling however her household duties, with care and efficiency. She was the beauty of the village, and many a young man's heart used to beat with a painful throbbing at the sight of her, but all to no purpose. At one end of the green, in a spot secluded by the overhanging branches of a clump of graceful bamboos, was the village well. Thither the maidens resorted in the cool of the evening for the water needed at their homes.

I was standing by the stile one day, doing nothing in particular, when my attention was arrested by the laughter of a bevy of girls at the well. I stealthily crept along the path leading to the grove of bamboos till I reached it unseen by the gay crowd. My old playmate was evilently relating a story which to me was inaudible. Sud-

denly there was a shriek and a chorus of lamentation. Rin menika, for that was the name of my erstwhile playmate, had in the course of her narrative, dropt into the well the string of coral which encircled her beautiful neck. I noticed the absence of the beads at once. I kept still and waited. The girls did all they could to regain possession of the beads, but without success. They seemed to be greatly agitated by the incident, but entirely powerless to act. Well knowing the natural timidity of our women folk, I was sure that the girls would keep the loss to themselves rather than incur the displeasure of the elders of the village by recounting the tale. With many backward glances they tardily repaired to the settlement, carrying the pots of water on their heads. As soon as the last of them had disappeared, I ran to my house, and fetched a bill hook with which I quickly cut down the longest bamboo in the clump. Fixing it as firmly as I could to the bottom of the well, and sterdying its upper end against the stone wall which encircled the well, I carefully descended using the knots of the bamboo as steps for my feet. A sudden holding of the breath, a dive below, and I had secured the coveted prize! I placed the string of coral in my waist and sauntered leisurely homewards. As I was going along an inspiration got hold of me, and I decided to write a sonnet descriptive of my attachment to this the fairest of women, and the restoration by her true knight of the valued jewel which adorned her comely person. No sooner was the thought conceived than it was accomplished, the verses were inscribed in a strip of *ola* with the aid of the style, and the writing smeared over with a mixture of lamp-black and perfumed oil, to secure its clearness. I placed the string of coral and the writing in a neatly tied up parcel, and handed it to my brother, asking him to repair to the house of Rin-menika and deliver it personally to her. The innocent lad readily assented and set out on his

errand. This he faithfully executed, but could tell me nothing as to the reception he had been accorded. Several days of weariness and impatience had passed, and I was still waiting. About five days after, I was again at the stile listless and unhappy, when I saw a little white flag waving from the direction of the grove of bamboos. I ran up to the signal, to find the lovely girl standing with eyes averted, hiding within the recesses of the thick foliage.

"Fair one," said I, "dost want me?" "Comrade," she replied, "I have watched for an opportunity of meeting you, but some task has always prevented me. Even now there are many duties awaiting me and I must run back as soon as I can. I thank you sincerely for what you have done. Your generosity is only excelled by the gallantry you have displayed. A maiden may not tell what she feels, but time presses and I can only whisper that I am your servant, to do as you will."

"My adored one," I rejoined, "you are my queen, it is I that shall be your slave." Heartily the lady replied, "It is not right there should be speech between us about things of which we have no experience, but go boldly to my parents, press your suit before them and when that is done a maiden's duty will be faithfully performed."

With these words she suddenly disappeared, leaving me a prey to the most conflicting emotions. I could see however, that the maiden was correct, and contented myself with the reflection that I had need to be thankful to the gods for the assurance that my affection was returned.

My patience was sorely tried during the next few days. But the preliminary negotiations were in due time over and the day of the wedding was fixed. It was to take place after the fields were sown. Three months to wait, and yet to wait was all that was demanded of me.

As I was making my preparations for the coming event, one of the young men who belonged to the set I have already described, came to the house and asked whether it was true I was soon to be married.

I pleaded guilty to the soft impeachment with a needless show of reluctance.

Producing a bundle from his waist, my friend displayed before my astonished gaze, the loveliest string of corals I had ever set eyes on. I was so taken up with the beads that I purchased them on the spot, intending to present them to my bride when I escorted her home.

Next day I was lying in the **pala* reading an old book, when at noon the headman came, and began speaking to me in the blandest tones. Suspecting nothing I spread a mat for him on the *pala* and we sat down together. Our conversation lasted for a few minutes, and as I was preparing to offer him the customary chew of betel, he seized me by the wrists and clapped a pair of hand cuffs on them. No explanation was given me of this outrageous conduct, and I was told to wait till I was produced in Court to hear the charge against me. I was taken to the headman's house, where I met three of my boon companions in stocks, looking very unhappy, and I was soon compelled to join them. I spent the whole night in this uncomfortable situation, and try as I would to make my unfortunate fellow prisoners speak, not a word could I get from them. Next day we were taken to the court and I found to my amazement that I was charged with highway robbery along with the other three. The headman entered the witness box and disclosed a gruesome tale. He said that two Moorish merchants came to him several days before, and stated they were making a tour, through the villages, trading as they journeyed along. One evening they were passing the *ambalam** in our village, when they saw a party of young men

*A Sinhalese term for a narrow verandah used for sleeping on.

playing, as they thought a friendly game of cards. The party at once rushed out of the *ambalam* and robbed them of all their merchandise, consisting of coral and other articles, with all the cash they had in their possession. The description given by the traders helped him to arrest the first three accused with the stolen articles. The fourth accused,—meaning me—was at first arrested on suspicion, but was duly identified as one of the party, by the traders. He asked for a search-warrant in order to ascertain whether any of the articles still missing could be discovered in my possession. He next produced the stolen property. In the lot I observed several strings of coral exactly like the one I had purchased from the first accused.

The search-warrant was granted, and I was present when the string of coral was found in the old wooden box at home. The case came on for trial in due course and was proved to the hilt. The old experienced lawyer, who appeared for me shook his head when he took down the instructions for my defence, and sadly told me, that although he had no doubt whatever regarding my innocence, my ultimate conviction was inevitable. I myself had a strong presentiment that nothing could save me. There was first the fact that the traders were robbed. When they were confronted with the alleged thieves they identified all. Then came the discovery of the beads in my possession, soon after the robbery. My protestations of innocence availed nothing. Besides, it was absurd to expect the Court to differentiate between me and the others when the evidence was the same against all.

You may ask how the traders came to identify me as one of the gang. It was in this wise. The headman, as I have already said was no friend of mine. He had no doubt heard that I had purchased one set of coral. He set to work on this basis eliminating all facts which tended to prove my innocence.

When I had been arrested and put in stocks with the rest, the headman beckoned to the traders and asked them—putting the question in a leading form—whether I was not one of the gang. Both traders readily admitted this, believing that their statement was true. The headman immediately made a note of the admission in his diary, and the mischief was done.

We were all convicted and received a sentence of twelve months each.

Just as the sentence was pronounced, I heard a piercing shriek and I saw my love being led away by her mother fainting.

My heart sank within me and I bade a silent farewell to the hopes I had cherished.

As I was being led away, the old lawyer looked at me with tearful eyes and told me not to despair.

There was great excitement one day in the prison. We heard that the Supreme Court had closed its sittings and that there was to be what is known as a "jul delivery". We were marshalled in the parade ground within the jail walls in sections, each section being in charge of a warder. A venerable looking old gentleman, attended by several officials approached us, carrying in his hand a petition. He read out my name and ordered me to step forward. My three companions were also separated from the crowd and the whole group marched into the office close by. I was first closely examined, and I stated without reserve all the details that were known to me. My three companions stolidly denied that I had been at the *ambalam* on the day of the robbery, or that I had taken any part in it. The Supreme Court Judge—for that was the official who conducted the inquiry—smiled benignantly on me as he dismissed us, stating that he would report the whole matter to the Raj in Colombo.

I noticed that after this event I was not given any of the usual tasks. About a fortnight after, the jailor showed me a sealed letter which he said

had come from the Raj. I had been pardoned and was free to go home. Here I am sitting at the stile, thinking and thinking, but wholly incapable of taking up the threads of my life again.

PART II

My love came boldly to me at the stile, a few days after my return. She fell at my feet and began to cry. I held her hand and could say nothing. After her emotion had abated, the brave girl began to speak hesitatingly. "Lord of my heart," she said, "to live in this village under existing conditions is impossible. Even my parents have turned against me because I would not marry another. Can I give my hand where my heart goes not? When my lord was taken to prison I thought the end of the world had come! My mother accompanied me to the court against her wishes but I would go with or without her. The kind old lawyer who defended you sent his clerk to me, after my lord had been removed. He asked why it was I had shrieked when sentence was pronounced. I would not reply. He pressed me to speak, but modesty prevented me. 'Young woman,' he continued, 'much depends upon your reply, for there is yet something we might do for my unfortunate client.' Hope stirred within me and on its dictates I replied 'Excellence, it is not right that a maiden should speak on matters which only her elders have the privilege of discussing. I am willing however to confide in you. I was betrothed to your client and should have married him in a short while but for the animosity of the headman.' 'Has he no relatives who can act for him?' I knew his father well and did all I could for the youth as an inadequate return for the services the old man had faithfully rendered me in protecting my interests in your village. Is there nobody who can sign a petition for pardon?' 'My lord,' I said, 'I shall go back to the village and summon to your office the old aunt who has so far protected the youth.'

"Do so," was the reply, "and come up with her a fortnight from to-day."

Lord of my heart, I carried out the lawyer's instructions. When I reached the town, the session of the Supreme Court was in full swing. A petition for your pardon, fully stating the facts was ready in the lawyer's office. This was signed by your aunt and presented to the presiding Judge. The result my lord knows.

I followed the recital with a beating heart, and took my old playmate in my arms, kissing the thanks which I could not express.

"Lord," said she, "there is still much to be done! We must not allow things to rest here. Although I say it as should not, we must be married—this with the blushes thick upon her fair face.

"I quite agree, dear lass," I rejoined, "but what about the consent of your parents, and what will the world say to your marrying a degraded man?" "I care a rap for the consent of my parents or the opinion of the world!" she exclaimingly replied.

The maid would have it so, and we were quietly married.

The first thing we did after that was to visit the old lawyer with as gorgeous a present as we village folk could afford, and thank him for the unestimable services he had rendered us. He was glad to see us united and happy. Through his instrumentality a full investigation into the circumstances of my case was secured. The animosity of the headman was proved beyond cavil, and he was summarily dismissed.

I am now the headman of the village and Ran menika, the mother of my children, is the Queen of my home and the Lady Beautiful of the settlement.

The one regret which troubles me sometimes is, that I should have been such a fool as to be incapable of discriminating between a desirable friend and his opposite.

Current Events.

BY RAJDUARI.

THESE paragraphs are being indited on the eve of the ambassadors of the Great Powers proceeding to London for the Conference which is expected to bring peace between the Balkan Allies and Turkey. What may be the final outcome is on the knees of the gods. But judging from all signs and the prevailing utterances in the European Press, it seems that there is every probability of a satisfactory peace—such as shall satisfy on the one hand the *amour propre* of the Ottoman and on the other the aspirations of the Allies who have borne the brunt and the heat of the war and established their claim for holding fast by the territories they have respectively occupied during the course of the War. It is alleged that the Greeks alone are sulking. This sulking is generally condemned by the Continental and British Press. But it is to be presumed that Greece will come into a line with her colleagues and prove herself reasonable besides. There is also the apprehension of a difference as to the occupation of Salonica between the Serbian and the Austrian. It is a hard nut to crack, seeing that the interests of the two are in direct conflict. That the Serbians should seek for a post is quite natural and intelligible. Every land-locked Power yearns to reach the sea in order to develop its trade and commerce. On the other hand, it is believed that the "open door" policy of the Turk hitherto specially in reference to Salonica, may, in case the Serbian is able to secure it as a fruit of his own unaided exertions and sacrifices, lead to the shutting out of that post against all others, Austria included. It is a ticklish problem which, it is to be devoutly hoped, will be solved in a judicious and judicial spirit by the London Conference. Otherwise, the apprehension is that a conflict on this point may blaze forth into a Continental war of colossal magnitude. Modern wars, at least of the last hundred years, have had more or less their origin in economic or politico-economic causes, real or pretended. And it seems that the wars of the twentieth century (which Heaven forbid) are most likely to originate in economic causes pure and simple rather than any other. Everywhere the world resounds with the incessant cry of "open door" or "closed door," here and there. Then, again, we hear continuously of "zones

of influence," and "spheres of interest." Formerly wars "disguised as commerce came." So sung the poet. Now-a-days wars are *openly* declared to obtain a foothold for purposes of commerce, because the old hypocrisy has come to be thoroughly namasked.

Again, there is the difficult and tangled problem of Albania with its mixed population of Christians, Mahomedans, Slavs, and so on, not to say aught of the primitive fierceness which still characterises the people who, save in the fifteenth century, have not been known to have a settled state or a homogeneous nationality. The autonomy of Albania is undoubtedly in the air but how it is to be established on the line of the least resistance is a tough task which will absorb many anxious hours of the coming peace-makers and tax their diplomatic sagacity to the fullest.

Lastly, there is the virile state of Romania which all through the sanguinary belligerency has stood aloof but is no doubt desirous of rectifying its frontier so as to be free on one side from the Ottoman and on the other from the fierce Bulgarian. It is superfluous to observe that all love is lost between the Bulgar and the Romanian. The latter's demands, so far as they seem to be limned in the same official or friendly organs of opinion, are on the whole moderate, and there is every likelihood of a near realisation of them. The state is a sagacious one but free and strong and capable of carrying on hostilities single-handed if need be. It is better situated every way than the Allied Balkan States.

The next fortnight or three weeks will be weeks of the greatest curiosity, if not anxiety, for the great Continental Powers. The ambassadors are luckily to meet in the capital of the greatest country in the world which has no axe of its own to grind and which, besides, has been benevolently neutral, neither inclining to the one side nor the other. It was a happy thought which suggested London as the place for finally settling the terms of "peace with honour" all round. Let us hope it will be *solid and undisturbed* peace with honour more than the bombastic one which Benjamin Disraeli brought from Berlin some thirty-four years ago midst "a blaze of triumph." The Allies have cut the Gordian knot of the Near Eastern question which has now and again loomed large during the last hundred years with a variety of menacing portents and with them great wars at intervals since the historical Navarino. Europe is bound to breathe freely if what has been called "the eternal question" of the East is solved to the

but working at high pressure. So much so that the percentage of the unemployed has dwindled down to next to nothing. That is indeed a phenomenal economic condition. But the question is how long will it last. The time must inevitably come when overproduction will lead to a period of equally "phenomenal" depression. India should profit by the present situation.

CONTINENTAL POLITICS.

Apart from the situation created by the armistice, it may be said that the Continent has presented a tolerably quiescent attitude. How long it may last is problematical. The Great States are no doubt armed to the teeth. Their Standing Armies are undergoing the supposed annual exercise of mobilisation which under certain contingencies may mean something exceedingly ominous. There is a seething volcano underneath the quiet surface. A match may kindle it, and the dreaded eruption, with its unlimited quantity of fire and brimstone, may convulse Europe and the world. Austria and Italy are at a game of cross purpose, while Russia and Germany are on-lookers, but with a keen eye to their respective specific interests. The map of Europe must undergo a change with the eruption now so greatly dreaded. Meanwhile the naval strength of the maritime States is being steadily increased which means more and more naval expenditure of an uneconomical character. So long, however, as international rivalries and jealousies continue,—and it is problematical whether they will ever end—this kind of expenditure is bound to go on at the expense of each nation.

England at present is in exultation at the patriotism which has impelled Canada, under the Protective Tariff protagonist and Premier, Mr. Borden, to present 3 first class Dreadnoughts at its own cost but at the cost of the British Treasury for maintenance. Australia applauds the gift but other Colonies are looking somewhat askance at this coruscation of the Canadians. Whether the Empire will be more firmly knit on *this account* and whether the Imperial Defence will be better for the gift, are questions which time alone can solve. There are Colonies which seem to think that self-defence is better than such a gift to the Mother Country which is wealthy enough to build any number of these titanic war vessels. The British Empire will, they opine, be better defended when each self contained Colony can defy external aggression on its own shores.

Italy, Austria and Russia are now foremost in their activity for building up a strong naval fleet

for offensive and defensive purposes. Italy is glorying in a fat surplus while its War Minister has boasted of the late war expenditure in Tripoli having been met without fresh burdens on the taxpayers! That oracular pronouncement, however, must be received with a large reserve. Every State is accustomed to arithmetical jugglery in presenting its finances. The continental Powers are great adepts at concealing the true conditions of their finance and presenting a rosy picture which under the investigation of the skilful and independent financial physician proves to be the very reverse. It should not surprise us were one such soon to contradict the boasting War Minister at Rome.

The Mailed Fist is unusually quiet at this juncture! Can it be that it is his quiescence before the coming Continental storm so ominously apprehended? Any how it is a hopeful sign—this absence of garrulous activity on the part of the Emperor and the customary indiscretions. The aged monarch who still presides over the destiny of Austria and Hungary has seen many a political vicissitude during his long reign but it is doubtful whether he has known such times as the present. Though Hungary is torn into factions and though wild and even Hooliganlike scenes are enacted in the Hungarian parliament, the veteran at Vienna is able by sheer force of his strong character and sagacious experiment to keep up the Dual monarchy in a state of tolerable equanimity. At present he is passing through most anxious times.

Portugal is quiet and so is Spain, though the dastardly assassination of one of Spain's most cautious and reforming statesman of recent times is exceedingly lamentable. King Alfonso has lost in the person of Senor Canalejas a trusted and able Premier the like of whom may not be seen for many a day. It bespeaks volumes to his royal credit and appreciation of the assassinated Prime Minister that he courageously headed the funeral defying the anarchist and mourned his loss in public by kneeling down and praying for the worthy soul departed. Such an act of appreciation kindles corresponding sympathy in the heart of a grateful people, and the one feature which has relieved the dismal condition of Spanish politics during the last few years is the conduct and action, the courage and public appreciation of one who has fallen as martyr to his duty. The name of Senor Canalejas will remain memorable in Spanish annals for many a generation to come as a genuine patriot and benefactor of the people—*Sans peur et sans reproche*,

22. If the system of recruiting military officers in India for posts in the Indian Civil Service cadre has been stopped or has never existed in your Province would you advise its re-introduction or introduction, as the case may be, and if the system should be introduced or is introduced, to what extent, in your opinion, should it be adopted?

23. Do you consider that such a system should be restricted to the recruitment of military officers, or extended to the recruitment of selected officers from other Indian services?

24. What is your opinion of the system by which certain posts, ordinarily held by members of the Indian Civil Service, are declared to be posts (ordinarily termed listed posts) to which members of the Provincial Civil Service can properly be appointed?

25. Are you satisfied with the present rule which prescribes that natives of India, other than members of the Provincial Civil Service or Statutory Civilians, may be appointed to one quarter of the listed posts?

26. Are you satisfied with the system by which most of the inferior listed posts are merged in the Provincial Civil Service?

27. Is the class of posts listed suitable? If not, in what directions would you suggest any changes, and why?

28. Please add such remarks as you may desire to offer on any points relating to the system of recruitment for Indian Civil Service posts which are not covered by your answers to the foregoing questions.

29. Do you consider that candidates recruited for the Indian Civil Service by open competitive examination should undergo a period of probation before being admitted to the Service?

30. If so, how long, in your opinion, should this period be, and what course of study should be prescribed for the probationers?

31. Do you consider that any differentiation is necessary between the course of study for probationers who are Natives of India and the course prescribed for other natural-born subjects of His Majesty? If so, please state the special arrangements that you recommend.

32. Do you consider that the probationers' course of instruction could best be spent in England or in India? In your answer equally applicable to the case of Natives of India and of other natural-born subjects of His Majesty?

33. Do you think it desirable to start, at some suitable place in India, a College for the training of probationers of the Indian Civil Service, and possibly of other Indian Services recruited in England?

34. Do you think it desirable that each Provincial Government should arrange for the training of probationers by suitable courses of instruction for the whole or portions of the first two years of Service at some suitable center?

35. Are you satisfied with the present arrangements for the training of junior officers of the Indian Civil Service after they have taken up their appointments in India? If not, what change should, in your opinion, be introduced?

36. Do you consider that there has been any deterioration in the knowledge of the Indian languages possessed by members of the Indian Civil Service? If so, what are the causes? Are you satisfied that European members of the Indian Civil Service attain an adequate proficiency in the study of the Indian languages, and, if not, how could this lack be remedied?

37. Please give your views as to what steps (if any) are necessary to improve the proficiency in the knowledge of law of members of the Indian Civil Service, distinguishing between recommendations applicable to all officers and to officers selected for the Judicial Branch.

38. Do you recommend any special course of study in law in India for officers selected for the Judicial Branch?

39. Do you recommend any special training in subordinate judicial posts in India for officers selected for the Judicial Branch? If so, please give details.

40. Is any differentiation desirable in a system of training after appointment in India between members of the Indian Civil Service who are Natives of India and other natural-born subjects of His Majesty? If so, please state the special arrangements that you recommend.

41. If you have recommended the introduction of any scheme of direct recruitment in India for Natives of India, whether in lieu of, or supplementary to, the system of recruitment in England, please state what system of probation and training you recommend for officers so recruited.

42. Is any differentiation necessary in regard to the probation and training of members of the Indian Civil Service who are Natives of India as between persons of unmixed Indian descent, of mixed European and Indian descent, and of unmixed European descent? If so, please state your proposals.

43. Please add such remarks as you may desire to offer on any points relating to the probation and training of members of the Indian Civil Service which are not covered by your answers to the foregoing questions.

44. Do you consider that the numbers of officers authorised for the various grades of the Indian Civil Service are satisfactory? If not, please state your views.

45. Do you consider that the exchange compensation allowance introduced in 1893, eligibility for which depends on nationality or domicile, should be abolished, and if so, under what conditions? Should such abolition apply to officers already employed or to be restricted to future entrance?

46. If abolition is recommended with compensation in the form of increased salaries, what is your opinion regarding the grant of a similar increase of salary to those members of the service who now draw no exchange compensation allowance?

47. Turning now to the case of the Statutory Civilians and officers of the Provincial Civil Services holding listed posts, do you approve of the arrangement by which they draw salary approximately at the rate of two thirds of the pay drawn in the same posts by members of the Indian Civil Service? If not, what rates do you suggest for the various grades of the service?

48. Have you any proposals to make in regard to the Leave Rules applicable to members of the Indian Civil Service?

49. Have you any proposals to make in regard to the Leave Rules applicable to Statutory Civilians, and to members of the Provincial Civil Services holding listed posts? In particular, do you consider that separate sets of Rules for such officers and for officers of the Indian Civil Service are desirable?

50. Please add such other remarks as you may desire to offer on any point relating to the conditions of service, salary, leave, and pension in the Indian Civil Service.

efficient drainage and conveyance, rat proof and mosquito proof houses in which overcrowding is not allowed, up-to-date markets, slaughter houses, bathing places, open spaces, recreation grounds, and an ample sanitary staff under expert supervision."

TRAVELLING DISPENSARIES

"That experience in Upper India has demonstrated that under proper supervision and in suitable localities travelling dispensaries of a simple kind, apart from the question of medical relief, are measures of utility as instruments for the education of the people and as the means of reconciling them to modern methods of disease prevention."

"That the attention of the controlling authorities of the Local Governments and the Indian Research Fund be earnestly invited to the advisability of an exhaustive inquiry into the following matters: (a) The difficulties of salt removal from river water-supplies. (b) The most suitable methods of water analysis and the possibility of fixing definite bacteriological standards for India. (c) The plans to be adopted for conveying samples of water to and from distant laboratories."

CHOLERA.

"That there is strong evidence to show that in India in addition to contaminated water the four following factors are of great importance in the spread of this disease:—(a) Convalescents discharged while still infective. (b) Healthy persons who have been in contact with cholera cases and have acquired the infection without showing any signs of the disease but who are excreting cholera vibrios in their stools. (c) Flies. (d) The personal habits of the people."

PLAGUE

"That encouraging advance has been made in the knowledge of the etiology and epidemiology of plague and that research should be continued on the present general lines. That the results of recent enquiries point to the special importance of action in the following directions:—

"(a) It is advisable to bring forcibly to the notice of the public the importance of these as an essential factor in the causation of plague and that plague preventive measures which aim at controlling human beings alone are insufficient and that it is more important to carry out those measures of permanent utility, which tend to lessen the rat infestation of the house such as house tidiness and improved scavenging, the prohibition of the housing of live-stock within the precincts of human dwellings and the provision of ample light and air in every room in the house.

"(b) Rats infected with plague are more responsible for the carriage of infection from one place to another than persons suffering from the disease, therefore grain stores and grain markets where these animals abound play a large part in the spread of plague so that the protection of grain in grain dealers' shops, the construction of rat proof grain godowns and where possible their erection at some distance from human habitations are useful plague preventive measures. (c) Localities infected late in one plague season are important sites of early epidemics in the next and thus potential foci of widespread infection. Special attention therefore should be directed to the definite location of such localities and the energies of the plague preventive

staffs instead of being relaxed should be concentrated on them during the quiescent period awaiting the natural forces which at this season tend to obliterate infection by well-organised schemes of rat destruction, inoculation and evacuation and general sanitation measures should also be taken to prevent as far as possible the transference of infection to other places from these infected foci.

TUBERCULOSIS

That statistics appear to show that this disease is rapidly increasing in India especially in urban areas, but it is doubtful whether the increase is a real one or apparent only, and due to such causes as more accurate diagnosis and registration. In view of the importance of this question a full and thorough inquiry seems desirable. That following measures are recommended to check further spread of this disease:—

"(a) The improvement of general sanitation and the opening up of congested areas, the provision of ample light and air in all inhabited rooms both in private dwelling houses and in schools. (b) The formation of anti tuberculosis societies. (c) The establishment of tuberculosis dispensaries. (d) Efficient control of milk supplies. (e) Compulsory notification of the disease at any rate in the larger towns.

"That this disease is a cause of much sickness and mortality throughout India generally and that while clinically it presents a clear and definite picture, much uncertainty and doubt still exist as to the causation of its different varieties. Seeing that on our knowledge of this depend both treatment and prevention, it appears desirable that the whole subject should be carefully and thoroughly investigated *ab initio*.

The Indians of South Africa

Indians within the Empire! How they are Treated.

BY H. S. L. POOLAK, Editor, *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

Price Re. 1. To Subscribers of the "Review," As. 12.

M. K. GANDHI A GREAT INDIAN

This Sketch describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles, and his hopes. A perusal of this Sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. (With a portrait of Mr. Gandhi.)

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SIR M. M. BHOWMUGGREE.

Mr. Gokhale and the Indians of South Africa.

The Hon. Mr. C. K. Gokhale, O.I.E., has had a splendid reception in South Africa during his four weeks' tour in that colony. Europeans and Indians alike welcomed him with hearty enthusiasm. The European residents received him with a warmth of feeling and courtesy scarcely expected, and the Government at Pretoria was magnanimous in its friendly attitude. In order to facilitate his convenience special trains were arranged where necessary and a representative of the Immigration Department was deputed to accompany him throughout the journey. It is very significant to notice that at the Banquet given in his honour at Kimberley, Europeans and Indians alike sat at the same table. This is unique in the annals of Diamond Fields. The Indians, of course, were jubilant. Of the scope of Mr. Gokhale's mission, his experiences and impressions and of the results of his tour, the following luminous address he delivered at the recent Town Hall meeting (in Bombay, will give an idea. [Ed. J. R.]

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I cannot tell you how glad I am to be back again in India and my joy is further intensified by the kind and cordial greetings which this great gathering has extended to me and the generous terms in which you, Sir, have spoken of my work in South Africa. Your warm welcome joined to the undoubted satisfaction with which our countrymen in South Africa have regarded the visit, is to me ample reward for such strain as the work imposed on me while it lasted. You probably know, what I have publicly stated more than once, that my visit was undertaken in response to an earnest invitation repeatedly pressed on me by our great countryman there, Mr. Gandhi. When I first made up my mind, however, to pay the visit, my idea was to go about the country as quietly as possible to visit all important Indian centres, to collect such facts as I could concerning the treatment to which our countrymen were subjected there and on my return to India to lay those facts before the Government and the people of this country in the hope of stimulating thereby greater exertions on this side in support of the Indian cause in South Africa. And it was not till I actually landed at Cape Town and saw the elaborate programme which had been drawn up for me that I realised what work was expected of me by my countrymen there. Again it was no part of my first plan to seek to approach the authorities in South Africa directly with a statement of Indian grievances. That suggestion was first made to me by the authorities in London. I think I am committing no indiscretion when I state that it was Lord Crewe and Mr. Harcourt who strongly suggested to me the extreme desirability of my seeking an opportunity to discuss the Indian question personally with the Ministers in South Africa. My answer to them at that time, however, was of a tentative nature. I said that I should be glad to act on the suggestion if I found it possible to do so, consistently with self respect,

If I was subjected to serious indignities in South Africa, as I had fully apprehended I might be, then I said that I should not care to thrust myself on the Ministers. When, however, I reached Cape Town and actually saw how anxious the Union Government was to treat me with every consideration and how arrangements had already been made for my meeting not only my own countrymen at all important centres, but also members of the European community at these centres, the only thing left to me was to enter wholeheartedly into the spirit of the arrangements and utilise to the full the opportunities placed within my reach. To have done any thing else in these circumstances would have been to betray the cause which I had gone there to serve and to show myself unworthy of the confidence which my countrymen there had chosen to repose in me.

THE TOUR

Mr. Gokhale then described how his four weeks in South Africa were spent in visiting important Indian centres, meeting not only the heads of Indian residents in that country, but also a large number of Europeans, many of them men of note, addressing meetings sometimes composed exclusively of Indians, sometimes of Europeans, but more often mixed gatherings of both Europeans and Indians and discussing the several phases of the question in interviews and at conferences with leading men of all shades of opinion and representing various interests. After examining the whole question from every point of view, Mr. Gokhale met the Ministers—General Botha, General Smuts and Mr. Fischer—on the 14th November at Pretoria in a long interview lasting for two hours, when they went over the whole ground point by point and there was a full and frank interchange of views, the Ministers promising a careful consideration of the case submitted to them and they on their side explaining what they considered to be the special difficulties of the position. On the following day Mr. Gokhale had an opportunity of laying the whole matter before the Governor-General, H. E. Lord Gladstone, and then he left South Africa feeling satisfied in his own mind that he had done all that he was capable of and bringing away with him the liveliest recollections of the wealth of affection lavished on him by his countrymen there, of the extreme kindness with which the European community had treated him and of the great consideration and courtesy shown to him by the Union Government.

A POSITION OF DIFFICULTY.

Proceeding Mr. Gokhale said:—Before I attempt to give you an idea of the state of things as I found it there I should like to make one or two observations of somewhat personal character. The first is about the extreme difficulty of my position in South Africa. Never before in all my life, I assure you, had I to walk on such difficult and delicate ground, nor did I ever feel so oppressed with a sense of responsibility as during my four weeks in South Africa. Even the special courtesy and consideration shown me by the Union Government, while it undoubtedly facilitated my work, added in a way to my difficulties, for, while one section of the European community—the extreme anti-Indian section—was resentful that such consideration should have been shown to me, those who represented the better European mind, though satisfied at heart that the right thing had been done, were nervous as to whether undue advantage might not be taken of the position to put a false interpretation on what had been done. On the Indian side, on

this other hand, the feeling in the matter was one of rather excessive jubilation. In such circumstances, a thoughtless act or even an unguarded expression, not only on my part but on the part of any one of our countrymen there,—and they were meeting me daily in most enthusiastic demonstrations—might have resulted in serious unpleasantness and embarrassment all round, inflicting an injury on the cause difficult soon to remedy. Throughout my four weeks, the dread of this possibility never left me for a moment and constantly weighed me down, and I thank God here to-day speaking in your midst, as I did at Pretoria on the occasion of my last speech in South Africa, that no untoward incident marred the smooth progress of my visit and that even if no actual good results from my labours there, at any rate I am happy to feel that I have done no harm.

MR. GANDHI.

My second observation will be about my dear and illustrious friend, Mr. Gandhi. Ladies and gentlemen, only those who have come in personal contact with Mr. Gandhi as he is now, can realise the wonderful personality of the man. He is without doubt made of the stuff of which heroes and martyrs are made. Nay more. He has in him the marvellous spiritual power to turn ordinary men around him into heroes and martyrs. During the recent passive resistance struggle in the Transvaal—would you believe it?—twenty-seven hundred sentences of imprisonment were borne by our countrymen there under Mr. Gandhi's guidance to uphold the honour of their country. Some of the men among them were very substantial persons, some were small traders, but the bulk of them were poor humble individuals, hawkers, working men and so forth, men without education, men not accustomed in their life to think or talk of their country. And yet these men braved the horrors of jail life in the Transvaal and some of them braved them again and again rather than submit to degrading legislation directed against their country. Many homes were broken in the course of that struggle, many families dispersed, some men at one time wealthy lost their all and became paupers, women and children endured untold hardships. But they were touched by Mr. Gandhi's spirit and that had wrought the transformation, thus illustrating the great power which the spirit of man can exercise over human minds and even over physical surroundings. In all my life I have known only two men who have affected me spiritually in the manner that Mr. Gandhi does—our great patriarch, Mr. Dadabhai Naoroji and my late master, Mr. Ranade—men before whom not only are we ashamed of doing any thing unworthy, but in whose presence our very minds are afraid of thinking anything that is unworthy. The Indian cause in South Africa has really been built up by Mr. Gandhi. Without self and without stain, he has fought his great fight for this country during a period now of twenty years and India owes an immense debt of gratitude to him. He has sacrificed himself utterly in the service of the cause. He had a splendid practice at the Bar, making as much as £5,000 to £8,000 a year, which is considered to be a very good income for a lawyer in South Africa. But he has given all that up and he lives now on £1 a month like the poorest man in the street. One most striking fact about him is that though he has waged this great struggle so ceaselessly, his mind is absolutely free from all bitterness against Europeans. And in my heart nothing warmed my heart more than to see the universal esteem in which the European community in South Africa holds Mr. Gandhi. At every gathering,

leading Europeans, when they come to know that Mr. Gandhi was there, would immediately gather round him anxious to shake hands with him, making it quite clear that though they fought him hard and tried to crush him in the course of the struggle they honoured him as a man. To my mind Mr. Gandhi's leadership of the Indian cause in South Africa is the greatest asset of that cause and it was an inestimable privilege to me that he was with me throughout my tour to pilot me safely through my difficulties.

THE POSITION ANALYSED

Proceeding to describe the position of the Indians in South Africa, Mr. Gokhale said that the Union of South Africa consisted of the four Provinces—Cape Colony, Natal, Transvaal and Orange, and in the whole Union there was a total Indian population of about 150,000 persons. Of that, roughly speaking, about 120,000 were in Natal, about 20,000 were in the Cape and about 10,000 were in the Transvaal. In Orange there were hardly any Indians, the total number not exceeding 100, as some years ago the Boer Government of that time forcibly expelled from the Republic all Indians except such as were domestic servants. Four fifths of the entire Indian population in South Africa represented indentured labourers, ex-indentured labourers and their descendants. The remainder were free persons who had gone there at their own expense in the wake of the indentured labourers. One peculiarity of the position which the meeting had to realise was that there was no educated class among the Indians in South Africa similar to the educated class of this country—the men who followed, what were called, learned or liberal professions being so few as to be counted on one's fingers. The bulk of the people were either tradesmen or working men and a few were domestic servants. The traders were most of them petty traders, though some were fairly substantial. Speaking roughly, there were about 2,000 traders and 5,000 to 6,000 hawkers in each one of the three provinces mentioned. Of the working men a large proportion were still serving their indentures, while the rest were ex-indentured labourers or their descendants. In the Cape Indians could acquire both the Municipal and the political franchise. In Natal they had the Municipal franchise but not the political and in the two Dutch provinces they were rigorously excluded from both the Municipal and the political franchise. The present Immigration Law was different for the different provinces. In Cape Colony and Natal Indians could enter only by passing a test in a European language and the average number of such immigrants for the last few years was between 40 and 50 for the two provinces together—a surprisingly small number. In the Transvaal and Orange no Indians were at present prohibited altogether from entering. The traders' and hawkers' licences in Cape Colony and Natal had to be renewed every year and the grant of new licences lay in the discretion of local authorities manned almost entirely by the European trade rivals of Indian traders. In the Transvaal, on the other hand, licences had to be granted as a matter of course for the mere tender of a licence fee. But there were two Laws in force there, known as the Gold Law and the Township Act, the combined effect of which was to make those licences practically worthless. Wherever an area was declared to be a gold area under those Laws, Indians could only reside and trade in special locations situated, as a rule at some distance from the towns. In Cape Colony and Natal, Indians could own land or acquire other immovable property, which they could not do in

drove men into paths of crime and women into lives of shame. One of the most harrowing sights at which Mr. Gokhale had to be present was a meeting in Durban of those who were liable to pay the £3 Tax. About 5,000 persons were present. As man after man and woman after woman came forward and narrated his or her suffering due to the Tax, it was impossible not to feel overwhelmed by feelings of indignation, pity and sorrow. One old woman of 65 was there who had been to jail six times for inability to pay the tax and Mr. Gokhale could not recall the case even after that interval without emotion. As things stood, unless a fairly satisfactory settlement was soon arrived at it would not take many years for the Indian community of South Africa to be practically harassed out of the country after undergoing great suffering and losses.

POSITION OF EUROPEAN COMMUNITY

That was the position of the Indian community as he found it. He wanted next to describe to them briefly the position of the European community. They were a handful of people—only about a million and a quarter in all—in the midst of a vast indigenous population at a totally different grade of civilisation. And the contact between the two races had already created grave problems—social, political, economic and moral—which were already tilting the European mind in that sub-continent with uneasiness, misgivings and even dread. And they found in the midst of their difficult and complicated situation a third element introduced, belonging to other civilisation and representing other modes of life and thought. It was true that the present number of Indians in South Africa was only a lakh and a half against 12½ lakhs of Europeans. But the Europeans felt that there were 300 millions of people in India and if Indians continued to come freely into South Africa, there was nothing to prevent several millions from going there and swamping the European community and practically making the country another India. The fear was based on an absolute misapprehension, but it was there, deep and strong and general and no useful purpose would be served by shutting one's eyes to it. In addition to this, there was, first, the tremendous colour prejudice which existed in that land—a prejudice felt even more by the Dutch than by the English—and secondly the dread of Indian competition on the part of small European traders, who felt that they could not hold their own against their Indian rivals in a fair field, owing to the Indians' less expensive scale of living. The combined result of all these three causes was the present harsh and oppressive policy towards Indians—a policy plainly directed to making the lot of the Indians in that country so hard as practically to compel them to leave the country or, if remain they must, to remain there as a servile degraded and depressed community.

A GRAVE SITUATION.

Such was the position—grave, anxious and extremely difficult. What was to be the way out of it? So long as the European mind in South Africa was dominated by the fear of a serious influx of Indians swamping the Europeans, so long there was no chance of securing leave alone absolute equality—even reasonable, just, and humane treatment for our countrymen such as would enable them to live in peace and security and steadily advance to the position of a worthy element

in a self governing community. Even the best friends of Indians among the Europeans in South Africa—and there was a small section that could be thus described—were convinced that unless the fear of being swamped was removed from the European mind, they were powerless to urge with any effect the peace of more justice and more humane treatment of the Indian community. Another section, a much larger section, that had the sense of fairness to feel heartily a-bashed of the present policy pursued towards the Indians, would also then, but not till then, sympathise with the struggle of the Indians against their present treatment. The Indian community of South Africa itself also clearly felt the necessity of removing that fear, groundless more or less though it was, in view of the fact that the average number of free immigrants during the last few years had been only between 40 and 50—a number, however, which the ordinary European there did not accept and could not be persuaded to accept as correct. For some time past, therefore, the policy of our countrymen in South Africa under the leadership of Mr. Gandhi was, while insisting on maintaining intact their theoretical rights as equal subjects of the Empire in the legislation of the country, to strive for such a modification in practice of the present policy of injustice and oppression as would enable the community to live and prosper in peace and security and steadily advance in status and importance in that land. And even the briefest visit that one could pay to South Africa would satisfy one that that was the only wise, sound, practical, and statesmanlike course for the Indians to adopt in existing circumstances. It was in accordance with that cause that in the compromise which was arrived at between Mr. Gandhi and General Smuts last year, under which the passive resistance movement was suspended, the Union Government agreed not to make any legislative differentiation against Indians in the proposed new emigration law. Mr. Gokhale on his side agreed that in practice the discretion vested in the executive administering the law might be exercised by the administration as it thought reasonable, subject to a minimum number of Indians being admitted every year to supply the higher needs of the community and replace its wear and tear in certain directions. That minimum was six Indians for the Transvaal, where under the existing law no Indian whatever was admitted. For the whole Union a minimum now asked was forty, which was the present number of free immigrants annually on an average of seven years. The essence of the compromise was that by removing legislative inequality the theoretical rights of the Indians as subjects of the Empire should be maintained, while by agreeing to a limitation of new immigrants to the present average number, the fear of an indiscriminate influx which haunted the European mind should be removed. Once that was done the Indians there could struggle far more effectively than at present for a juster, more equal and more humane treatment in other respects. Mr. Gokhale's own work in South Africa had been done on those lines. He did not ask for an inch either more or less than what the Indian community there had been asking. His one advantage was that he was enabled to have access to the European community as no other Indian had it beforehand and he was thus enabled to address his appeal for justice and humanity to the very heart and conscience of the European community, speaking to its members face-to-face.

PRESENT OUTLOOK.

In concluding Mr. Gokhale said:—Ladies and gentlemen, before I sit down you may well ask me what is now the outlook in South Africa. Well, the catalogue of our grievances there is so long that as General Botha said to me, in the course of our interview, even the strongest Ministry that could be conceived in South Africa to-day could not be strong enough to remedy those grievances all at once and if it attempted any such thing it would straightway be hurled from power. The situation is such that though we must keep up the struggle ceaselessly, we must not expect anything else than slow, though steady amelioration of our lot. But I think in certain matters relief will be forthcoming almost immediately. In the first place, I fully expect that the provisional settlement arrived at between Mr. Gandhi and General Smuts as regards the passive resistance movement, which the Government found itself powerless to carry through Parliament last session, will be successfully carried through this year. The actual working of the Emigration Law also will, I expect, soon become milder and more considerate. Then that outrageous impost, the three pound license tax, will, I fully expect, go in the course of this year. In fact, I may mention that Ministers have authorised me to say that they will do their best to remove the grievance as early as possible. In the matter of education also the position will materially improve and the actual administration of laws such as the Gold Law and Township Act will tend to become less and less burdensome. In one respect, however, I fear the position will not soon change for the better and it is even possible that it may even grow worse before it becomes better. And that is in regard to trading licences. Here, however, our community is fighting for bare justice. And it has behind in the matter the sympathy not only of the Government of India and of the Imperial Government but also of the better mind of the European community in South Africa. And in the struggle if only we in this country do our duty properly our countrymen there will win. And this brings me to my concluding observations.

Ladies and gentlemen, I strongly feel, many friends of our cause in England and South Africa also feel, that so far India has not done her duty by her children across the seas struggling to uphold her honour amidst unparalleled difficulties. One man amongst us it is true, has set a great and glorious example—my friend Mr. Ratan Tata—whose name I assure you, is held in the deepest affection and gratitude by the Indian community in South Africa. A Committee in Madras has also done some work, and the Committee here has collected some funds, but all these taken together amounts to but little, considering the issues involved, I hope, however, that whatever may have been our remissness in the past, we shall do better in this respect in the future. Remember finally that it is not merely the interests of the Indian community in South Africa alone that is involved in the struggle, but our whole future as a nation in this Empire is involved in it. In proportion therefore as we do our duty in the matter, shall we have advanced more and more towards a position in this Empire more worthy of the self-respect of civilised beings. In proportion as we do this duty shall we have deserved well of our country, of our children and our children's children.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

The History of Aurangzib. Vols. I and II by Professor Jadunath Sarkar—*M. C. Sarkar & Sons, Calcutta—Rs. 3-8 each Vol. To be had of G. A. Natesan & Co., Madras.*

Aurangzib's reign is remarkable as witnessing at once the fullness to which the power of the Crescent attained and the uprising of Hindu nationality which finally destroyed it. The tracing of the process, by which the grandly conceived, well adjusted and beneficent structure of the quasi national Empiro of Akbar came to crumble under the hand of his imperious, unsympathetic and bigoted great grand-son, is a valuable contribution to the furtherance of our knowledge of our national history. Professor Sarkar basing his work mainly upon Persian sources, upon the Court Annals and Bulletins, contemporary monographs and the private letters of the Emperor himself is naturally able to present us with a remarkably accurate picture of his action and policy which led to the dismemberment of the Empire. While allowing due credit for the accounts of the Moghul Court by Bernier and Tavernier, Minucci and Manrique, the author deprecates their occasional reliance upon slender bazaar-rumour and insists upon the superiority of the evidence furnished by contemporary and indigenous histories and letters.

The first volume exhaustively deals with the Deccan campaigns of Aurangzib before he became emperor, while the second brings the narrative up to the close of the Fratricidal war in the middle of 1658 A.D. The work is especially valuable to the South Indian student who is unable to get into active touch with the original authorities on account of his ignorance of Persian and Urdu. We await with great eagerness the publication of the remaining volumes.

The Guarded Flame. By W. B. Maxwell; Methuen & Co.

This popular novel originally published in 1906, which ran through seven editions in three months of publication will be welcomed in its present form. The story is a powerful one of love and tragedy, in which the elements are mixed with a cunning hand, and the narration is full of charm and vigour.

In Abor Jungles *By Angus Hamilton—*
Georgs Bell & Sons, London.

Another valuable addition has now been made to the literature on Indian frontiers and frontier defence. The operations conducted by Major-General Bower in the summer of last year against the Abors, Mishmas and other tribes of the North East Frontier, have a wide and far reaching political significance. The task of safe guarding the Marches of Hindustan has been constantly becoming more arduous and expensive, and during the past decade there have been special influences at work along the China Tibetan border of our Empire which have necessitated an extension of the limits of British influence among the Naga Hills of Assam. The expedition had a deep political purpose underlying it and must not be judged merely as the avenging hand of the murder of Messrs Williamson and Gregorson and party. That the supreme command was given to General Bower a postmaster in the language of India's northern and at this time strangely aggressive neighbour, China, is itself an indication of the views entertained by Government about the importance of this expedition.

Nor had the mission a purely military and political significance, the surveying parties that were despatched to the Dihang River and to the Muihmi country, and the valuable ethnographic information acquired by these have substantially enriched our knowledge of the customs of the Mongoloid Hill tribes of the North East. The illuminating account here given must necessarily have a more than passing value. The volume might be regarded as a supplement to the monumental work of Sir Alexander Mackenzie, "The North Eastern Frontier of Bengal."

Scenes from the Ramayana (Idylls from the Sanskrit.) *By E. T. H. Griffith, M. A.*
Panini of ee, Lakhadgeranj, Allahabad

If Prophets made the Religions of other lands, the Poet made the religion of India. While philosophers refuted and speculated in their schools the great Epics inspired the faith and devotion of countless generations. In days gone by children learnt this sacred story from the loving lips of mothers and the illiterate listened enthralled to the village reciter and the expounding Pandit. Times have changed and the modern school boy has to make the acquaintance of his National Epics in an English garb. The Panini office has, therefore, rendered a service to the country by bringing out these beautiful little volumes.

The Philosophy of Change. (*The People's Books Series*) *By H. Wildon Carr; T. C. and E. C. Jack, London and Edin. Ed. net.*

Professor Bergson's philosophy marks a new era in the development of thought. His conception of the universe is attractive, and his distinction of its two aspects, one as it presents itself to the intellect of man, and the other as it may be known by his intuition, is a distinction which strikes the Indian thinker as analogous to the two points of view distinguished in the Advaitic system of thought. Explanations of the actual facts of conscious experience, personality, freedom, etc., conceived in the light of this conception, seem quite adequate and satisfactory; and the function which he assigns to the intellect of man in the onward flow of life, viz., that of serving the needs of the activity of life, furnishes ample justification for the Pragmatist to claim him for his own. The whole system bristles with ideas which are highly refreshing and stimulating. Every student of philosophy ought to seek the closest acquaintance with the system, and every general reader ought to acquaint himself with its general principles at least. Mr Wildon Carr has conferred a blessing on the reading public by expounding, in a neat, compact and intelligible form, the general principles of his system. The exposition has the authority of Monsieur Bergson himself to back it up, and this enhances the value of the book. We are told that the name, Philosophy of Change, was suggested by him. The leading points are very ably expounded in seven chapters under the headings of Philosophy and Life, Intellect and Matter, Instinct and Intelligence, Intuition, Freedom, Mind and Body and Creative Evolution. We strongly recommend the book to every reader who has any interest in the study of philosophy.

Oliver Cromwell and His Times *By Hilda Johnston—T. C. & E. C. Jack, London*

This unpretentious little volume describes in an interesting way the great historical episode of the life and work of the famous Puritan Statesman. Contemporary material available for writing his history is partisan and extravagant, and even the monumental works of Carlyle and Professor Gardiner on the subject are not entirely free from this defect. Credit is due to the writer of the present volume for taking an impartial attitude towards the hero which results in making the reader regard him neither as a typical tyrant nor an inspired prophet, but "a plain blunt man that loves his friends" solving all difficulties according to his honest convictions.

Dactylography: or the Study of Finger-Prints: The XX. Century Series. (By Henry Faulds: L. R. F. P., &c., &c.; Milner & Co., Halifax. Price 1/- nett.

The utility of finger-prints as affording an unerring basis of identification has long passed the stage of controversy, but it may not be generally known that the scientific study of the subject, and its practical discovery and application for the purpose of personal identity is of quite recent origin. The author is one of the few experts who first laboured in the field, his article "On the skin-furrows of the hand" published in *Nature* of October 28," 1880, being recognised as the first contribution on the subject. The book under notice is a very learned *resumé* of the up-to-date researches on the subject, and embodies the results of the latest investigations conducted by all the eminent authorities in this field, including the author himself. The volume which is very tersely written, is full of varied and interesting and very valuable information. Commencing with a very learned history of the subject, which is traced from the records of prehistoric times, the results of recent progress are summarised, and we are treated to a very interesting discussion of the biological rationale of the subject. The printing and classification of the patterns are also considered, and the book winds up with a bright description of the future prospects of the science. The Glossary and Index at the end of the book will be found very useful.

History of England. By V. A. Smith (Clarendon Press, Oxford)

This is a handbook of English History written by the well-known author of "The Early History of India." It is a book specially written for the use of Indian students by an author of established reputation. In his attempt to explain to the Indian youth in a simple way the institutions of England, which, though they may not present much difficulty to the English youth, require to be placed before the Indian youth in an intelligible form, the author has been greatly successful. The large number of illustrations that are printed throughout the book forms a distinctive feature of a handbook of the kind and should prove a source of great help to the students in giving them an insight into the manners, customs, and art of the different periods of English History. The book is to be welcomed further, for the attempt made in it for the first time to illustrate facts and institutions of English History by reference to similar facts and institutions in Indian History.

The Introductory Study of the Bhagavatgita. By C. V. Narasinga Row Sahib, B.A., B.L., The Brahmavidin Press, Madras. To be had of G. A. Natesan & Co., Madras Price Rs. 1 8.

This work purports to be a systematic exposition of the Gita, that invaluable treasure-house of inspiration to all Hindus. The book has been approved by His Holiness the Head of the Uttara-radi Mutt and other Madhwa scholars as a correct exposition of the Principles of the Dwaita system founded by Sri Madhavachariar, though the author claims that his study is of the Gita itself, without reference to any particular commentator. There are chapters treating of the Cosmogony, the Religion, the Ethics, and the Philosophy of the Gita, and this will show the many-sided exposition pursued by the author. The special feature of the book is that the original texts are set out in full, with literal translations throughout. The book is sure to be read with profit and pleasure by all lovers of our religion.

Marriage. By H. G. Wells: MacMillan's Colonial Library.

This is not an essay or even a serious discourse on this well-worn theme, but a novel of absorbing interest and power. Readers of Mr. Wells's novels are accustomed to expect a highly-seasoned and well-digested *Olla Podrida*, and the volume before us is not likely to belie their expectations. All the social and industrial problems, fads, follies, and fashions of the time, come in succession for varied treatment of the well-known kind under the author's trenchant and original pen.

A Study in Karma. By Annie Besant, Published by the Theosophist Office, Adyar, Madras.

This is a lucid and eloquent exposition of the Indian doctrine of *Karma*, the law which Sir Edwin Arnold has described thus in *The Light of Asia*,

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation Sweet, Obey!"

What underlies the conception of *Karma* is the idea of law as governing human actions. Hinduism teaches us that though tendencies acquired in previous lives are strong, it is possible to turn back the current of our tendencies by unselfish work and Divine Grace. This doctrine is as rational as it is consoling and is developed with great power and beauty in this book.

Diary of the Month, Nov.—December 1912.

November 22 The Rev Lewis Principal of Bishop Cotton School, Simla, and Mr Biernacki read interesting papers on the educational problem, at the Diocesan Conference, at Lahore.

November 23. It has been resolved by the Calcutta Senate that a life size portrait of Mr. Palit in oil be placed in the Senate Hall and that a marble statue of Mr Palit be placed in front of the proposed College of Science

November 24 Sir William Dunn, K.C.I.R., Agent of the East Indian Railway, died to day as the result of a fall from a fast train

November 25 His Honour the Lieutenant-Governor of the United Provinces received an address of Welcome to day from the Kahatriya Upkarni Mahasabha in Government House, Allahabad

November 26. H. E. the Viceroy delivered an interesting little speech at the opening of a People's Park at Bikaner to-day

November 27. The All-India Muslim League at Lucknow passed several important resolutions touching Mahomedan interests

November 28 Seventy six American tourists arrived at Bombay by the Cleveland

November 29. The Hon'ble Syed Ali Imam, Law Member, arrived at Lucknow this morning and lunched with His Honour and Lady Meston at Government House

November 30 At a Meeting of the Senate of the Calcutta University this afternoon it was decided that a University Chair of Indian History, named the Carmichael Chair, be established.

December 1. The death occurred this afternoon in Calcutta of Raja Benoy Krishna Deb Bahadur, President of the Sahitya Sabha

December 2. Lord Crowe, speaking at Cheltenham, controverted at great length Mr Bonar Law's statement as to fiscal policy towards India.

December 3. H. E. the Governor of Bengal to day received a deputation at Calcutta from the Anglo Indian Association, headed by the Hon'ble Mr W. G. Madge.

December 4. The death has occurred, at Doochur, of Mr Saktiram Ganesb Doochkar, a well known Bengalee journalist and author,

December 5 Mr. Harold Baker, in reply to Sir John Roesen in the House of Commons to day said that the rule prohibiting the promotion of an officer against whom proceedings were pending had been initiated by the Government of India

December 6 H. H. The Nizam of Hyderabad has been gazetted an honorary Colonel in the British army

December 7 Presiding at the Annual Convocation of the Punjab University to-day, His Honour Sir Louis Dine, the Chancellor, made a strong plea for Oriental languages

December 8 In connection with the Punjab King Edward Memorial, a bronze bust of His late Majesty has been presented to the Lahore Medical College by Seth Sukhlal Kernam of Sreea.

December 9 To day Mr. Montagu, accompanied by his brother, the Hon. Lionel Montagu, and his Secretary, Mr. Field, arrived at Government House, Lucknow

December 10 In the House of Commons, Sir Edward Grey announced that the Powers cordially approved of the suggestion that the Ambassadors should engage in informal and non-committal consultations, and so facilitate an exchange of views regarding the Balkan crisis.

December 11. H. E. the Governor of Bombay this evening held his annual Levee at the commencement of the Bombay Season.

December 12. In the House of Commons Mr. Bonar Law drew attention to the criticisms of the financial management of the India Office, and asked for the appointment of a Select Committee to enquire into the matter.

December 13 The Hon Mr G. K. Gokhale arrived in Bombay from his South African tour amidst enthusiastic welcome.

December 14 His Majesty to-day inspected Mr P. A. De Laszlo's portraits of Lord and Lady Minto, which are destined for India (to be hung in the Town Hall, Calcutta.)

December 15 Mr. Montagu attended a party given in his honour by the U. P. Congress Committee to day

December 16. In an interview with a representative of the *times*, to-day in Paris Dr Danell, President of Bulgarian Chamber, pointed out that the Conference in London had no mandate to settle questions between the Allies, nor questions which war or peace might raise for Europe.



THE CONFEDERATE COCKS OF BALKAN.

[If all the telegrams that have been flashed to India from the seat of war in the Balkans were to be believed, Turkey has suffered severe reverses up to now and the armies of the Confederacy have all come out victorious.]

[With the kind permission of the *Hindi Punch*.]

TOPICS FROM PERIODICALS.

The Springhead of Indian Civilization.

England, India and the Balkan War.

In a recent number of the *Nineteenth Century and After* Mr. S. M. Mitra writes a valuable contribution on the above subject. He endeavours to show that the British rulers of India have a difficult task to perform in view of the troubles in the Near East. Incidentally he points out that the transfer of the capital to Delhi has enhanced the difficulties of the task.

After thirty years of balancing the Hindu and the Mahomedan in the Government of India found relief in the thought that they had built up a fairly substantial edifice for all practical purposes. But during the present century this balance has been considerably modified according to the conception of the importance of the two communities held by the modern rulers of India. For instance, when granting representation under the Morley-Minto scheme, preference was shown to the Moslems and again the recent change of capital from Calcutta to Delhi is another move in the same direction. Delhi is associated with the triumph of the Muslim and the final overthrow of the Hindu dynasty. Here is again another bid to try the British attitude towards the two communities. Shall England help Turkey because Indian Moslems would have it? The writer gives a decided negative.

My argument is by no means the permanent incapacity of the British to move without consulting the Moslem in India. Far from it. The unpreparedness of England to interfere in the Balkans is only temporary, and is due more than anything else to her too short-sighted bids for popularity—the Moslem preference in the Morley-Minto scheme, and the transfer of the Indian capital to a Moslem centre. The British now have to restore the equilibrium as it was in the closing years of last century. Once they have done this, they will be able to move which way they please as far as Turkey is concerned. But what British diplomatists should aim at is to be prepared; to have the Hindu ready on their side, and not to have to condole him when the Turks have forced a critical situation upon England.

In the current number of *The Modern Review* the place of honour is appropriately given to an English version by professor Jadunath Sarkar, M.A., F.R.S., of Babu Rabindra Nath Tagore's original essay on the subject in Bengali. In this paper the author shows that while Modern civilization is essentially urban, the springhead of the Indian civilization was not the City but the Forest.

Everywhere in the world the clashing of diverse intellects keeps the mind awake. When primitive men created their first city, they were not attracted by its civilization. They were forced to congregate together for purposes of self-defence. But whatever their original cause might have been, as soon as many men found an occasion to meet together in one place their individual wants and thoughts assumed a corporate shape and civilization was evolved of itself. But in India the case is entirely different.

Elsewhere we only see that men who are placed by force of circumstances in woods, grow savage. They are either ferocious like tigers, or stupid like the deer.

But in ancient India we find that the loneliness of the woodland did not overpower man's mind, but rather imparted to it such a force that the stream of civilisation issuing from those asuran homes has irrigated all India and its flow has continued unchecked to our own day.

Indeed in both the great ages of ancient India—the Vedic age and Buddhist age,—the forest has been the nurse of their life. Alike to the Vedic sages and to Buddha the mango-grove and the banyan shade were the centres of spiritual discourses. And even after all the ravages of foreign conquest, when the Chinamen, Huns, Scythians, Persians, Greeks, and Romans had swarmed the country and cities began to rear their heads among the woodlands, the heart of India was in the forest and in the pristine simplicity of the ancient hermits. In making these observations Mr. Rabindra illustrates from the writings of Kalidasa the peculiar tendency of Indian thought.

Race within the Christian Church.

The Rev. C. F. Andrews of Delhi writes a very important article on the above subject in the last number of *The East and the West*. He says that at present, as it has been in the past, promotion in the hierarchy of the Christian Church in India very largely depends on racial qualifications. In England and other countries merit and merit alone is the only requisite for the attainment of the bishopric. In India the case is different. Indian Christians, however high may be their qualifications for the post, have been systematically excluded from the high offices of the Church. They have seldom been raised to the dignity of a bishop. Even when lately one or two worthy Indians have been invested with the high order, their authority and power have been unreasonably curbed. For instance, an order has been passed by which a bishop, if he happens to be an Indian, should have no control over the English priests.

Besides this, the spirit of racial intolerance had been exhibited in various other ways as well. Indian Christians are not allowed to study in the same school with the English and Eurasian children. Europeans seldom invite native Christians to their parties. Respectable men who have abandoned their religion for the sake of Truth are discarded alike by the Christians and the non-Christians. The former treat them as inferiors because of their race, the latter because of their religion. Such is the state of things in India.

To such a hopeless condition were things reduced because the simple Apostolic principle was not followed of race equality in Christ. And yet we expect Indian Christians to regard themselves as members of one body with us! And we call upon them to renounce caste among themselves for Christ's sake!

The writer then deals with the question of the political environment in which the Church is called upon to bear its witness for Christ. The national movement in India and the colour bar applied to Indians by the Colonies are two points

of this nature. At a time of crisis, Lord Morley saw the danger of the situation and by his reforms acknowledged that in the eye of the law Indians are fellow subjects of the Crown. What little remained to be done in the way of reconciliation was done by his Majesty's simple and touching solicitude for his Indian subjects. The colour bar is yet to be adequately treated. In South Africa, in Australia and Canada alike honest and worthy Indians are subjected to ill-treatment which is discreditable. It is blasphemous in the eye of God and man. The prejudice seems to have gone too deep for either argument or irony. It bids fair soon to become a hard, ingrained convention,—

Heavy as frost, and deep almost as life.

What then is the Church to do? Shall it also perpetrate the same blunder and bring about hatred and enmity? Shall it not stand forth to champion the cause of justice, and righteousness and vindicate the divine commandment? Shall it not stand for amity and brotherhood? The writer concludes—

It may seem at first sight a small thing to contend for so earnestly and insistently—that a few Indian Christian children should be admitted into the English Diocesan Hull schools, that English residents should invite, quite naturally and spontaneously, Indian Christian gentlemen and ladies to dinner on terms of perfect social equality that when here and there an English Christian, in pure and blameless love, marries an Indian Christian, such marriages should be welcomed, and not boycotted by the Church, that Indian bishops should be appointed to territorial dioceses in India and ordain English clergy and confirm English children resident in such dioceses. To those in England, who hardly know what race-feeling exists abroad, the wonder will probably be felt that such points should have to be contended for at all. In India, however, and elsewhere, the contention is so vital that the Christian faith would be very seriously compromised, if such exceptional cases I have mentioned were not allowed and welcomed.

The Rule of the dead in Japan.

In the November issue of the *Japan Review* there is an entertaining article on the above subject from the pen of Mr J Ingram Bryan, M. A., M Litt, B D, rh D. In the course of his interesting paper he illustrates some of the most important traits of Japanese character. The most unique feature of Japanese life, says the writer, is its unchanging faith in the spirits of the dead and its absolute submission to their rule. It is in fact the fruit of Shintoism which is the ruling religion of the island.

The Japanese believes that he is perpetually surrounded and permeated with the myriad lives of the past. It is a common belief of the people that the happiness of the dead depends on the respectful and loving service of the living and that the happiness of the living depends on the due fulfilment of pious duty to the dead. Accordingly each home has its family altar, its god shelf where are enshrined the ancestral tablets before which every morning and evening the sacred lamp is lighted, food offered to the spirits of the dead, and prayers said. To forget them or to treat with indifference these daily amenities is to be counted irreligious and immoral in Japan. Unbounded obedience to, and veneration for, the dead are cardinal virtues in the Japanese ethical code.

Out of these conditions grows the statement that with the Japanese manners are morals, and etiquette is ethics. Indeed in Japan no distinction is drawn between morality and religion, between ancestral custom and individual life. Hence

in the Land of the gods, the living and the dead are interdependent, and the national, social, and domestic ideal is that they shall live in august union and unbroken concord. Neither can dispense with the help of the other. The visible and the invisible worlds are for ever united by bonds innumerable of mutual necessity, and no single relation of the union can be severed without the surest consequences. The combined forces of the living and the dead, (but the living under the direction of the dead) are the rulers of modern Japan and the shapers of its destinies.

Daniel O'Connel as an Advocate.

Mr. J. A. Lovat-Fraser in a luminous article in the November number of *The Law Magazine and Review* considers O'Connel both as an advocate and politician. O'Connel was indeed one of the finest advocates in the annals of English law, and in May 1798 he was called to the bar and faced the world, as one of his biographers says, "with a powerful frame and constitution, a stout, hopeful heart and above all, a vigorous domineering brain, full of all the subtleties and resources of an acute lawyer, and all the commanding energy of a consummate popular leader."

The writer says that, at the bar, he was pre-eminently the counsel of the man in the dock and to the end he was the greatest criminal advocate. His learning in all departments of his profession was unquestionable and profound. He was master of two gifts that were of the greatest value. He had an extraordinary power of subtle cross-examination, and a remarkable command of varied, impassioned, persuasive eloquence. He played on the passions and prejudices and weaknesses of the jury as on a musical instrument. He showed his genius as an advocate but seldom for personal display. There were indeed occasions when he looked on the Judge with scorn and disdain. But in the main he was only too mindful of his case. Here is an instance of his sudden repartee for which no answer was possible. When he interfered in the case that another counsel was pleading the Judge put in a remonstrance:—

"When I was at the bar," said the Judge, "it was not my habit to anticipate briefs." "When you were at the bar," replied O'Connel, "I never chose you for a model, and now that you are on the bench I shall not submit to your dictation."

O'Connel as a politician was eminently a working speaker. He never scrupled to repeat himself. The same qualities that enabled him to shine in the bar made him equally shine as a leader of men.

The Future of Socialism in India.

Mr. Sundara Raja writing in *The Socialist Review* for November on the above subject says that of the numerous forces working for the upheaval of the East the one vital thing is the spirit of Socialism. It is very often misunderstood owing to ignorance and also because of the misinterpretations of the Anti Socialists in the West.

Socialism is not the end, the goal of all progress, it is a means to the end. It comes to break the chains of social oppression, to soothe and heal the wounds of the poor, to show the way to a higher freedom and happiness. It is the forerunner of a perfect social, industrial, and political life. It is the organic form of democracy. It is sublime, being the negation of autocracy, plutocracy, and oligarchy; it is divine, being the incarnation of the will of Providence operating in all parts of the world for reforming mankind. Socialism is a record of generations of human hope, an epitome of all righteous deeds done by mankind, a short sketch of our duties and rights. It is in its highest purpose, a religion, suffusing optimism in the practical sphere of life, and providing a thought feeding, stimulating source in the intellectual.

The writer continues that the three great countries which are bound to play an increasing part in the history of Socialism in the East, if not in the world, are India, China and Japan. Now in India the factors to be contended against are the extreme poverty of the people, the rapacity of the money lenders and the exclusive spirit and arrogance of the religious hierarchy—the Brahmins. All these have been standing in the way of national unity.

But these are slowly giving way before the spirit of Socialism. The writer thinks that India is peculiarly fit for the working of the Socialistic programme. In the first place in India, excepting the limited savings of a few which are in no sense considerable, there is no concentration of wealth in the hands of a class of capitalists as in the West. India again is essentially an agricultural country and she cannot be overtaken by the dangers attendant on industrialism. Besides Socialism supplies an ideal *par excellence*. "No other power than Socialism can achieve the freedom and advancement of India." The hope of India, conceives the writer, lies only in Socialism.

A Plea for Indigenous Literature.

In the November issue of *East and West* Mr. Syed Abdulla Brelvi, M.A., writes an interesting paper entitled "The Triumph of Science and the Wail of the Muses in India."

More than a century has elapsed since Coleridge elaborated his views on the antagonism of science and poetry. Clough and Matthew Arnold poured forth their indignations against the dominance of Science over art and literature as soon as "Birmingham and Manchester had begun to rear their smoky heads, and men had settled down to the sordid tune of money-making. Keats rebelled against his contemporary tendencies and found peace in the classic beauties of Hellas and in the romance of Mediæval Europe. Wordsworth himself expressed the brutalising influence of the Scientific spirit in the lines:—

Man who would peep and botanise
On his Mother's grave.

But in our own days, we have realised something of the beneficial influences of science. Men have begun to reconcile science with religion. Other men have begun to conciliate science with poetry. There have been instances in which men of poetic sensibility have advocated researches in science. The scientific temperament has been shown to be not absolutely antagonistic to the spirit of the Muses. But the danger in India is that the attention of the people is entirely devoted to the cultivation of science. The claims of Literature and Arts have not been put forward as vigorously as they need to be.

The real literature of the country—the literature which reflects its highest genius is that which is embodied in the living language of its people. It is here—in the state of the vernacular literature of India that we find the confusion worse confounded. The writer therefore concludes with an appeal for national organizations and co-operation for the promotion and encouragement of indigenous literature.

India's Old and Beautiful Arts.

In the latest number of the *Dawn Magazine* is published Major J. B. Keith's letter to the Editor which shows that the learned writer is yet interesting himself in the Arts of ancient India. He is altogether against interfering with the manners, customs or religion of the Indian people and has an immense admiration for their philosophy. He says—

At the same time, while I think Female Education is a very delicate subject, I should like to see Native Ladies interest themselves in the cause of Native Art and although the efforts of Mrs. Annie Besant and Mrs. F. A. Steel and other Ladies are to be commended and admired, I wish Native Ladies could unite more about themselves and India than they do. The *Pax Britannica* has done a great deal, but I think if we could unite the virtues of the Hindu Family and the Saxon Individual it would be much better. Sir T. Morrison might have been a good teacher in the Mahomedan College of Allypore and has a taste for Economic Statistics, but he knows nothing about Indian Workmen and probably never was in a *Kharakana*. There is no analogy between the wants of India and of Europe, while the action of physical laws is quite different.

For instance, in Europe the labour movement has caused immense trouble owing to exploitation but in India, he fears, under different conditions it will be infinitely worse. For he wholly distrusts Individualism in a Collectivist country. If we want economic peace in a country like India where the many have small incomes, what we want is to encourage small industries. And yet there is plenty of room for the Machine without despoiling the poor but it must be recollected that multiplied Trade Returns and Parsi Millionaires are no evidences of the prosperity of the Working Classes. For the sociology of India is entirely different from that of Europe.

He is absolutely in agreement with Mr. Havell in all his multifarious proposals. He says that Mr. Havell has right ideas on the subject of Art. He concludes with a warning regarding the New Delhi.

New Delhi is now an accomplished fact but I do not believe in Imperial Delhi. A philosophic writer—(Charles Pearson ("National Life and Character")) says India will one day return to its original formation—decentralized States, and I believe it.

Science and Islam.

Mr. Shaikh Ferozuddin Murali, M. Sc., B. A., M. A. S. I., writes an interesting paper on Science and Islam to the recent number of the *Hindustan Review*. In the course of his article the writer proves that the Mussalmans of the early ages were earnest votaries of Science, that they were the real promulgators and originators of the so called Modern European Sciences and that it is only through incomplete and superficial knowledge of the principles of Science or the canons of Islam that there can be any possibility of a conflict between Science and Islam.

The writer says that Islam is essentially a rational and cosmopolitan religion but that there is no place in it for the ignorant. No Mussalman can afford to do without acquiring knowledge. It is quite a different thing to say that the Mahomedans of to day are not well educated and show no special aptitude for learning. It is a direct outcome of their general laxity in the pursuit of religion. Even non-Muslims eulogise the literary and scientific spirit of Islam. Prof. T. W. Arnold quotes a French writer having said:—

"Islam is a religion that is essentially rationalistic in the widest sense of the term considered both etymologically and historically. The definition of rationalism as a system that bases religious belief on principles furnished by reason, applies to it exactly.

The simplicity and the clearness of the teachings of Islam are certainly amongst the most obvious forces at work in the religious and missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on to the main trunk of the Muslim creed. A creed so precise, so stripped of all complexities and consequently so accessible to the ordinary understanding might be expected to passers and does indeed possess a marvellous power of winning its way to the consciences of men."

The writer then quotes numerous passages from the Quran to illustrate his point.

It is a pity, says the writer, that with such a glorious past as the Mahomedans can boast of, they should behave in such a way that their people Europe should taunt Islam as a religion opposed to progress and science.

The Domiciled Community in India.

The question of the Domiciled Community in India has been in the forefront since the days of Lord Curzon. But except a few posts here and there in the Railways or Government Service for which they have been chosen in preference to the candidates of the other communities nothing definite and lasting has been done by the Government or by the Anglican Church by way of ameliorating their position. Mr. H. P. K. Skipton in the course of an elaborate survey of their condition and needs in the last number of *The East and the West* offers some valuable suggestions for their uplift. So far as conversions to the Christian faith are concerned they have mostly been among the lowest order of the Indian people. It is suggested that these conversions are not of much value since the heathens converted are among the lowest order of people and the fact of their ignorance enables the mission to succeed. Again beyond the difficulty of convincing the acute and intelligent Brahmins the secular education that is given in the scheme and colleges have made them mostly apathetic to questions of theology. But above all the condition of those already converted is not very encouraging. Their position is thus depicted by Mr. Hallward.

The rest of their time is divided between the streets of Calcutta and homes which are often utterly unfit for children. The hopeless improvidence of most of the poorer class of Eurasians is notorious, and the absence of any system of compulsory education enables parents of this class to "trust in Providence," in other words, to divest themselves of all responsibility for their children's education, and sometimes even for their food and clothing as well. The result is that a political and social evil of no inconsiderable magnitude is being engendered in our midst, and the pauperization of the needy white and half-caste population is increasing with dangerous rapidity. For, unless these unfortunate children are rescued from the streets, and from the clutches of drunken, careless, and vicious relatives, they will infallibly swell the ranks of the "never-do-wells" and out-castes of society.

It is indeed a deplorable state of things. To remedy the defects of their education and status the S. P. G., and the S. P. C. K., have given no little help from time to time. But it is not enough. A systematic attempt must be made both by the

Church and by the Government to afford them facilities for betterment.

If a Christian education were bestowed upon them, their manners, habits, and affections would be English, their services of value in the capacity of soldiers, sailors and servants, and a considerable benefit would accrue to the British interest in India.

The Catholics are setting the best example in these respects. If the Eurasians and Anglo-Indians are made typical of European culture and physique their utility in times of trying circumstances will be invaluable. They would naturally be most loyal to the Government and their assistance to the Empire will be second to none. Indeed it was they that helped to quell the Great Indian Mutiny and their well-being and adherence to the cause of the British Empire will be a bulwark of strength to the British Raj.

A Great Buddhist

The late Venerable H. Sri Samangala, Chief High Priest of Adam's Peak and the Western and Southern Province, Principal of the Vidyodaya Oriental College, member of a dozen or more learned societies in different parts of the world, was a man—or a saint, rather—beloved for his humble piety and his profound scholarship. An unknown author gives an intensely interesting account of the dead saint's life and work in the October *African Times*. The task most dear to the heart of the great Buddhist was the revival of Oriental learning. He founded colleges, wrote books, and taught personally, all to further this object:—

Ven. Sri Samangala's attainments extended even to science. He was well conversant with arithmetic, Euclid, algebra, trigonometry, and mensuration. His knowledge of Ayurvedic medicine was far more extensive than that of any practising physician, although he never put it into practice. Ven. Sri Samangala was a formidable controversialist and keen debater, in addition to being a most persuasive preacher. Even in the early days of his priesthood the fame of his learning had spread far and wide, and envy and jealousy had combined to raise a formidable array of enemies to crush his growing fame. Firm in his own convictions, and undaunted by the established reputations of his opponents for artfulness and cunning in debate, he accepted every challenge, and came out of every controversy with honour, often winning over some of his adversaries to his side.

The Psychology of Buddhism.

The *Buddhist Review* for the last quarter of the year contains an interesting paper on "The Psychology of Buddhism" by Mr Joseph Bryce. The history of the thought of Europe during recent times is one "specialization." "We have had eminent theologians, scientists, sociologists, philosophers and psychologists who, by their several experiments and deductions have added to the sum total of human knowledge, but with all this vast accumulation of detail and information there is yet wanting in the West a synthetic philosophy—a system having some connection with human life as a whole." It was, says the writer, the realization of this defect that led Auguste Comte to frame his positive Philosophy.

In Eastern thought there is no such specialisation. In Buddhism we have religion, philosophy, ethics and psychology, all combined into one comprehensive system of thought, with the direct and practical purpose of meeting the deepest needs and aspirations of human nature—a philosophy applicable to every aspect of our complicated individual and social life.

The writer is struck with the identity of the ancient teachings with the results of modern investigations. It speaks much of the marvellous insight of the Buddha into the operation of natural phenomena that his conclusions should have been so firmly established by the laborious researches of the savants of the West. The theory of *Karma* is an established doctrine to day.

Buddhism then looks for the survival of the spirit of man, not in any spiritual sphere in the Western sense but in the evergrowing, progressive psychic life of the race. The soul, therefore, instead of being an individual entity as theology has supposed, is a composite unity and is subject to the law of dissolution and dissemination as are all composite existing things. That is the teaching of Buddhism, the final decision in the case of a psychological puzzle.

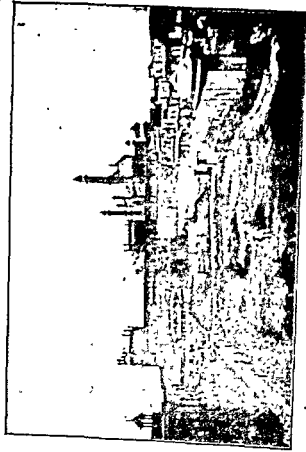
Kalidasa and Shakespeare.

In the *Dacca Review* Mr. Sitanath Das Gupta has an interesting article comparing Kalidasa and Shakespeare in their lives and genius. For the purpose of a suitable comparison the writer takes up "Sakuntala" of Kalidasa and "Romeo and Juliet" and "The Tempest" of Shakespeare. The love between Romeo and Juliet is a romantic love, intense, blind and verging on madness. It deranges the head and leads the victim to destruction. In short, it consists in a conquest of emotion over volition and the tragic effect of this play is of world-wide interest. Now comparing it with the performance of the Oriental dramatist, the writer says—

In point of intensity, the love of Romeo and Juliet may well be compared to that of Dushyanta and Sakuntala at their first meeting. But with this difference that whereas the volitional side of the Western play is conspicuous by its absence, that of the Eastern play is prominent by its presence. Here volition subjugates emotion. Here the intensity of love is softened to usefulness by prudence and by moral obligation.

He then gives profuse illustrations to show that the lyrical sensuousness of the two poets is almost identical. The same sweetness of expression and the same delicacy of emotion characterise the two poets. The writer then takes up the two characters Ferdinand and Prospero and shows how each poet is master of his art. Of Shakespeare it is needless to say much. The height of lyrical beauty could go no further. But after a psychological analysis of the two plays the writer concludes "that Shakespeare's Ferdinand is like Kalidasa's Dushyanta, with this difference: that while the latter borders on conventionality, the former is away from it." The writer proves this from a comparison of the two heroines Miranda and Sakuntala. The latter, concludes the writer, almost gives way under a heavy burden of love; nevertheless, she maintains her own bashful attitude, till she is forced by Dushyanta to follow him.

Thus he illustrates by a critical analysis of two important plays of either dramatists and concludes with a hearty appreciation of both their methods.



THE JUMA MOSJID, DELHI.

QUESTIONS OF IMPORTANCE.

Political Organisation at Delhi: A Scheme by Babu Govinda Das.

The necessity of making Delhi the centre of enlightened political activity is admitted on all hands, now that it has become the Capital of India. At present it is intellectually inert and politically dead, and for many years yet it cannot come up to the standard of Calcutta and of Bombay which are pulsing with intellectual, political and commercial life; yet still a beginning has to be made here, and the sooner the better, if the party working for a united and a progressive India is not to lose touch with the Central Government, and thus indefinitely delay the much desired consummation. The European community has not been slow to realise the immense advantage of having a powerful organ of their own at the newly created seat of the Government of India, the avowed friend and supporter of the bureaucracy, the opponent of Indian progress and aspirations, one of the most powerful of Anglo Indian dailies, the 'Pioneer' is removing from Allahabad to Delhi. The Mahomedan community have not lagged behind. "The Comrade," a Calcutta weekly, solely devoted to Mahomedan interests and an organ of Pan Islamism, is to be issued as a daily from Delhi. An Urdu daily is also going to make its appearance at Delhi. The Moslem League is going to remove its Headquarters to Delhi, the Hindu Sabha is also wishing to establish itself there, probably the Anglo-Indian Defence Association will also follow suit. It has become therefore doubly necessary that the party of Indian progress and reform which is working not for sectional but for national ideals, and which advocates equal, fair and impartial treatment to all, of whatever race, religion or creed, should have a political organisation of its own at the Capital to counteract, the forces of class and communal politics, to secure equitable and just treatment of all classes, and to mould the thoughts of the public and the policy of the Government with a view to the realization of the higher destinies of the peoples who inhabit this vast continent. The object is high and the mission is sacred, but without patriotic sacrifice and earnestness of purpose nothing can be achieved. In these days of agitation and representation, strong, active, alert and insistent political organisations are an absolute necessity, and a party without these is sure to have its political existence ignored however just may be the cause which it espouses and upholds. To have an organisation at Delhi of the party the aim of which is the national regeneration of the people of India as a whole it is necessary that the efforts of all the men of this party should be concentrated for the attainment of the object. That the suggestions made here are not premature will be easily understood when attention is called to the scattered provincial efforts being made to raise memorials in honour of the late Mr. Home of revered memory, the father of the Indian National Congress. In the very nature of things it will be impossible to raise sufficient funds in each province to perpetuate his memory in a manner which would have gladdened his spirit had he been alive. The best tribute to his life-long and strenuous work for the sake of India's uplift would be the foundation of institutions and the

formation of organisations which would carry on from day to day and year to year the work for the political amelioration of the Indian people and of nation-building. For this it is necessary that the idea of provincial memorials should be given up and that the funds collected by the provincial committees, necessarily modest as they will be, should not be scattered and wasted in statues and paintings, luxuries which the country is too poor to indulge in safely, but should be handed over for perpetuating the great man's memory in a reproductive form to a Central All India Committee which should be formed to raise sufficient money, to consider the nature of the memorial, and to take steps to organise institutions for carrying on the national propaganda on strictly constitutional lines.

To start with, a tentative scheme is outlined below indicating the scope of the work which should be taken up by the central committee, in the hope that a sufficient number of public spirited and large-hearted gentlemen may take up the idea and carry it to its fruition. The scheme provides for the starting of an English, a Hindi and an Urdu daily. The vernacular dailies should be published in easy language so that they may be understood by the common people. The scripts used would be Persian and Nagri, but the language and the matter of the two dailies should be the same. This will enable the paper to be brought out by one editorial staff. The Home Memorial Hall is meant for the holding of public meetings and for the Sessions of the Indian National Congress and the Social Conference which would gradually acquire in it a fixed and central home with all the advantages that it implies, and develop there in the course of not many years a settled constitution as an unofficial yet thoroughly national representative parliament, able to influence more and more effectively as the years pass the official Council sitting in its near neighbourhood. The club building will be self-supporting and will be available on payment of rent to the Members of the Council and to the members of an All-India Political Club. The residential quarters ought to be a great boon to the Councillors, as providing easy opportunities to them to compare notes and thresh out informally amongst themselves the questions to be pushed through the Council, and settle the necessary plans for the campaign. The club would on the nucleus of a fully equipped party organisation as in England, without which no active and fruitful propaganda is possible, nor the choice of the best candidates for the various constituencies. A good library is an indispensable adjunct, seeing that the needs of the editorial staff, of the Council members, of the Congress, of the Conference, will all have to be catered for. The removal of the Congress office to Delhi with a paid staff, and the opening of a Servants of India Society branch, for which a separate building (both in the same compound) may be provided, is also worth consideration.

In conclusion I beg to request you to kindly give your earnest consideration to what is stated above and to the annexed scheme, and to favour me with your views. I would be further obliged if you would kindly let me know whether you would be willing to become a member of the All-India Committee for considering ways and means of giving effect to the proposals herein outlined or to any other similar scheme.

DRAFT SCHEME.

1. To raise six lakhs of rupees as below for the carrying out of the objects hereinunder mentioned.

- (a) Three lakhs of rupees to be raised by shares.
 (b) Two lakhs of rupees to be raised by public subscription.
 (c) One lakh of rupees on guaranteed 5 per cent. Debentures.

2. Three daily papers, one in English, one in Hindi, and one in Urdu, to be started and issued from Delhi with a share capital of three lakhs mentioned in 1 (a) above.

3. To erect a Hume Memorial Hall containing accommodation for 5,000 men at a cost Rs. 75,000.

4. To construct buildings for an All-India Club having

(a) 10 sets of rooms with three rooms in each set, consisting of a sitting, a sleeping and a bath room.

(b) 5 sets of rooms with six rooms in each set, consisting of 2 sitting rooms, one drawing room, one bed room, two bath rooms, with outhouses for servants and cooking, the total cost to be Rs. 55,000.

5. A library and a reading room at a cost of Rs. 50,000.

6. A Congress office building attached to the Memorial Hall at a cost of Rs. 10,000.

7. Quarters for Servants of India Society, Rs. 10,000.

8. Establishment and other expenses of the above to be paid out of the interest of the balance of one lakh of Rupees which should be invested in Government or some other approved securities.

9. The Club buildings to be let out on rent to Members of Councils and other distinguished visitors, as also to members of the Club in accordance with the rules that may be framed.

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In the preparation of this book free use has been made of Mr. Fannhawe's *Delhi: Past and Present*, more especially in the compilation of its last Chapter; of Dr. Fergusson's *Eastern and Indian Architecture* in the description of its great architectural glories; of the revised *Imperial Gazetteer* for the latest statistics relating to the city; of Captain Trevelyan's *Nicholson* for a description of the storming of Delhi; and of Mr. Reynold Ball's *Tourist's India* for a succinct account of its far famed Mounting Sites. Besides the standard writers on Indian History and the accounts of European and other travel to India during the Moghul period, much interesting information has been gleaned from Mr. Abbott's *Through India with the Prince*, Mr. Percival Landon's *Under the Sun*, Mr. O. W. Stoenes' *In India*, Genl. Gough's *Old Memories*, and Mr. Kerr's *From Charing Cross to Delhi*.

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UTTERANCES OF THE DAY.

Sir Narayan Chandavarkar on Caste.

At the first Aryan Brotherhood Conference held on the 9th instant, at the Framjee Gowanji Hall, the Hon. Sir Narayan Chandavarkar, delivered his presidential address. After a few preliminary remarks he said—

Gentlemen,—In the circular inviting this Conference the statement was made, that in declaring itself against caste in the form in which it exists the Brotherhood was but taking its stand upon the humanising principles of the Vedas, the Upanishads, and the Bhagavad Gita. In some quarters the correctness of that statement has been challenged. By some others, we have been told that by appealing to these religious authorities and making them the basis of our attitude towards our fight against caste, we are using questionable ground, because we rely on the *Shastras* which, it is said, have enslaved the Hindu, instead of boldly taking our stand on Reason and condemning caste on the practical ground that it has led to much mischief and sapped the vitality of the people. This argument to which I am referring is one that has cropped up from time to time during these forty years of controversy over the problems of Hindu Social Reform; and I must beg leave to make as clear as I can the lurking fallacy of the argument.

KHASTRAS vs. REASON.

Man whatever we may say and however we may reason, is a creature of his environment, so are all great communities. And that environment is made by the past. The past is man's history, the present is his reason, both must combine and supplement each other for his future growth and progress. What is reason to-day becomes history to-morrow. So really speaking there is no necessary antithesis between historicism and rationalism, when those terms are used properly to understand and regulate the law of communal development. It is all very well and sounds very easy to say that for working out the problem of social reform, we must get rid of the yoke of the past and begin afresh and write on the clean slate of reason casting history and tradition to the winds. But you cannot do that without casting all the good of history with its bad; and even when you have done that, supposing you can do it, what you have written on the clean slate of society to-day becomes in due course to-morrow a category of the past and lives as a historic tradition. That is the meaning when we say that man makes history. If the past is society's tradition, its present is society's reason which means the need of adaptation to the changed and changing environment. And both tradition and reason must combine for social progress.

THE BHASTRAS AND CUSTOM.

The truth and force of this social law, I humbly think, in the minds of our *Brithas*, who made the Hindu law and our religious and social codes, when they put the idea in the shape of a formula, which has become the sheet-anchor of Hindu society, so much so, that it has passed into a proverb, used by many but abused by most. The sacred formula I speak of is in these words:

with one more quotation from the report of the Decentralization Commission. When the Commission said that the 'municipalities cannot make real progress if constantly kept in financial leading strings, nor can local self-government become a reality, if local bodies are habitually protected against themselves,' they struck the keynote of the main principles on which local self-government is founded. Municipal bodies are democratic institutions and they must be worked on democratic principles. But when a domineering bureaucracy introduced bureaucratic principles into the working of democratic institutions they produce hybrids of which the Palghat municipal muddle is a horrid example. It is not control that municipal bodies want so much as sound advice. As Mr. Blake Odgers observes in his excellent work on 'Local Government' every local authority is entitled to the advice of the Local Government Board, whenever it is in any difficulty, even though such difficulty be of its own creation. Control of the Imperial Government over municipal bodies with regard to sanction for loans and audit of accounts must always exist. But it is by useful advice that local bodies are to be helped. In India the difficulty of local bodies is that they cannot get such useful advice when they are in difficulties. The curt Government order which they often get when they are expecting helping advice is more often intended to mask the ignorance of the local Government itself on important municipal matters than to snub the unfortunate local body. I have often felt the necessity for some timely advice from some who is an expert in matters municipal. It is no fault of the average civilian official if his knowledge of municipal government is rather poor. He left home when he was a very young man and before he began to take any interest in municipal matters, and his experiences of municipalities is probably acquired at Palghat, or Kumbakonam or Tanjore—and we know what that is. The civilian official as a municipal adviser will not do. The next step in municipal reform that we ought to take is that simultaneously with the granting of the reforms suggested by the Decentralization Commission we must have an advisory board. A board consisting of an expert sanitary engineer, an expert sanitarian, an expert financial advisor, all with practical experience of municipal institutions, ought to be established under the Madras Government. The function of the board will be purely advisory. On receipt of a request from a municipality the expert whose advice is requested will go to the municipality concerned and after due investigation will give his opinion and advice on the point. It will be left to the municipality to accept or to reject such advice. The pay and expenses of such a board ought to be met by all the district municipalities in the presidency together, the board will not interfere with the work of the existing sanitary engineer or the sanitary commissioner or the accountant-general. Such an advisory board will be of immense assistance to the municipal bodies in this presidency. For as John Stuart Mill said, 'power may be localised, but knowledge to be most useful must be centralised.' We are not all municipal experts, and municipalities in India are apt to make mistakes like municipalities in other countries. It is by our mistakes that we learn. We are, however, fortunate that we have at present as head of the administration in this presidency a statesman who possesses intimate practical acquaintance with local self-government as it exists in Great Britain. Under the sympathetic guidance of Lord Pentland, I anticipate substantial advancement in the system of local self-government prevailing in this presidency.

Rev. Gardiner on the Vernaculars.

Rev. A. F. Gardiner in the course of his convocation address to the Madras University made the following observations in advocating the development of vernaculars.—

In harmony with his Imperial Majesty's express desire to conserve the ancient learning of this land, the claims of the languages and literatures of South India, *native and naturalised*, have received the foremost consideration by the University of Madras. The claims of other departments of research in closer touch with the professional and industrial life of the community have been temporarily waived in deference to the prior claims of pure learning, but will assuredly be honoured worthy as time and circumstance permit. Though there never was (or has been) any intention on the part of the British Government that English should be generally substituted for the vernaculars—even if such a policy were remotely practicable—yet the competition of the vernaculars was hardly taken into account in deciding upon the means of higher education. But their claim on the further attention of Indian universities has always been great and cannot be ignored. 'Language is the sole channel through which we communicate our knowledge and discoveries to others and through which the knowledge and discoveries of others are communicated to us.'

If the principles of Western civilisation and the discoveries of Western thought and science (which are of universal not merely local validity) are to permeate this land, it will not be through English or Sanskrit or Arabic. The enlistment of the vernaculars is an indispensable element in national enlightenment. For while on the one hand the function of English is to unite in one enlightened body those who participate directly in the learning of the West, on the other hand, the national assimilation of that more accurate information and wider culture can be effected only by calling in the aid of the vernaculars. At present there appears to be a danger that the English language which is a bond of union among the favoured few may become a barrier of separation between them and their less fortunate fellow-countrymen.

The fascination of European culture and education exert so strong an influence—due partly to worthy, partly to unworthy motives—that there is a clear disinclination on the part of university students to select courses of study in their own language, though it would be difficult to determine how far the education of an Indian could be considered in any sense complete without an adequate acquaintance with one or other of the languages and literatures which have sprung up in his native land or have become acclimatised to it. 'The influence of those literatures is largely due to the fact that it is good and beautiful in Indian life and the preservation of such influence and of its sources should accompany the infusion of the elevating and inspiring elements of Western culture. Otherwise there would appear to be a real danger that by forfeit the most precious portion of their glorious heritage.

The history of university education in India, during the past half century is a record of rapid advancement along

a view of his powers and duties" in protecting Indian labourers; and this is the "Protector" who has got me *protected* with detectives during my last sojourn in India, compared me to Mr. Keir Hardie as an evil-doer (in giving evidence on oath before the Supreme Court of Mauritius) and volunteered reports against me to the Transvaal Government and other places, where I go.

The Education Test in South Africa.

In a letter to the organ of the Indian community in Natal, Mr. Polak throws fresh light on the manner in which Indians are sought to be excluded from South Africa. In the vessel in which he journeyed back from India to South Africa were three Indians who desired to enter Natal on an education test, two of whom were alumni of the Baroda college who had passed the Matriculation examination of the Bombay University, and the third a telegraph operator on one of the Indian Railways. All the three could speak and write English. Mr. Polak himself examined them and satisfied himself that they could stand the test. Perhaps they spoke better and more decent English than some of the South African politicians and members of the Union Parliament, and yet, after subjecting them to the usual indignities of which the tale is long, their applications were rejected on the ground that they failed to satisfy the educational minister of their educational qualifications; and they were hurried aboard without even giving them an opportunity to make further representations. Verily, as Mr. Polak says, the Government have broken faith with the Indian Community and the Imperial Government. The education test, it is clear, is only a pretext. If Mr. Gokhale were not a distinguished Indian, why, even with all his educational qualifications, he too would surely have been rejected as an undesirable alien. Let us not, therefore, hug the delusion that the education test means fair-play.—*Indian Opinion*.

Indian Labour in Argentina.

Mr. M. A. Farias in an interesting note to us remarks that there is a fair field for Indian Agricultural enterprises in the Argentine Republic. The following information will, we hope, be received with interest in India. Mr. Farias writes:—

The Argentine Republic possesses a large area of fiscal lands, as they are called, which, according to the law, may be disposed of:

1. For the establishment of agricultural centres or colonies:

2. For the establishment of cattle raising colonies:

3. For sale by public tender:

4. For letting or leasing.

The area available under these heads is, roughly, 320,000 square miles

The sale of public lands is governed by the Land Law (*Ley de Tierras*).

Public land can be obtained as follows:

GRATUITOUSLY.

1. For colonization.

2. For first colonists of each section, measured for colonization, a lot of 247 acres.

3. To the Indians on the reserves.

4. To squatters of 30 years' residence.

5. To renters, in case of rescission of contract, for colonization purpose 247 acres in the site of their residence.

6. To inhabitants of pastoral colonies.

7. In accordance with the law No. 1628, September 5th 1885, for those who were in the Rio-Negro expedition.

BY SALE.

8. In national colonies in accordance with the law of immigration and colonization, and the law of public lands, &c., &c.

9. By authorization of Bonds of Public Lands Loan issued in accordance with the law of October 5th 1878.

10. To occupiers of fiscal lands for 30 years previous to the law of 1882.

11. To renters in the same case and in accordance with the same law up to 741 acres.

12. To renters in the same case.

13. To renters and occupiers of fiscal lands in the territories of Chubut and Santa Cruz in public auction.

14 & 15. In accordance with the general Immigration and Colonization, and Land Laws,



H. H. THE MAHARAJA OF BIKANER.

FEUDATORY INDIA.

The Bikaner Jubilee.

It is now twenty-five years since the present Maharaja of Bikaner succeeded to the *gadi* on the death of his brother and the celebration of his silver Jubilee during the closing week of last month has legitimately caused great rejoicing and enthusiasm in the State. He was invested with ruling powers at the age of eighteen and since December 1898 the history of the State administration has been one of continual progress and solid achievement. During the eleven years of the Maharaja's minority, the Council of Regency, with the Political Agent as President, conducted the machinery of Government.

This system together with the changes wrought in the succeeding years become the basis of the People's Representative Assembly, the members of which should be partly *ex-officio* and nominated and partly chosen by a limited electorate. The establishment of this assembly was fittingly announced on the 25th of September last, the day on which the Maharaja completed the twentieth year of his rule. Of course there were other boons besides, but they dwindle before this grant in size and importance. The Viceregal visit to Bikaner during the jubilee celebration enhanced the interest of the occasion. The personal interest of H. E. the Viceroy and the statesmanlike utterance with which he closed the day at the Durbar banquet have immensely endeared him to the Bikaner House. Lord Hardinge concluded by referring to the young Maharaja's words in 1896 when Lord Elgin visited the State, viz., "What I shall look to is this, that a successor of your Excellency may at some future date honour me with a visit, and if he should then express approval of what I have been doing, I shall indeed be happy." Those words, said H. E., have been amply fulfilled,

The Baroda Legislative Council.

The recent Session of the Baroda Legislative Council was remarkable in several ways. In the course of his opening address H. H. the Gaekwar said :—

I have not come with any idea of making a speech, and I am speaking only on the spur of the moment. Institutions like these are not new things of to-day but they have flourished even in ancient times in India. They denoted the confidence reposed by the Kings in their subjects and to my mind their effect was certain.

The present form of our institutions is adopted from a European standard, but I would not digress on that point or speak at length on the character and growth of representative assemblies.

My advice to you is that you should not consider yourselves as representing any separate or conflicting interest or a separate party, but represent only truth as embracing every party and look upon yourself as brothers and representatives of one and the same community. No party spirit should be allowed to prevail in the consideration of questions of public interest. There are occasions of temptations to stand up for, or oppose public questions from a sectarian or communal point of view. In such cases you should be guided by moderation, love of truth and fellow-feeling. To give more or less rights, depends on the various questions social, intellectual and political. When rights are conferred on a people and they do not understand their responsibility, the result is simply ruinous, but if they recognise their responsibilities and faithfully discharge them, much social good is brought about in consequence. I have started these institutions and I wish that they should progress. They are not only for your own welfare, but they are also a source of strength to the State. As long as you intelligently carry out their object, success is bound to attend your labour. As to rights, if you show yourselves more worthy, time will come to give you more.

The New Dewan of Mysore.

MR. M. VISVESVARAYA, C. I. E.

Dewan Visvesvaraya, C. I. E., is probably the first head of a technical department who has been called upon to administer the affairs of the State; and this welcome departure from a time honoured custom is greatly appreciated in Mysore. The Dewanship, with which he has been invested on the retirement of Dewan T. Ananda Rao, C. I. E., from his exalted office, has been considered a fitting sequel to his admirable antecedents—his brilliant college and official career, his original work in the field of irrigation and sanitation, his wide knowledge of men and affairs, his extensive travels in foreign countries and, above all, his many sided activities during the last three years in Mysore.

The new Dewan is thus a man well equipped with all the capacities requisite for the proper discharge of his high office. He can look back on close upon quarter of a century of official work successfully accomplished. The following speech is significant and statesmanlike—

In all the Addresses you have been pleased to read to me, you state what, in your opinion, His Highness's Government should do or what I should do, but there is not one word said of what you yourselves are going to do, not one word even of offer of co-operation on your part. I can make no promise or response on such terms. If the public ask me what His Highness's Government are going to accomplish during my term of office, I will only say it will depend on what the people themselves may help to build up. Government will be what the people make it, they cannot be much in advance of the capacity of the people. I attach great importance to the co-operation of the leaders of the public, each in his legitimate sphere of activity. We have able officers, both European and Indian, in the service of the State, to help us, and if the people also give evidence of a disposition to move, to awaken from the lethargy of years and show evidences of capacity to undertake reforms and improvements, Government will be prepared to guide and direct their activities into healthy and profitable channels.

The Ex-Dewan of Mysore.

A *Mysore Gazette Extraordinary*, published simultaneously at the capital and Bangalore on the 16th ultimo, published the following appreciation of the retiring Dewan—

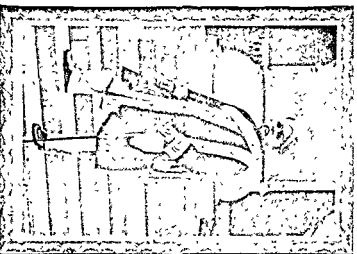
His Highness the Maharaja desires to place on record his high appreciation of Mr. Ananda Row's eminent services to the State during his long service of nearly 40 years. Mr. Ananda Row has always set a very high example of zeal and devotion to duty. His deep culture, his open mind, his strict impartiality and sense of justice, and above all his unswerving personal loyalty to the ruler of his State are qualities which have earned him the regard and esteem not only of His Highness the Maharaja, but of all classes of His Highness's subjects.

"The British Government have marked their appreciation of Mr. Ananda Row's public services by conferring on him a Companionship of the Most Eminent Order of the Indian Empire, and His Highness the Maharaja has emphasized this recognition by bestowing on him the title of Pradhana Siromani, and by decorating him with the jewel of the First Class of the Gandaberunda Order.

"His Highness is now graciously pleased to sanction the grant to Mr. Ananda Row, of the full salary of his appointment for three months from the date of his retirement in lieu of the privilege leave to which he is entitled; and as a mark of his personal favour His Highness is pleased to grant to Mr. Ananda Row, a special pension of Rs. 1,250 per mensem, with effect from the 10th February 1913. His Highness is also pleased to continue the existing guard of infantry at Mr. Ananda Row's residence, and to allow him a permanent establishment of two harikars, one jamedar, one daffadar, and six dalyats. The senior surgeon will also be requested to arrange in consultation with Mr. Ananda Row to depute a medical officer to attend on him daily at his residence.



MR. M. VISVESVARAYA, C.I.E.,
The New Deewan of Mysore.



MR. T. ANANDA RAO, C.I.E.,
The Ex-Deewan of Mysore.

Education in Bhopal.

Their Excellencies Lord and Lady Hardinge paid a visit to the State of Bhopal on the 11th of this month. During the occasion a new library, a hospital and a military school were opened. The Viceroy spoke at length on the loyalty and fidelity of the Bhopal House to the British crown. His Excellency paid a tribute to Her Highness' educational efforts:—

Your Highness has devoted to the good of your State and people, the results of the wide knowledge, acquired in England and in travel in many countries of Europe and Asia, to the extent of which the interesting book which your Highness has recently published is speaking testimony. I need not recapitulate the steps that have been taken in recent years to improve the administration, but I must mention two matters of special importance in which your Highness has set a brilliant example. I refer to the measures you have taken for the improvement of the lot of women and the interest you have taken in the important question of the higher education of chiefs and nobles. It seems sometimes almost to be forgotten that women are the mothers of men, so little has been done for them in some parts of India. The frightful infant mortality that prevails in the land and the lack of education among women of all classes are matters of universal knowledge on which I need not expatiate. The difficulties that lie in the way of improvement are immense, but your Highness as a woman, who is also a ruler, has opportunities which perhaps are given to no one else. That your Highness has made splendid use of them is shown by the work done in the Lady Lansdowne Hospital, in the Madrasa-i-Sultani, and the Victoria Girls' School. Your Highness' pamphlet on the subject of the education of the rulers and nobility of India shows that Your Highness has given deep consideration to this important subject.

The Ex-Dewan of Cochin.

The following notification appears in a recent issue of the *Cochin Government Gazette*:—

M. R. Ry., K. Narayana Marar, Averal, B. A. & B. L., is permitted to retire from service with effect from the date he was relieved of his duties as acting Diwan.

2. Mr. Marar's services covering a period of nearly 23 years was distinguished and honourable. As a Puisne Judge and latterly as head of the Land Revenue Department, Mr. Marar has always in the discharge of his duties, displayed conspicuous ability. His official career rightly culminated in his appointment to the highest executive office of the State.

3. The Darbar now avail themselves of this opportunity of recording their high appreciation of the valuable services in various capacities which have been rendered to the State by Mr. Marar during his long and distinguished official career.

Sir John Malcolm and Native States.

The following circular letter, over the signature of Kesri Singh, Thakur of Piploda, has been issued: "The attention of the States and Estates in Central India is most respectfully invited to the following proposal on the auspicious occasion of His Most Gracious Majesty the King-Emperor's visit to India. It is to Sir John Malcolm as the author of treaties entered into by the States with the Government of this country that they owe their present status and powers. It is, therefore, a matter of great astonishment and regret that there is no memorial of any kind in this country to such a liberal-minded and just officer as Sir John Malcolm. A proposal is, therefore, hereby placed before States and Estates in Central India that a memorial should be set up to keep his name fresh in the minds of the rising generation of the States and Estates concerned. The nature of the memorial will, of course, be decided by the donors themselves.

INDUSTRIAL AND COMMERCIAL SECTION.

The Indian Cotton Excise.

In an article on "Indian Cotton Excise" in the November number of the *Empire Review* Mr. S. M. Johnson, Vice-President of the Upper India Chamber of Commerce, strongly protests against the maintenance of the so called "countervailing" excise levied by the Indian Government upon cotton goods produced in India. Mr. Johnson states the case for India and especially for the Indian cotton manufacturer and pleads for an organised effort in the direction. At the eighth Congress of Chambers of Commerce held in the Guildhall of London, he moved the following resolution, calling attention to the hardship of the excise; but the point was not properly considered in that assembly.

Whereas the duty of 3½ per cent. *ad valorem* levied on cotton goods imported into India is in no sense protective and is levied solely for revenue purposes, and whereas the class of cotton goods manufactured by Indian weaving mills does not compete in any material degree with imported fabrics, this Congress is of opinion that the excise duty imposed on cotton cloth produced by Indian power-looms is inequitable and should be abolished.

The writer maintains his position still and appeals to a wider public to take up the cause in the interest of India.

He says that the duties are unjust on three grounds, first because they single out one industry for taxation, while other industries are exempt, secondly because they cannot be passed on to the consumer owing to the competition of the hand-loom product; and lastly because they cannot be imposed on the sister and larger industry of hand-loom weaving. The last is perhaps the most important. Everywhere, in the long run, the hand-loom has given way to modern methods of science. What is the case in India?

During 1909-1910 the supplies of cotton cloths to India were—Indian power-loom, 215,000 (000) lb in weight, Indian handloom, 417,000 (000), imported from abroad (approximately), 400,000 (000) lb. If there is to

be progress in India's industrial development she should aim at supplying her own needs to the very fullest extent, and, as the hand-loom must gradually but inevitably give place to the power-loom, it is clear that her only hope lies in the development of her own power-loom industry. But the power loom is weighted with an excise duty, and as the duty cannot be passed on to the consumer, it becomes a tax on the capital invested in power-loom mills. I know of factories in India on the subscribed capital of which the excise duty is equivalent to a dividend of from 2 to 3 per cent. And in recent years the effects of Far Eastern competition of dear cotton, and of periods of unprofitable working, added to the excise duty, have been so serious that they have combined to curtail the investment of capital in cotton factories.

There are indeed other and minor grievances. What the writer contends for is the absolute removal of the excise duties on Indian power-looms. These clothes do not compete with imported goods; therefore the duties do not countervail, but hamper and restrict the industrial development of the Indian Empire.

The "Wealth of India."

We are glad to learn that from January 1913, the *Wealth of India* published by Messrs. G. A. Vaidyaraman & Co., Madras will be enlarged from 32 to 72 pages and the subscription raised from Rs. 3 to 5 per annum. Existing subscribers will receive the January issue. In the absence of advice to the contrary, it will be presumed that they elect to continue as subscribers at the enhanced rate and V. Ps will be made out accordingly to recover the subscription in due course.

The object of this Journal is to publish the views of experts on the various problems bearing on material progress, specially agriculture, commerce, industry, economics, co operation, banking, insurance, popular, scientific and technical education, to digest the notable articles appearing in the leading magazines and periodicals and generally to serve as a record of practical information, and useful discussions. It is believed such a publication is indispensable to statesmen, publicists, businessmen, students of economics and all others interested in the material and moral advancement of the country.

Technical Education and Labour.

The report on the Enquiry to bring technical institutions into closer touch and more practical relations with the employers of labour in India, by Lieut-Col. E. H. de V. Atkinson, R. E., and Mr. T. S. Dawson has been published.

The following general recommendations are based on the enquiry:—

The existing system of training for the Civil Engineering profession in central colleges is the most suitable one for the requirements of India.

Apprenticeship for one year on practical work in the Public Works Department should be granted, if possible, to every student passing out of a Civil Engineering College.

There is practically no opening at present for the employment of high grade mechanical or electrical engineers whose education is mostly of theoretical character.

There is a very large opening for the employment of men in mechanical and electrical engineering, who after training in a properly equipped Institute, are willing to gain their practical experience by apprenticeship on a living wage, work with their hands, and observe factory hours and rules. This employment is open to Indians of every caste or creed, grade of social position or education, provided these conditions are observed; and the height to which they can rise depends on their individual characteristics.

The best method of training men in mechanical and electrical engineering to meet the existing demand is by a course at a well equipped institute followed by an apprenticeship in works. Institutes should not grant any certificates till this apprenticeship is satisfactorily completed.

The education given in the Institute should be essentially practical: be capable of being applied commercially, and not of such a high scientific character as is often considered necessary in the West.

Large mechanical and electrical institutes are, at present, only necessary in those provinces in which industrial development is well-advanced. Minor Institutes should be properly endowed, equipped with adequate staff and apparatus, and placed under proper control as regards their courses and certificates.

The staff of all Institutes should be carefully selected, and consist of men with the necessary theoretical attainments and extensive practical experience. To keep in touch with the various industries, the staff should be permitted to take up consulting and advisory work as opportunity offers.

The scheme recommended for technical education for the mining industry is detailed.

Arrangements should be made for the permanent co-ordination of the relations between institutions and employers of labour by the appointment of a controlling officer, and the establishment of an employment bureau.

A New System of Transport.

A new system for the transportation of timber, stone, and other heavy articles was recently demonstrated in London. In this system the track is constructed with a 19½-lb. rail mounted on timber placed longitudinally and supported on vertical posts at a height of 5 ft. 6 in. above the ground. The truck consists of a light steel framework, about 15 ft. long, carried on four wheels, of which two are placed at each end one behind the other, each pair being fitted in a bogie frame. From cross-arms on the truck are suspended two cradles one on each side of the track, reaching to within a few inches of the ground, on which the loads are placed. For breaking purposes the weight of the load, or such part of it as may be necessary, is thrown upon brake blocks placed immediately above the rail and between the pairs of wheels, and in applying the brakes the framework of the cradle containing the brake blocks is lowered to and raised above the rail by means of a small winch operating a lever pivoted on the bogies.

India's Iron Industry.

Mr Ratan J. Tata presided at the annual meeting of the shareholders of the Tata Iron and Steel Company. In the course of his speech moving the adoption of the report, the chairman said —

"The most cheering fact about our steel is that its quality has been widely appreciated, and that there appears no difficulty ahead about its sale on the basis of its rank as good British steel. The rolling mills were started as soon as there was a sufficient accumulation of our own steel, and they have continued to roll whenever there has been steel. The bar mill has been in operation only four or five weeks, as it commenced operations on October 24th, 1912. Steel shapes are not the only products of the Company appreciated by customers. Our steel iron has obtained a world-wide market, orders for over a hundred thousand tons have been booked and still they are coming in. Our largest, if also most unexpected market has been Japan, and in Japan the largest customers are the Government works to whom our Company obtained introduction through our good agents and friends Messrs. Mitsui Bussan Kaisha. Every grade of our foundry pig and our basic pig alike is esteemed by some classes of customers as a speciality for their own wants, spontaneous testimonials in appreciation have been forthcoming; but the best testimony is the continuous stream of orders and repeated orders.

"For myself, I look for great things from the steel company. Among other things, I look for an early expansion. The markets opening out before our eyes even though they be the markets in a season of world-wide industrial boom, almost imperatively compel such an outlook. A few preliminary problems will have to be worked out before such an expansion can be securely faced, but they will be worked out." [The report was then adopted. A Dividend at the rate of 6 p. c. per annum on the preference shares was declared.]

A New System of Coal Mining.

A new system of coal mining now being introduced is primarily designed to cut the entire seam of coal into a granular state suitable for coking, and also to facilitate transportation, as granular or powdered coal can be pumped through pipes with the aid of water at far less cost than it can be transported by rail. At the present time 100,000,000 tons of coal are coked each year in the United States, and it is towards this material that the inventors have directed their attention. The machine is of the milling type, and in addition to cutting the coal from floor to roof into a finely powdered state it also pumps a mixture of the finely divided fuel and mine water to a distant washery, or to storage bins located near the coke ovens. This method renders unnecessary the use of explosives, and it also disposes of the coal dust. For these reasons it is claimed to be particularly safe for use in gassy mines. The machine itself is automatic, and advances along the floor by a simple hydraulic feed mechanism. Rotary cutters on the armature shaft of the driving motor are fed into the face of the seam, and they cut the coal in much the same way as wood is cut by a circular saw. In addition to its forward movement the motor is given a swinging side motion through a limited angle so that the proper width may be cut. A fire hose throws a powerful stream of water against the face of the coal while it is being cut, thus eliminating the dust and keeping the tools cool, while the water carries off the product to the nearest sump, from which it is pumped to any desired destination — *Indian Trade Journal*.

A New Syrup from Potato-Starch.

According to a German paper a starch and Potato drying corporation has placed a new syrup upon the market which is obtained from the potato starch, and is to be used for preserving fruit of all kinds. It is excellent for table purposes — *Indian Trade Journal*.

AGRICULTURAL SECTION.

The Needs of Plants.

The *Annales de l'Institut Pasteur* for October 1911 contains a paper in which it is suggested that scientific progress in agriculture is receiving interference, not so much on the account of the want of ideas but because of the lack of experimental methods suitable for their verification. Great stress is laid on the suggested necessity of cultivating the higher plants in nutritive solutions free from bacteria, when it is desired to gain further information concerning their physiological functions.

It is recognized that past methods of experimentation have been most valuable, but it is submitted that they require amplification in the direction indicated. The mode of procedure brought forward is to develop the plants at first in a complete nutritive solution, and then with these plants, after their roots have been well washed, to conduct investigations in incomplete nutrient solutions free from bacteria. The author calls this method the method of interrupted nutrition; he has employed it already in studying the formation of citric acid in fungi. It has also been applied to a certain extent to the study of the growth of maize.

It will be recognized that the idea is not new. The method is rendered extremely difficult because means have not been devised so far for growing plants easily in nutrient solutions that will remain free from bacteria.

Agricultural and Industrial Show.

The Sixth Kistna Agricultural and Industrial Show will be held at Ellore on the 22nd, 23rd and 24th February 1913. Exhibits are invited from all parts of India, Burmah and Ceylon. For particulars apply to the Honorary Secretary, Show Committee, Ellore, Kistna District.

West Indian Sugar-Canes in India.

The Annual Report of the Agricultural Stations in Eastern Bengal and Assam for the year ending June 30, 1911, shows that, among the sugar-canes grown at the Dacca Agricultural Station during that time there were included B. 147, B. 1753, B. 376 and B. 208. Among these it was thought that one or two, together with Striped Mauritius, would prove superior to the local cane on becoming accustomed to the changed conditions.

These canes were obtained from the Jorhat Agricultural Station, and mention is made in the report that they were under trial at the station; further, in describing their behaviour there, it is stated that they all, except B. 208, showed resistance to red rot; it was decided however to continue experimentation with this cane. As regards the total yield of sugar from the canes that were grown successfully, Striped Mauritius attained the first place, followed by B. 376 and B. 147. It is stated that a high yield with a superior quality of juice are combined in these canes. The varieties Striped Tana and Kheri also showed a high yield of cane and juice, but the inferior quality of the latter caused the yield of sugar per acre to be low. In another experiment at this station, B. 147, B. 376 and Striped Mauritius again showed a striking superiority as regards quality of juice, the sucrose content and purity being high and the glucose ratio low. B. 208 is reported as having had to be destroyed on account of disease in the previous year; it is stated however, in the experiment under discussion, to have given a juice of high quality in spite of the fact that it continued to be very susceptible to attacks by red rot. The report says:—'Two of the Barbados varieties, viz., B. 147 and B. 376, are exceedingly promising. Although not such high yielders as Striped Mauritius, they gave juices of very high quality.'—*Agricultural News*.

Sericulture in the Punjab.

An interesting account of the measures taken to revive sericulture in the Punjab is given in a *compendium* issued by the Government of that Province. The collapse of the industry in Kashmir, as well as in the Punjab, was due to epidemics among silkworms, which, on account of their complete demonstration, are peculiarly susceptible.

The Silk industry in Kashmir was revived by the importation of sound eggs from Europe, and it now gives a net return of Rs. 71 lakhs a year to the Durbar while affording employment to 9,000 spinners. Eggs have also been imported by the Punjab Government, and new plantations of suitable varieties of mulberries have been started, and if care and attention are devoted to the industry by the people who would benefit from its prosperity, good results will doubtless follow. The Government is distributing leaflets containing practical information, and its trained staff is sent on tour to hold demonstrations and to advise the rearers at frequent intervals during the rearing season.—*Indian Agriculturist*

Dried Mango.

An observer in North Queensland thus describes a method of drying mangoes that is carried out successfully in that part of Australia. The description appears in the *Queensland Agricultural Journal* for February, 1912.—

The mango is picked just before turning colour. It is then cut up with a large knife in chips or small slices some 2 inches in length 1 inch or so wide, and perhaps $\frac{1}{2}$ inch thick. These slices are laid in the sun to dry, and become dry enough to store in three or four days. Sheets of galvanized iron (roofing) are used with sheets of paper laid on them. Cloth was not found satisfactory, and the paper could not be dispensed with, as the acid juice of the fruit turned the product a dark colour if in direct contact with the iron. The fully-dried chips are of a very pale-yellow or

brownish-white colour, and if only cut into similar shapes could hardly be distinguished in appearance from the best dried apples. These chips when thoroughly dry are stored in air-tight receptacles and may be packed quite tightly in them. The best receptacles are largely earthenware jars. Hermetic sealing is very necessary, and is generally, done with ordinary beeswax.

When cooked, the dried fruit darkens in colour a little and is not so decided in flavour as is the typical fresh mango—in fact, to one who did not know what it was, it tastes somewhat like a mixture of dried apples and apricots. It makes excellent tarts and pies, and could equally well be used for jams or chutneys.

Preservation of the Cotton Crop.

Experiments are about to be made by the Egyptian Agricultural Department for the future preservation of the cotton crop from the cotton worm (*Prodenia Littoralis*) and the boll-worm (*Earias Insulana*), the two pests which have wrought such havoc in the cotton crop for many years. Steps have been taken to introduce predatory insects from abroad, by the help of which it is hoped finally to check both these pests. Among the former are the two species of *Lymanopetala* and the *Dipteron*, which have been found to destroy a large proportion of boll worms in the normal years in India, while another is a protezoan disease (*Micropodidium Polydrinus*) which attacks with great success the moth, known as "Nonne," which is so destructive to pine forests in North Germany. This parasite has already attacked the boll-worm in Egypt with marked effect, and its further propagation by the introduction of its German brother in the country will, it is hoped, prove highly beneficial. All these experiments have a very practical interest for us in this country, where the cotton crops have so much to fear from the same or similar pests.—*Indian Agriculturist*



THE PHYSIC

Dr. Butler—Drink away, boys! The mixture is a good one as I can certify, and can never do anybody any harm!

[The boys know better.]

[The Government conditions for granting a charter for the Hindu University—particularly those relating to the name, and the affiliation of colleges—have not met with the approval of the committee. The objections to the conditions are the same as those advanced by the Moslem University Committee.]

[The Hindi Punch]

Departmental Reviews and Notes.

LITERARY.

THE GREAT UNKNOWN.

Messrs. Longmans will shortly publish a book by the late lamented Andrew Lang. Mr. Lang always scoffed at the Baconian theory of the origin of the plays, of Shakespeare and in his approaching book shows himself equally incredulous of the "Great Unknown" hypothesis.

"MANORANJAN" SPECIAL.

We have received the Special Diwali Number of the "Manoranjan." The "Manoranjan" is a first-class society magazine for the Marathi speaking people and has been doing good service to its readers during its last eighteen years' existence. The Special Diwali Number is a volume of 240 pages containing more than 100 nicely executed photo-zincographs and more than 40 contributions from the best and the most cultured of the Marathi writers and poets of the day, including eminent lady writers. Mr. K. R. Mitra, Editor and Proprietor, claims for this Magazine an average circulation of ten thousand copies per month. We congratulate the Editor on the excellence of his enterprise.

LYRIC POEMS BY R. N. TAGORE.

The India Society will publish immediately a small collection of lyric poems by Rabindra Nath Tagore, entitled "Gitanjali." The poems have been translated by the poet himself from the original Bengali into English. The book has been edited by Mr. W. B. Yeats, who has contributed an introduction, and will also contain a photogravure of a drawing of Mr. Tagore by Mr. William Rothenstein. The edition has been printed for members of the India Society, and is limited to 750 copies, but 250 copies will be offered to the general public, and may be obtained from Messrs. Hatchard's, 187, Piccadilly.

THE TIMES OF INDIA.

The Christmas number of the *Times of India* is a really fine production. It is bound in a fancy wrapper, bearing on its face a characteristic coloured print of an Indian frontier tribesman. The first full-page picture that meets the eye is a beautiful tinted reproduction of an original water-colour drawing of the Imperial Durbar at Delhi by G. P. Jacomb-Hood, M.V.O. There are upwards of 70 pages of profusely illustrated letter-press, and the whole number is well printed on art paper. Its literary matter is excellent. The price of the publication is Rs. 1.

THE PEOPLE'S BOOKS.

Messrs. Jack are sending out "The People's Books" in rapid succession. From the following list it will be seen that many interesting and novel subjects are treated:—"Geology" by Professor T. G. Bonney, F.R.S.; "Weather Science" by R. G. K. Lempfert, M.A.; "Hypnotism" by A. M. Hutchison, M.D.; "The Baby, A Mother's Book by a Mother," by a University Woman; "Motherhood, A Wife's Handbook" by H. S. Davidson, M.B., F.R.C.S.E.; "Navigation" by W. Hall, R.N., R.A.; "The Church of England" by Rev. Canon Masterman; "The Hope and Mission of the Free Churches" by Rev. Edward Shillito, M.A.; "Co operation" by Joseph Clayton; "A History of English Literature" by A. Compton-Rickett, LL.D.; "The Training of the Child" by G. Spiller, "Tennyson" by Aaron Watson.

MAHARASHTRA LITERARY CONFERENCE.

At the Maharashtra Literary Conference which was held at Akola on the 29th October 1912, Mr. Hari Narayan Apte the well-known Deccani novelist presided. He contested in his inaugural address the three charges levelled by critics against Marathi literature, namely, that it was not progressive, that it was being flooded with light literature of poor quality and that it was being undesirably influenced by the importation of foreign words, ideas and thought.

LEGAL.

HOW TO BUILD UP A LAW PRACTICE

Mr. Ditzon writes in the *Law Student's Helper* :—

"The Primary and fundamental thing is to form an acquaintance. A lawyer should get acquainted with people of every religious creed and political belief. He should be democratic in his manners, free to be a friend and adviser to any one who needs the protection or seeks the advice of an advocate. But the formation of acquaintances who are helpful and valuable is a matter which takes time. It cannot be done in a hasty manner. Of course, men are met here and there and everywhere, but in order to really form close acquaintances it is necessary to belong to organizations where intimate relations exist. In the meetings at the church, the lodge room or the club, friends are won and clients are made.

"*Business Organizations.*—A lawyer must gain the confidence of the business men of a community. They will bring better and bigger business after he has established his reputation. A commercial law practice is most desirable. Businessmen are met in the commercial clubs. There he will have the opportunity of learning about the problems which affect the community and of solving these problems. After he has become acquainted with the needs of the town or city he will probably find evils that should be corrected, or improvements that ought to be made. Thus, an opportunity may be afforded by which a lawyer can champion a cause which will benefit the community and at the same time bring him before the public eye."

Mr. Ditzon then speaks of the necessity of a good grounding in elocution and oratory and insists on the lawyer taking part in politics. Regarding his methods of practice he writes :—

"A case may look ever so hopeless, still if it is meritorious and hard work and common sense are applied to it, it can be won. If a lawyer satisfies his clients by performing hard work and charging reasonable fees a successful career will have been started. The satisfied client will advertise his lawyer's abilities; no code of ethics forbids that. He will send his friends up to that lawyer's office when they need legal advice. And so one client will tell another, as the apostles of old brought one disciple after another, and by and by a lawyer will have a clientage. Persistency, tact and industry will blaze a way to success."

INDIANS AND THE INNS OF COURT.

A grossly unfair attempt is being made by the Inns of Court authorities to prevent natives of India from qualifying for the Bar. Hitherto the regulations have been alike for all British subjects. For example, the passing of the preliminary examination for the M. A. degree at a Scottish University was formerly a sufficient ground for the acceptance of candidates for the Bar. To this have now been added the words, 'For students whose native language is English. The large numbers of Indians who have attended Scottish Universities are at once ruled out, although they have passed the same test as their British fellow-students. This is the kind of action which manufactures disloyalty in India.—*Reynolds's Newspaper*.

THE WHITE SLAVE-TRAFFIC BILL.

The European Defence Association, Calcutta, has expressed its opinion on the White Slave-Traffic Bill. The Association objects to a short title and recommends the use of a less sensational title. In its opinion legislation should primarily be directed against those who procure minor girls for immoral purposes, and that no advantage could be gained by creating special form of procedure for arrest and trial of offenders.

MEDICAL.

EVILS OF TOBACCO.

I believe that the continued use of tobacco disturbs the innervation of the heart, and thus its action becomes weak, irregular and intermittent. My mode of treatment is to inhibit the use of tobacco, and give one Cactina Pillet every one, two or four hours, as the occasion demands. This form of treatment is also applicable in the cardiac erethism produced by over indulgence in the use of such stimulants as tea, coffee or alcohol — V. W. Gayle, M. D., in the *M. S. Journal*.

THE MALARIAL CONFERENCE

The following resolutions were passed by the Malarial Conference which held its sittings in the middle of last month at the Council Chamber, Madras —

1. That after another year's experience and investigation, this conference desires to endorse and again bring to notice the resolutions passed by the last conference as noted below (1) This conference is of opinion that researches by experts in the field such as those carried by Christophers and Bently prove the value of preliminary scientific investigation and seem to point to the probability that anti mosquito measures may not prove so costly as was at one time feared. (2) The conference believes that no one measure can be suitable for all conditions that favour the prevalence of malaria, that quinine prophylaxis applied to a free population is difficult to carry out in the thorough way necessary for success and that combination of several measures may be required as local circumstances may indicate. The conference is of opinion that notwithstanding the difficulties of quinine prophylaxis, it cannot be too strongly emphasised that under the peculiar conditions of the Indian populace arrangements for treatment by quinine of those sick from malaria is a matter of primary importance from point of view of saving life, of preventing suffering and of destroying a potent source of infection. (3) The conference desires to call the attention of Government to the possibility of danger arising from burrowing pits in the proximity to human habitation, especially when such excavation would result in stagnation of water therein. (4) The conference is of opinion that the education of the people is a most important anti malarial measure and that every effort should be made to secure the co-operation of the public without which there is little hope that the campaign against malaria will ever be crowned with success. They believe that instruction in schools, as well as lecture and lantern demonstration in villages and towns, are the best methods of propaganda and that in this way information is more likely to reach the people than by the publication of Pamphlets and posters. (5) The conference, while strongly recommending the prosecution of further research is of opinion that although expert investigation is still necessary, enough is known as to the breeding habits of mosquitoes, etc., to make it frequently possible for trained workers to deal with malaria in an efficient manner.

2. That in the view of the correlation which certain observers have found to exist between density of jungle in and around villages on the one hand and the intensity of malaria on the other, it is desirable that this question should receive the careful attention of all those working at malaria in India, with a view to the collection of information for discussion at the next conference.

3. That experience in the United Provinces and elsewhere has shown that the regular administration of quinine to children in school during the malarial season is a practical measure of proved utility and of easy application and that this measure, in addition to its immediate effects on health, is likely to prove a powerful aid in the spread of knowledge regarding the uses of quinine, both in the prevention and cure of malaria.

4. That amongst the methods of combating malaria this conference desires to lay special stress on the general methods of water tidiness, such as the filling up or draining of pools in which dangerous mosquitoes may breed and the cleaning and trimming of edges of all tanks or water courses situated in the proximity of villages so as to deprive mosquito larvae of protection against their natural enemies, afforded by reeds and that in rural areas this object can best be attained by the formation of anti malarial societies on the lines of the Coronation Anti-malarial Society recently started at Jessore.

5. In view of the fact that investigation has shown that the cultivation of rice and other crops, for which an abundance of water is necessary for their growth, leads to the formation of dangerous breeding grounds of mosquitoes, it is desirable in the interest of agriculture in India definitely to ascertain the precise conditions under which such cultivation is or is not likely to be harmful.

6. That the provision of a pure and protected water-supply and any means whereby the health of a population can be improved and its power of resistance against disease increased, must be regarded as an important measure of sanitation useful alike against malaria and other diseases, both in urban and in rural areas.

7. That further research is necessary with a view to ascertain the most effective larvicides and natural enemies of the mosquito and which of them are best suited for use in particular localities, and under different conditions of environment the advisability of constructing ponds in centres where permanent water can be obtained for breeding on a large scale and the distribution of the more important of the natural enemies of the mosquito larvae.

8. That pending the completion of ategomols surveys, this conference is not in a position to express any opinion as regards the practicability of extermination of the mosquito or its reduction to non-dangerous numbers in our chief ports.

9. That further enquiries are necessary into the etiology and modes of transmission of various forms of spino-cheetal infection and of fevers of short duration such as dengue, seven day and three-day fevers, the pathogenic organisation of which appear to be closely allied to that of yellow fever.

10. That whilst continuing the examination of dogs and laboratory experiments in connection with the etiology and modes of transmission of Kala Azar a further field of investigation should be undertaken both in Madras, Bengal and Assam with a view to ascertaining what are the conditions specially favourable for the spread of the disease.

SCIENCE.

A SUSCEPTIBLE MOUNTAIN.

The discovery that the Eiffel Tower in Paris varies in height according to the temperature of the air elicits a still more remarkable piece of information of the same sort. It appears that Mount Everest, still believed to be the highest mountain in the world, varies in altitude from time to time as much as 800 feet. During the daytime the snows will often melt to that extent on the summit of the mountain between sunrise and sunset. On the other hand, often between sunset and sunrise, the mountain will regain 300 feet in a single night. Therefore the figure given in the geographies of 29,002 feet for Everest's altitude is a mere rough average. Colonel Burrard who has made a study of the subject, says that the officers of the Indian survey place the mountain somewhere between 28,700 and 29,150 feet in height, and decline to guess any closer.

INDIAN METEOROLOGY.

A notable feature of the International Meteorological Conference in London was the fact that the dinner with which it closed was presided over by the Maharaj-Raja of Jhalawar. This is probably the first occasion on which an important scientific gathering in the British metropolis has taken place under the Presidentship of an Indian prince. The Raja of Jhalwar, however, is an enthusiastic meteorologist, and, as he pointed out in his speech at the dinner, he represents a country where the science of meteorology possesses an almost unique importance. "Words cannot describe," he said, "the cares and anxieties which weigh upon our minds like dreadful nightmares at the commencement of every rainy season," and it was to meteorologists they looked for encouragement and warning by the provision of efficient forecasts. An interesting contribution to the speeches of the evening was that of Geheimrath Professor Hellman, a German delegate, who pro-

posed the "Progress of Indian Meteorology," and pointed out that all the most ancient MSS. showed that the meteorology in India had been ever a favourite subject of research. Indian meteorology, he added, had done much towards the progress of world meteorology, as the study of a large continent yielded far more valuable guidance than could possibly be derived from the observation of restricted areas.

MATHEMATICS AND ENGINEERING.

Sir W. H. White, formerly Director of Naval Construction, lectured at the International Congress of Mathematicians at Cambridge upon the place of mathematics in engineering practice. The foundations of modern engineering, he said, had been laid on mathematical and physical science, and no branch of engineering had benefited more from mathematical assistance than naval architecture. Mathematical theories led to the introduction of the experimental tank, to which the success achieved in connection with modern developments of steam navigation and the attainment of very high speeds was chiefly due. Mathematicians seeking new fields to conquer might profitably turn their attention to two subjects on which additional light was still needed. The first had relation to the laws which governed the efficiency of crew propellers when applied to steamships. They had been using screw-propellers for more than 70 years, and frankly he confessed that they were still in need of light about that. An experience of his own showed the possibilities here existing. A large cruiser attained the guaranteed speed of 23 knots on trial with about 30,000 horse power. He had anticipated a speed of 23½ knots and he got it by simply increasing the radial area of the propellers by 20 per cent. Another subject upon which knowledge was still incomplete was in regard to the stresses experienced by the structures of ships at sea, when driven through waves and made to perform rolling, pitching, and heaving movements simultaneously.

PERSONAL.

[The following selections from a contemporary will, we trust, be read with pleasure as the sketches are all of topical interest—*ED. I. R.*]

WHO'S WHO AT THE SEAT OF WAR

King Nicholas of Montenegro, who, with dramatic suddenness, opened the campaign in the Balkans, is a warrior to his fingertips. He commands his army in person, and on the battlefields has distinguished himself with splendid courage. He it was who, in 1876, after a three months' siege captured the Turkish fortresses of Nikahusch and himself received the surrender of the Turkish commandants.

Montenegro's ruler is a giant in stature, standing over 6 ft. in height, and in spite of his seventy-one years is as strong and agile as the youngest of his soldiers. He was only nineteen when he was called upon to rule Montenegro, and he has reigned longer than any of his contemporaries, except the Emperor of Austria.

Probably no monarch is more beloved by his subjects than King Nicholas of Montenegro. He is regarded as their father as well as ruler, knows most of them by name, and lives among them at Cetinje, the capital, in Spartan simplicity in a small sparsely furnished place little better than an average British villa taking the keenest interest in the humblest of pursuits.

The daughters of the King of Montenegro are famous for their beauty and marriages. His two eldest daughters, Princess Melita, Princess Stana, married Russian Grand Dukes, while his third daughter, Princess Helena, is Queen of Italy, an alliance which is not without political importance in the present crisis. It is said that a visitor once commiserated with His Majesty on the fact that his beautiful country seemed to have no export. "Sir," replied the King, "you forget my daughters."

Although a somewhat strong minded, ambitious despot—King Ferdinand of Bulgaria, the chosen chief of the Balkan League, is a man of simple tastes, and nothing delights him more than to leave Sofia and State troubles behind him and go to his beautiful summer palace at Varna, on the Black Sea and indulge on his zoological and botanical studies. He is an accomplished zoologist and spends much time classifying insects and plants. He has catalogued nearly all the flora and fauna of Bulgaria, and in Sofia has established a zoological garden at his own expense.

Lake Montenegro's ruler, King Peter of Serbia is an experienced practical soldier, for he fought with the French through the Franco-German War. He has now occupied the throne of Serbia for nine years, and they have been nine years, to quote his own words, of "work, worry, and fear of assassination." For it is a recognized fact that he is but the tool in the hands of the regicide party which murdered King Alexander and Queen Draga in 1903.

Before his accession to the Servian throne, King Peter lived in exile in Paris in a flat for which he paid the very modest rent of £30 per annum. He was in those days a great athlete and boxer.

Perhaps the most remarkable fact concerning the Sultan of Turkey, Mehmed V., is that for thirty-three years, during the reign of Abdul Hamid, he was a prisoner of State, being permitted intercourse with a few servants and dependants only. No one dared salute him, and it was risking death to exchange a word with one of his servants. A few years before the long imprisonment ended, a number of cadets were sent into exile because one of them had given a light for his cigarette to a man sitting near them on a tramcar. The man it turned out was a member of military suite of the imprisoned heir apparent.

GENERAL.

RAJPUT PAINTINGS AT THE ALBERT MUSEUM.

In the Indian Section of the Victoria and Albert Museum, London, there is now to be seen a very interesting collection of paintings and drawings, lent by H. H. the Gaekwar of Baroda from the Baroda State Museum. Most of these are Rajput illuminated tempera paintings of the late seventeenth, eighteenth, and nineteenth centuries, and in their general principles of design they bear a strong resemblance to the later European illumination. But though they also show strong Persian, and some Moghul, influence, they are in the main characteristically Indian, both in their merits and in their defects. Many are evidently executed after traditional designs. The collection will be exhibited for a period of three months.

THE TWELVE BIGGEST BRAINS IN THE WORLD.

In point of brain weight, the following in the order named are the twelve leading names, the weights being indicated in grammes: Ivan Tourgenieff, Russian novelist, 2,102; Joseph Bonny, French jurist, 1,935; George Cuvier, Franco-German naturalist, 1,830; E. H. Knight, American mechanician, 1,814; Franz X. Kraus, German theologian, 1,800; John Abercrombie, Scottish physician, 1,786; Benjamin F. Butler, American statesman, 1,758; Edward Olney, American mathematician, 1,701; Herman Levi, German composer, 1,690; A. Winchell, American geologist, 1,666; William M. Thackeray, English novelist, 1,658; Rudolf Lenz, German composer, 1,636 — *Science Siftings*.

A DREAD PROPHECY.

"Europe will have disappeared by the year 1972." This is the dread prophecy uttered by Mr. Albert Noble, Professor of Seismic Science at the Philadelphia University. Volcanic upheavals of terrific force will, he says, bring about the end. "During the past two centuries," declares this new Jeremiah, "the forces of Nature have been preparing for this cataclysm, of which many children now

living will be the witnesses or victims. "The earth's crust will finally burst and the ocean will invade and take the place of the European continent. The Gulf Stream," he concludes, "will then be deflected from its course and will solely continue to wash the eastern coast of America, a region which will be transformed into a terrestrial paradise." Will it now? It will want a new system of government first.

TOWARDS AN IMPERIAL FOREIGN POLICY.

Writing in the November issue of *The Fortnightly Review* Mr. Sydney Low says that the English policy was often swayed by personal influences, often turned by popular emotion, often affected by vague suspicion. They are neither so good nor so bad as they have been painted.

Whatever may be the future destinies of the Balkan regions and the precise relations of Turks and Bulgarians, Serbs and Greeks, Austrians and Russians, the interests of Great Britain and the British Empire are not closely affected; and we can even survey without a shudder the future of Constantinople. As a matter of fact the European Balance of Power is in no particular danger. We have five great powers, all of them with large populations equipped in full panoply of war and if one is somewhat superior to the others its superiority is not sufficient to cause any apprehension of general subjection. Mr. Low concludes:—

"Our duty lies elsewhere. We must have allies, it is true, but the allies should be those of our own Empire. Our policy and our strategy should alike be directed to the maintenance and protection of our Empire and trade. We might have an Imperial Committee of Foreign Affairs constituted on the model of the Imperial Committee of Defence which should be the main apparatus for Imperial co-ordination. The external policy of the Empire should be decided after a process of consultation and discussion in which the representatives of all the self-governing nations should take part.



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The New American President.



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